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THE

British Bibliographer.

BY

SIR EGERTON BRYDGES, K. J.

VOLUME I.

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T. BENSLEY.

Bolt Court,
20th Dec. 1810.

BRITISH

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BIBLIOTECA REALE VITTORIO EMANUELE III
TORINO

Loe this is he whose infant Muse begann
To braue the World before yeares stil'd him Man:
Though praise he sleight & scornes to make his Rymes
Beag fauors or opinion of the Tymes,
Yet few by good men haue bine more approu'd
None so (vnseene) so generally loud

S. T. I.

Non fictoris opus fuit hoc sed pectoris, Vnde
Diuinæ in Tabulam mentis imago fluit

(I. M.)

Published as the Act directs 1 July 1809 by R. Triphook St Jamess Str

British Bibliographer.

N° I.

ART. I. *Account of the Life and Writings of George Wither.*

THERE is scarcely a name more known among the readers of old English poetry than that of GEORGE WITHER; yet the few particulars of his life, which our various books of biography furnish regarding him, may all, I think, be found in Anthony Wood. The best chance of any new information would be opened by a careful perusal of his multifarious publications. But who has the patience or the opportunity to perform such a task? A complete collection of his works is perhaps no where to be found. If some of them are common, some are unusually scarce. The venom of party, and the spleen of Pope, who preferred pilfering from obsolete poets to reviving their memories, long threw the veil of contempt over the productions of Wither. The notice of Dr. Percy, followed up by those investigations into the literature of our ancestors, which have been the growing fashion of the age, have gradually produced such a curiosity regarding this writer, and such a strong suspicion of injustice done to him, that I trust, some further examination of his character and writings will not be unacceptable at this time to the public.

George Wither was born at Bentworth, near Alton in Hampshire, June 11, 1588. He was son of George Wither of Bentworth, the first son, by a second venter, of Wither of Manydowne near Wotton St. Lawrence in that county, at which seat Mr. *Bigg* Wither, the heir, (not the heir male, but the heir female who has taken

the name) still resides;* and of which another branch, long seated at Hall Place in the adjoining parish of Deane,* is represented by Wither Bramstone, Esq. who resides there. The poet speaks of "his Bentworth's beechy shadows" in the procemium to his "*Abuses Stript and Whipt.*"†

He was educated under John Greaves of Colemore, a celebrated schoolmaster of those parts. In the Epigrams annexed to the poem already mentioned, first published 1613, at his age of 25, is the following

"*To his School-master, Master John Greaves.*

"If ever I do wish I may be rich,
(As oft perhaps such idle breath I spend,)
I do it not for any thing so much,
As for to have wherewith to pay my friend.
For trust me, there is nothing grieves me more
Than this; that I should still much kindness take,
And have a fortune to my mind so poor,
That, though I would, amends I cannot make:
Yet for to be as thankful as I may;
Sith my estate no better means afford;
What I in deeds receive, I do repay
In willingness, in thanks, and gentle words.
Then though your love doth well deserve to have
Better requitals than are in my power;
Knowing you'll nothing *ultra posse* crave,
Here I have brought you some essays of our.
You may think much perhaps, sith there's so many
Learn'd Graduates that have your pupils been,
I, who am none, and more unfit than any,
Should first presume in pulpit to be seen.
But you do know those horses in the team,
That with their work are ablest to go through,
Seldom so forward as blind *Bayard* seem,
Or give so many twitches to the plough.
And so, though they may better, their intent
Is not perhaps for to be fools in print."

In 1604, or thereabouts, Wither was sent to Magdalen College, Oxford, under the tuition of John Warner, afterwards Bishop of Rochester. Here he has himself

* See "The Topographer," iv. 322, and "Topographical Miscellanies."
† See it in Cens. Lit. II. 294.

given

given a full account of his proficiency and his pursuits in the proœmium already mentioned. He says he found the art of logic, to which his studies were directed, first dull and unintelligible; but at the moment it begun all at once to unfold its mysteries to him, he was called home "to hold the plough." He laments that thus by fate's appointment he was obliged to forsake "the Paradise of England:" "there," says he,

> "There all my sweetest hopes I left, and went
> In quest of Care, Despair, and Discontent."

After he had stayed some time in his own country, certain malicious advisers, under the cloak of friendship, pretending that nothing was to be got by learning, endeavoured to persuade his father to put him to some mechanic trade. But he, aware of their hollowness, and finding that country occupations were not fitted to his genius, determined, on some slight gleam of hope, to try his fortune at court, and therefore

> ——— "forsook again
> The shady grove, and the sweet open plain,"

and entered himself a member of Lincoln's Inn.

Now the world opened on him in characters so different from his expectations, that, having been probably educated in puritanical principles, he felt that disgust which perhaps made him a satirist for life. The first thing, which appeared to fill him with dislike and anger, was the gross flattery and servility which seemed necessary to his advancement. If however his manners did not procure him favour with the courtiers, his talents obtained him the acquaintance and friendship of many men of genius. William Browne, the pastoral poet, who was of the Inner Temple, was an early familiar of his. And some of his verses having got abroad, began to procure the name of a poet for himself. His *Philarete's Complaint*, &c. formed a part of his *Juvenilia*, which are said to have been his earliest compositions. I know not the date of the earliest edition of these. There was an edition, as it seems, with many additions, in 1633. There was also an edition in 1622. He also wrote Elegies on the death of Prince Henry, 1612.

In 1613 first appeared his celebrated Satires, entitled *Abuses Stript and Whipt.*

The reign of King James was not propitious to the higher orders of poetry. All those bold features, which nourished the romantic energies of the age of his predecessor, had been suppressed by the selfish pusillanimity and pedantic policy of this inglorious monarch. Loving flattery and a base kind of luxurious ease, he was insensible to the ambitions of a gallant spirit, and preferred the cold and barren subtleties of scholastic learning to the breathing eloquence of those who were really inspired by the Muse. Poetical composition therefore soon assumed a new character. Its exertions were now overlaid by learning; and the strange conceits of metaphysical wit took place of the creations of a pure and unsophisticated fancy. It was thus that Donne wasted in the production of unprofitable and short-lived fruit the powers of a most acute and brilliant mind. It was thus that Phineas Fletcher threw away upon an unmanageable subject the warblings of a copious and pathetic imagination. The understanding was more exercised in the ingenious distortion of artificial stores, than the faculties which mark the poet in pouring forth the visions of natural fiction.

> Such scenes as youthful poets dream,
> On summer eve, by haunted stream,

were now deemed insipid. The Fairy Fables of Gorgeous Chivalry were thought too rude and boisterous, and too unphilosophical for the erudite ear of the book-learned king!

As writers of verse now brought their compositions nearer to the nature of prose, the epoch was favourable to the satirical class, for which so much food was furnished by the motley and vicious manners of the nation. Wither therefore, bursting with indignation at the view of society which presented itself to his young mind, took this opportunity to indulge in a sort of publication, to which the prosaic taste of the times was well adapted; but he disdained, and perhaps felt himself unqualified, to use that glitter of false ornament, which was now substituted for the true decorations of the Muse. "I have strived," says he,* "to be as plain as a pack-saddle."—

* Preface to "Abuses Stript and Whipt."

"Though

"Though you understand them not, yet because you see this wants some *fine phrases and flourishes*, as you find other mens writings stuffed withal, perhaps you will judge me unlearned."—"Yet I could with ease have amended it; for it cost me, I protest, more labour to observe this plainness, than if I had more poetically trimmed it."

In the *Abuses Stript and Whipt* Wither is indeed excessively plain, and excessively severe. These Satires gave such offence that he was committed to the Marshalsea, where he continued several months. To these there is a copy of commendatory verses, signed Th. C. *(probably his friend Th. Cranley,)* which deserves insertion.

"*To the Impartial Author.*

"George, I did ever think thy faithful breast
Contain'd a mind beyond the common sort;
Thy very look an honest heart express'd,
And seem'd an aweful mildness to import.
Poets may vaunt of smooth, and lofty strains;
Thine with thy subject fitly doth agree:
But then thy Muse a better praise obtains,
For whilst the greatest but *Time pleasers* be,
Thou unappall'd and freely, speak'st the truth
Not any one for fear or lucre sparing:
A virtue rare in age, more rare in youth;
Another Cato, but I think more daring.
Well mayst thou speed in these tempestuous times!
Thou soon beginst to make the world thy foe:
Yet I so well do like thy honest rhymes,
That I could wish all poets would write so.
For thou the way of truth so rightly tend'st,
I hold them double prais'd, whom thou commendst.
Thy dear friend,
Th. C."

The poet, at the commencement of the Second Book of these Satires, has the following prayer.

"*Precatio.*

"Thou, that createdst all things in a week,
Great God! whose favour I do only seek,
E'en thou, by whose sweet Inspiration
I undertook this Observation,
O grant, I pray, sith thou hast deign'd to show
Thy servant that which thousands do not know,

That this my noting of man's humorous passion
May work within me such an alteration,
I may be for my past offences sorry,
And lead a life to thy eternal glory.
Let not Ambition, nor a foul Desire,
Nor Hate, nor Envy set my heart on fire;
Revenge, nor Choler, no, nor Jealousy;
And keep me from Despair and Cruelty:
Fond hope expel, and I beseech thee, bless
My soul from fear, and too much heaviness.
But give me special grace to shun the vice
That is so common; beastly Avarice:
Yea, grant me power I not only know,
But fly those evils, that from Passion flow.
Moreover, now inspire my soul with Art,
And grant me thy assistance to impart
The rest of man's ill customs yet remaining,
And their vain humours; that, by my explaining,
They may perceive how odious I can make them,
Blush at the reading, and at last forsake them.
So let my Muse in this, and things to come,
Sing to thy glory, Lord, or else be dumb."

In the third Satire of the Second Book, entitled *Weakness*, the following lines occur.

——— "Though it be disgrac'd thro' ignorance,
The generous will Poetry advance,
As the most antique science that is found,
And that which hath been the first root and ground
Of every art; yea, that which only brings
Content; and hath been the delight of Kings.
Great James our King both loves and lives a poet,
(His books now extant do directly show it)
And that shall add unto his worthy name
A better glory, and a greater fame,
Than *Britain's Monarchy*; for few but he,
I think, will both a King and poet be;
And for the last, although some fools debase it,
I'm in the mind that angels do embrace it:
And though God give 't here but in part to some,
All shall have 't perfect in the world to come.
This in defence of *Poesy* to say
I am compell'd, because that at this day
Weakness and Ignorance hath wrong'd it sore:
But what need any man therein speak more

Than

Than divine Sidney hath already done?
For whom, though he deceas'd ere I begun,
I have oft sighed, and bewail'd my fate,
That brought me forth so many years too late
To view that Worthy! And now think not you,
O Daniell, Drayton, Jonson, Chapman, how
I long to see you with your fellow Peers;
Sylvester matchless, glory of these years;
I hitherto have only heard your fames;
And know you yet but by your works and names:
The little time I yet on earth have spent,
Would not allow me any more content.
I long to know you better; that's the truth;
I am in hope you'll not disdain my youth.
For know, you Muses darlings, I'll not crave
A fellowship amongst you for to have:
O no! for though my ever willing heart
Have vow'd to love and praise you and your art,
And thongh that I your style do now assume,
I do not, nor I will not so presume;
I claim not that too worthy name of poet;
It is not yet deserv'd by me, I know it:
Grant me, I may but on your Muses tend,
And be enroll'd their servant, and their friend;
And if desert hereafter worthy make me,
Then for a Fellow, if it please you, take me."

In 1615, he published *The Shepheards Hunting: Being Certain Eglogues written during the time of the author's imprisonment in the Marshalsea.* Which book, Wood observes, is said to contain more of poetical fancy, than any other of his writings. Long extracts from it have already been given in the first volume of the CENSURA LITERARIA. The fourth Eclogue is a dialogue between Willy *(Browne)* and Roget *(Wither)* on the subject of his confinement. In this Roget says,

"Never did the Nine impart
The sweet secrets of their art
Unto any that did scorn
We should see their favours worn.
Therefore unto those that say
Where they pleas'd to sing a lay,
They could do 't, and will not, tho';
This I speak; for this I know;

None e'er drunk the Thespian spring,
And knew how, but he did sing.
For that once infus'd in man,
Makes him shew 't, do what he can:
Nay those that do only sip,
Or but e'en their fingers dip
In that sacred fount, poor elves,
Of that brood will shew themselves;
Yea, in hope to get them fame
They will speak, tho' to their shame.
Let those then at thee repine,
That by their wits measure thine."

In the Third Eclogue is this

"*Sonnet.*

"I that erst while the world's sweet air did draw,
Grac'd by the fairest ever mortal saw,
Now, closely pent with walls of ruthless stone,
Consume my days and nights and all alone.

When I was wont to sing of Shepherds loves,
My walks were fields and downs, and hills and groves;
But now, alas, so strict is my hard doom,
Fields, downs, hills, groves, and all 's but one poor room.

Each morn, as soon as daylight did appear,
With Nature's music birds would charm mine ear;
Which now, instead of their melodious strains,
Hears rattling shackles, gyves, and bolts, and chains.

But tho' that all the world's delight forsake me,
I have a Muse, and she shall music make me;
Whose airy notes, in spite of closest cages,
Shall give content to me, and after-ages.

Nor do I pass for all this outward ill;
My heart's the same, and undejected still;
And which is more than some in freedom win,
I have true rest, and peace, and joy within.

And then my mind, that spite of prison's free,
Whene'er she pleases, any where can be;
She's in an hour in France, Rome, Turkey, Spain;
In earth, in hell, in heaven, and here again.

Yet there's another comfort in my woe;
My cause is spread; and all the world doth know,
My fault's no more, but speaking truth and reason,
Nor debt, nor theft, nor murder, rape, or treason.

Nor

Nor shall my foes with all their might and power
Wipe out their shame, nor yet this fame of our:
Which when they find, they shall my suit envy,
Till they grow lean and sick and mad, and die.

Then though my body here in prison rot,
And my poor Satires seem awhile forgot;
Yet when both fame and life have left those men,
My verse, and I'll revive and live again.

So thus enclos'd, I bear affliction's load:
But with more true content than some abroad;
For whilst their thoughts do feel my Scourge's sting,
In bands I'll leap, and dance, and laugh, and sing."

When in prison he not only also wrote but published his *Satire to the King*, 1614, which Mr. Gilchrist thinks might have procured his release; but which seems rather a justification than an excuse.

Mr. Ellis has given several extracts from the *Philarete*, which are very elegant, and possess a true poetical vein; and Mr. Gilchrist has given others in the Gent. Mag. Vol. LXX. p. 1150, &c.

An account of his *Translation from Nemesius*—of *Britain's Remembrancer*—of *Haleluiah, or Britain's Second Remembrancer*—of *What Peace to the Wicked*—of *Opobalsamum Anglicanum*—of *Amygdala Britannica*—and of *Carmen Expostulatorium*—has already been given in the CENSURA LITERARIA. In the *Haleluiah*, which consists of penitential hymns, spiritual songs, &c. there is great merit; and several poetical passages have been pointed out in *Britain's Remembrancer*.

Indeed this copious author continued from this time to write and publish both poetry and prose without intermission till the day of his death, which yet was at a great distance. Wood remarks, with more correctness of judgment and expression, than he usually attains, that our poet was now cried up, "especially by the Puritan party, *for his profuse pouring forth of English rhyme*," which abundant facility has tempted him into an excess that has totally buried the select effusions of his happier moments. Such a superfluity of easy but flat and insipid narrative, and trite prosaic remarks, scarce any writer has been guilty of. On, his pen appears, in general, to have ran without the smallest effort at excellence; and therefore subjected

subjected him too justly to Wood's stigma of being a scribbler. But let it be observed, that this was the fault of his will, and not of his genius. When the examples of real poetry, which he has given, are selected from his multitudinous rhymes, they are in point both of quality and quantity sufficient to stamp his fame. A man of genius may often or even generally write bad poetry; but he, who has not a genius, can on no occasion write good poetry. Wither's Eclogues strike me to be far superior in ease, spirit, elegance, and pure fancy, to his friend W. Browne's Pastorals, which yet have had the good fortune to have their merit generally allowed.

Another active cause of the depression of Wither's reputation was the violent party spirit, by which a large portion of his works was dictated and degraded. To be a writer for a party, nay for a furious faction, was unbecoming the dignity of the Muse. The false fire of political enthusiasm is very different from the genuine flame of the poet. The vile dissensions of sects struggling for power; their misrepresentations, and falsehoods; their malignity, intrigues and tricks, are subjects so little fitted to employ the sacred machinery of verse, that they almost always debase the mind that is occupied in them; and make such an incongruous mixture as to render both ridiculous.

Had poor Wither's party been finally triumphant, his political rhymes would, after the occasion was past, have sunk his fame. But unfortunately for him, he lived to see that, which for a time had prevailed as victorious patriotism, sunk under the censure and penalties of treason. Then it was that the party zeal, which had hitherto gilded with a false lustre the poetical defects of his rhymes, accelerated the disgrace of perverted genius by the infamy attached to political crime.

Wither had many years before incurred the mortification of a pretended rivalry from that well-meaning, but dull and almost illiterate versifier, John Taylor, the Water-Poet. He "began very early," says Wood, "being precisely educated from his childhood, to express and publish those conceptions which the affections and inclinations to youth had awakened in him, endeavouring to season them with morality and piety, as subjects of that

that nature are capable of, suiting them to the capacities of young men, who delight to see their own natural passions represented as 'twere in a glass; wherein they not only meet with some better things than they looked for, but with such notions also therewith mixed, as insinuated into their hearts that seasoning, which made them much delighted with his poems, and rendered him so generally known, that thousands, especially such youths, that were puritanically educated, were desirous to peruse his future writings, and to take better heed of that, whereof else perhaps they had taken little or no notice, while others of generous education and more solid parts, looked upon them as the effects of a crazed brain, and esteemed Taylor the Water-Poet a fit match for him, with his wild and wandering rhymes."

In 1639 Wither was a Captain of Horse in the expedition against the Scots, and Quarter Master General of his Regiment, under the Earl of Arundel. But as soon as the Civil Wars broke out in 1642, he sold his estate to raise a troop of horse for the Parliament; and soon afterwards rose to the rank of Major; but being taken prisoner by the Royalists, "Sir John Denham, the poet," (says Wood) "some of whose estate at Egham in Surry Wither had got into his clutches, desired his Majesty not to hang him, because so long as Wither lived, Denham would not be accounted the worst poet in England. About that time he was constituted by the said Long Parliament a Justice of Peace in Quorum for Hampshire, Surry, and Essex, which office he kept six years, and afterwards was made by Oliver, Major General of all the Horse and Foot in the County of Surry, in which employment he licked his fingers sufficiently, gaining thereby a great odium from the generous Loyalist."

At the Restoration, 1660, the spoils which he had amassed from the adherents of the King, and from the church, were taken from him. His principles, and especially a libel which he had dispersed and which was deemed seditious, rendered him obnoxious to the new government; and he was now committed to Newgate; and afterwards by order of the House of Commons was sent close prisoner to the Tower, to be debarred of pen, ink, and paper,

paper, about the same time (24 March, 1661-2,) an impeachment was ordered to be drawn up against him. In this confinement he continued three years and more; and here he wrote several things* by connivance of the keeper, of which some were afterwards published; "yet never," adds Wood, "could refrain from shewing himself a *Presbyterian satirist*."

"At length," concludes his biographer, "having lived to the age of 79 years, mostly spent in a rambling and unsettled condition," he died May 2, 1667; and his body was buried between the east door and south end of the Savoy church in the Strand, London.†

It seems not to be very easy to reconcile the pure sentiments of pastoral content, expressed in many of the poems, especially the early poems, of Wither, with that restless ambition, which plunged him through a long life into constant contentions of the most unquiet, questionable, and dangerous kind. Perhaps his keen desire of distinction made him more than commonly sensible of neglect and disappointment; and therefore after the first acute sufferings of his passions taught him how to appreciate the blessings of that solitude, which brought with it silence and peace. Yet as soon as this blessing grew stale from enjoyment, and the pains, but not the pleasures, of bustle and activity were forgotten, his fiery temper and unextinguished love of notice again urged him into the fields of contest, to mingle with the turbulent spirits of the time. None perhaps are so touched with the charms of Nature, as they, who have an eye for rural beauty, are, when they first emerge upon them, after having been long confined to the dirt, clamour, and loaded air of a populous city. Hence the very contrast of Wither's alternate occupations might give an additional zest to his enjoyment of the delights of hills, valleys, meadows, and woods.

The following appreciation of WITHER'S poetic merits was written by the late Alexander Dalrymple, Esq. (brother to Lord Hailes of Session) and printed in

* One of these, he tells us, was scrawled on a trencher with red chalk!

† One Mr. George Wither of Winchester, and Katherine Chester of Woolvesley near Winchester," were married at the church of Crundal, Hants, (near Farnham, Surry) Aug. 8, 1657. See "Topographical Miscellanies," sub loco.

1785,

1785, with extracts from his "*Juvenilia:*" the whole of which he recommended to *republication*, and regretted that his own avocations as Hydrographer to the East-India Company, &c. did not admit him to undertake it.

"If poetry be the power of commanding the imagination, conveyed in measure and expressive epithets, Wither was truly a poet. Perhaps there is no where to be found a greater variety of English measure than in his writings, (Shakspeare excepted) more energy of thought, or more frequent developement of the delicate filaments of the human heart.

"Wither's pen flows as freely with becoming praise, as biting satire; and was always employed in the cause of virtue: there is in his works uncommon strength of mind, and peculiarity of thought, often most happily exprest.

"One modern versifier complained that Wither's verse was rough: on the other hand, a lady, who is mistress of all the modulation of sweet sounds, admired how the lines run into each other with the beauty of blank verse, without losing the spirit of the lyric measure. Attention to the old English poets will clearly shew, that there was a greater variety admitted, in pronunciation and accent, than is allowed in modern versification. The ear which cannot conform itself to the ancient practice, but is bound in the silken traces of modern verse, may be offended sometimes with the early poets; and in every reader it will require a habit and use, before the ear attains the complete practice, without which many lines will appear prosaic. Words also become obsolete; or what is worse, appropriated to vulgar ideas only: such will ever be a stumbling-block to a reader without genius.

"Mere versifiers frequently call themselves poets; but the recital of common ideas, in however flowing language, can never, with propriety, be styled *poetry:* nor does the most exact description of nature, of man, or manners, deserve the name, unless that description raises in the imagination some idea not expressed; and if it does, nothing can be so trivial as not to give pleasure to a mind of quick conception. An apt example occurs in "The Shepherd's Hunting."

"I with wonder heard thee sing
At our last year's revelling:
Yea, I saw the lasses cling
Round about thee in a ring;
As, if each one jealous were,
Any but herself should hear."

"The art of assigning a fanciful reason for an ordinary action,

action, is the soul of poetry; we can here imagine the countenances of the encircling auditory. The imagination must ever be the poet's commentator, and its scope is universal; embracing the world of ideas as well as forms. It may happen that a man shall be so destitute of imagination, as to have no relish for true poetry, and prefer mellifluous verses; but the want of sight does not prove that there are no colours in the rainbow. They who are satisfied, for pleased none can be, with the flowing lines of those modern versifiers, who have fewer ideas, of their own, than the learned pig, are not the people for whom the repast of Wither's poems is adapted. Lovers of natural thought and sentiment will be pleased at being brought to acquaintance with Wither: but to enable them to judge for themselves was the intention of the specimens which follow. They are taken from different poems, to convey to those who are ignorant of the poet, an idea of what they may expect: but scarce any of these quotations are complete; the intention of them being to raise, and not to satisfy curiosity.

"In some of his latter pieces, Wither has given up the reins to enthusiasm, and is rather to be considered as displaying himself in the character of a prophet, than a poet: neither these, nor his political poems come within the intention of this publication; although many fine things are interspersed in his *Hcleluiah*, *Campo-Musæ*, and in his other pieces not here recited: in the *Haleluiah* there are some things, perhaps, no where to be surpassed.

"Wither's prophetical and political poems seem to have been the true cause of that depreciation of his merit which we find broached by his contemporaries, and retailed in subsequent writers.

"Swift has stigmatized Wither in his 'Battle of the Books;'* but as Dryden is joined with him, the opprobrium falls on the critic and not on the poet: for it is too absurd to be allowed, in the candour of criticism, that condemnation should be past on Alexander's feast, the Origin of Harmony, or Absalom and Achitophel, because their author, in his plays published much trash, that has been so justly ridiculed by the 'Rehearsal.' The value of poets must be tried by the same standard as the metallic ores; by the proportion of the finer metal to the dross: and in the aggregate mass, a grain of pure gold is of more value than a pound of lead.

* So have Butler and Flecknoe, and many later minor wits and second-hand satirists: against whose trite censures see a liberal *caveat* entered in Gent. Mag. Vol. LXV. p. 754, and just commendation bestowed on the poet's prison-eclogues, in Vol. LXX. p. 1149.

"Wither

"Wither having been actively concerned in the Civil Wars, his character as a poet, as well as a man, is stigmatized in the true spirit of party-rage: a stronger testimony cannot be given of this blindness of prejudice, than the vile Grub-street, Taylor, the Water-poet, being set in competition to Wither: we have now little concern with Wither's personal character, but candour will hesitate to join in condemnation of the man, when the poet is so unjustly arraigned; more especially as he was repeatedly thrown in prison for his Satires, and the last time confined in Newgate, at about seventy years of age, for a MS. general satire, seized in his own possession, and construed into a libel against the House of Commons, without hearing his defence, but garbling his MS. to find exceptionable parts. This and all his other Satires were general. Thank God, the Revolution has banished, from this country, the oppression of such tyrannical power! and, it is to be hoped, we shall never be so wanting to ourselves as to bring it forth again from its lurking-place, by giving the trial by juries out of our own hands into those of any judges whatever: if a jury gives an improper verdict it is confined to the single case only, but the determination of judges, whether in the House of Parliament or on the bench, is made a precedent of injustice.

"According to Pope, there is more offence in general than in personal satire—

'The fewer still you name, you wound the more,
Bond is but one, but Harpax is a score.'

"It is not wonderful that profligate individuals should resent general satire, but that there should be such prostitution and perversion of public justice to punish it as an offence, is beyond credibility; if the evidence was not uncontrovertible.

"General satires are moral essays, which come home (as Lord Bacon expresses it) to every man's heart and bosom; and although they admit fewer poetical ideas, than almost any other species of writing, still Wither has introduced much poetical imagery into his satires. They are written in rhime, in heroic verse of ten syllables; and Wither's verse will gain more by being compared with Donne, his immediate predecessor, than it will lose by a comparison with Dryden or Pope; although Wither's "*Juvenilia*" were published several years before Dryden was born.

"Pope has said,

——— 'Dryden taught to join
The varying verse, the full resounding line,
The long majestic march, and energy divine:'

but

but the claim of having first deserved this character, must be granted to Wither; although it be allowed he, more even than Dryden,

——— 'wanted, or forgot,'

What Pope calls

'The last and greatest art, the art to blot.'

The following Epitaph upon *himself* occurs in Wither's "Memorandum to London," 1665, 8vo. and may suitably accompany his biographical Memoir.

"*The Author's Epitaph, composed by himself upon a common fame of his being dead and buried.*

"By way of *Epitaph*, thus s id
George Wither, when Fame voic'd him dead.
If I did scape the *dooms* of those
Whose heads & limbs fed rats & crows,
And was not thrown into the fire
Or water, when breath did expire;
Then here (or somewhere else) my bones
Lie raked up with earth & stones.
My *life* was not too long nor short,
Nor without good and ill report;
And profited as many waies
I was by scandals, as by praise:
Great foes I had, & very many;
Friends too a few, as kind as any,
And seldome felt their earthly hell,
Who love and are not lov'd as well.
A *Wife* I had, as fit for me
As any one alive could be;
Yea, as if GOD out of each other
Had made us to be joyn'd together;
And, whilst she lives, what ere is said
Of my death, I am but half dead.
Beside the issue of my brain,
I had *six children*, whereof *twain*
Did live when we divided were,
And I, alive, was buried here.
When portions I had none to give,
GOD gave them (as I did believe
He would) a means, whereby to live:
Which is here mentioned, to this end,
That others may on him depend.

I priz'd

I priz'd no *honours*, bought or sold,
Nor wish'd for youth when I was old;
But what each age, place and degree,
Might best become, best pleased me.
I coveted nor *ease* nor *wealth*,
No, not enjoyment of my health,
Ought further than it had relation
To GOD's praise, and my soul's salvation.
When I seem'd *rich*, I wanted more
Then e're I did when deemed *poor:*
And when in body most confin'd,
Enjoy'd most freedom in my mind.
I was not *factious* or *seditious*,
Though thereof many were suspicious,
Because I humor'd not the times
In follies, and destructive crimes.
In things that *good* or *evil* were,
I had abundantly my share;
And never wish'd to change my lot
For what another man had got;
Or that, in any time or place,
My birth had been, save where it was.
So *wise*, I was not to be mad,
Though much opprest; or to be sad
When my relations did conceive
I had exceeding cause to grieve:
For GOD, in season still supplide
Those needful things the world denide,
Disposing ev'ry thing so well
To my content, what me befel,
That thankful praise to him was due,
And will be, for what shall ensue.
I sold not *honesty*, to buy
A formal garbe of sanctity;
Nor to hate any was inclin'd,
Because they were not of my mind;
Nor fear'd to publish *truths* in season,
Though termed *heresie* and *treason*:
But spake what I conceiv'd might tend
To benefit both foe and friend:
And if in love they seem'd sincere,
With their infirmities could bear.
I practis'd what I did beleive,
And pinned upon no man's sleeve
My faith or conscience; for there's none
Judg'd, by what other men have done.

My *sins* were great, and numerous grown;
My righteousness was not mine own,
Yet more prevail'd by grace divine,
Then if it had been wholly mine.
I *loved* all men, fe ired none
Except myself, and God alone:
And, when I knew him, did not make
Esteem of ought, but for his sake.
On Him in life-time I depended,
By death are all my troubles ended,
And I shall live again, ev'n here,
When my Redeemer doth appear:
Which (by what I have seen and heard)
I know, will not be long defer'd;
Nor that reign, here on earth, among
His saints, which they have look'd for long.
Nor oft, nor much desire had I,
Long time to live, or soon to die;
But did the work I had to do,
As I enabled was thereto:
Then, whether it seem'd good or ill,
Left that, and all things, to God's will;
And when this mind is not in me,
That I am *dead*, assured be.
Do, reader, what I have well done:
What I have err'd in, learn to shun:
And, when I must no more appear,
Let this be thy *Remembrancer!*" *

Art. II. ¶ *Here begynneth a newe tracte or treatyse moost profytable for all husbandemen: and very frutefull for all other persons to rede.* [Wood cut of a man at plow with oxen, a boy driving; the country hilly; within the square at the top "Husbandrye." Col.] ¶ *Thus endeth the boke of husbandrie. Imprinted at London in Fletestrete by Rycharde Pynson printer vnto the kynges noble grace: With priuilege to hym graunted by our sayd souerayne lorde the kynge.* 4*to.* 68 *leaves.*

"Fitzherbert's Husbandry" is a work universally known, though the existence of a copy of the first edition

* The writer of this article is just informed that a gentleman of Bristol has undertaken a selection from Wither's poems; in 3 vols. 8vo. of which two are already printed. It will be preceded by a memoir, and a portrait.

has

has long been considered doubtful. It is usually attributed to Sir Anthony Fitzherbert, with a hesitation accompanied by a conjecture, that it might be the performance of his brother John; a conjecture which gathers some additional strength from the circumstance of Pynson having first printed it in 1523, the same year Sir Anthony F. was made one of the Judges of the Court of Common Pleas; when it is not likely he would be employed in printing works not attached to the profession. The copies of this and following article are in the possession of Mr. Heber.

At the back of the title

"¶ Prologus. Sit ista questio. This is the questyon. Wher vnto is euery man ordayned; and as Job sayth. Homo nascitur ad laborem sicut auis ad volandum. That is to say, a man is ordeyned & borne to do labour: as a byrde is ordayned to flee. And the apostle sayth. Qui nō laborat nō manducet, debet enim i obsequio dei laborare qᵉ de bonis eius vult manducare. And he ought to labour & do goddes warkes that wyll ete of his goodes or gyftes. The which is an harde text after the literall sence. For by that letter the kynge, the quene, nor all other lordes spirituall and temporall shulde nat ete without they shulde labour. The which were vncumly & nat conuenyent for such estates to labour, but who that redeth in the boke of the moralyties of the chesse shall therby perceyue; that euery man from the hyest degre to the lowest is set and ordeyned to haue labour and occupacyon. And that boke is deuyded in vii degrees, that is to say. The kynge, the quene, the bysshopes, the knyghtes, the iuges, and the yoman. In the whiche boke is shewed theyr degres, theyr auctorities, theyr warkes and occupacyons, what they ought to do. And they so doyng and executing their auctoryties warkes and occupacyons, haue a wonders great study and labour. Of the whiche auctorities occupacyons & warkes were at this tyme to longe to wryte. Wherfore I remytte that boke as myne auctour therof. The which boke were necessary to be knowen of euery degre, that that they myght do and order themselfe accordyng to the same. And in somoch the yomen in the sayd moralities and game of the chesse beset before to labour defende & meyntayne all the other hyer estates. The which yomen represent the comen people, as husbandes & labourers, therfore I purpose to speke fyrst of husbandry. ¶ Finis.

The chapters or sections are not numbered. A description of the plough and management; of sowing,

weeding, and reaping; directions concerning sheep; that "a gode horse hath liiii properties, that is to say, two of a man, two of a bauson or a badger four of a lyon, nyne of an oxe, nyne of an hare, nyne of a foxe, nyne of an asse. and ten of a woman;" * their diseases; grafting of trees and other lessons of husbandry; concluding with moral and religious recommendations, is a brief epitome of the contents.

J. H.

ART. III. ¶ *Here begynneth a ryght frutefull mater: and hath to name, the boke of surueyeing and improumẽtes.* 4*to.* 64 *leaves.*

The title is over a square wood-cut, having a detached border, representing a room with door and easement and chequered floor; a person, seated at a low desk, inlaid, apparently speaking to a man of lesser rank who has brought a present. On the back of the title-page, wood-cut of a room with three figures, a man and woman of some dignity in conversation seated on two chairs closely joined, the third a page delivering some message. Then follows the table. Another wood-cut of three persons, one at a desk drawing, a book open above him; and a youth in the act of obedience and speaking to a senior master. On the same page follows,

"¶ *Tho. Berthelet to the reders of this lytell boke.*

"Rede this boke, with the other of husbandry,
And ye shall fynde them very profytable,
Good, behouefull, and moche necessary,
To my mynde they be right commendable,
It is nat a iest, a tale, nor a fable:
It is suche mater (ye may beleue me)
As noble clerkes wrote, in olde antiquyte.

The worthy Caton, that excellent romayne,
Columella, Varro, and Vergilius,
Of husbandrie to write, had in no disdayne,

* This is extending the numeration of Juliana Barnes; who says "a good horse sholde haue xv proprytees and condycions; that is to wyte, thre of a man, thre of a woman, thre of a foxe, thre of an hare, and thre of an asse."

Nor

Nor many other eloqnent and famous,
Thought it nat a thynge inglorious,
Such mater to write, wherby they migh auaũce
The cõmon welthe, and theyr countre enhaunce.

But in our dayes, some are blynded so with folly
That the[y] count husbandrie but a thing right vyle;
Some had leauer write of loue, ye of baudry
Than to so good a mater tourne their style;
Fonde pleasure and pride do them so begyle,
That slouthe wandreth about in euery way,
And good busynesse is fallyng in decay.

Yet neuerthelesse, good labour to call agayne,
In welthy busynesse, men to exercyse,
This worthy man, nobly hath done his payne,
I meane hym that these sayde bokes dyd deuyse,
He sheweth to husbandes, in right fruteful wyse,
The manyfolde good thynges, in brefe sentence
Whiche he hath well proued by long experyence.

And this I leaue hym, in his good wyll & mynde,
That he beareth, vnto the publyke weale,
Wolde god noblemen, coude in their hertes fynde
After suche forme, for the cõmons helth to deale,
It is a true token, of hyghe loue and zeale;
Whan he so delyteth and taketh pleasure
By his busy labour mens welth to procure. Finis."

In "the prologue of the authour for the declaracyon of this present treatyse," the subject of the former one is thus continued.

"Of late by experyence, I contryued, compyled, and made a treatise for the same poore fermers and tenãtes, and called it the boke of Husbandrie, the whiche mesemed was very necessary for husbande men that vse tyllage, & for many other of dyuers degrees and occupacyons. And where as in the prologue of the sayd boke I demaunded and asked a questyon, and that was this, Whervnto is euery man ordayned as playnely it dothe appere in the prologue of the same. In lyke maner in the prologue of this treatise, ye. whiche I entende by the suffraũce and helpe of our lorde Jesu, to contryue, compyle, and make to the profyte of all noble men and women bothe spyrituall & temporall, I demaunde another questyon and that is this, Howe & by what maner do all these great estates and noble men and women lyue and maynteyne their honour and degre? And in myne opinyon their honour and degree is vpholden and maynteyned by reason of their rentes, issues,

reuenewes, and profytes that come of their maners, lordshippes, landes & tenementes to them belongyng. Than it is necessarye to be knowen, howe all these maners, lordships, landes, & tenements shulde be extended, surueyed, butted, bounded, and valued in euery parte: that the said estates shulde nat be disceyued, defrauded, nor disheryted of their possessyons, rentes, customes, and seruyces, the whiche they haue to the reserued, for maynteynaunce of their estates and degrees. And yt. there be no parcell therof lost nor imbeselde, and than may the lorde of ye. sayd maners, lordshippes landes and tenementes, haue parfyte knowledge where the lande lyeth. What euery parcell is worthe, and who is his freholders, copyeholders, customarye teuaunte, or tenaunt at his wyll. And what rentes, customes and seruice he ought to haue of them, with many mo artycles, as here after shalbe declared."———

The work is divided into forty-one chapters, with various regulations and suggestions for the improvement of estates. Forms of homage, oaths, &c. and concludes with a repetition of the last described cut which preecdes the following lines.

"¶ *The Authour.*

"Go thou lytell queare with due reuerence,
And with an humble hert, recommende me
To all those, that of their beniuolence
Thys lytell treatyse dothe rede, here, or se,
Wherwith I pray them, contented to be,
And to amende it, in places behouable,
Where as I haue fauted, or be culpable.

For herde it is, a man to attayne
To make a thyng perfyte, at the first syght,
Bnt whan it is reed, and well ouer seyne,
Fautes maye be founde, that neuer came to lyght,
Thoughe the maker haue do his dilygence & might,
Prayeng them to take it, as I haue entended,
And to forgyue me, if that I haue offended. Finis."

¶ *Thus endeth this lytell treatyse, named the boke of Surueyeng and of improumentes. Imprinted at London in flete strete by Rycharde Pynson, printer to the kynges noble grace. The yere of our lorde god M D xxiii, the xv day of July. Cum priuilegio a rege indulto.*"

On the last page the printer's device, N° 5 of Herbert's list, p. 242. J. H.

ART.

ART. IV. *Impii cvivsdam Epigrammatis qvod edidit Richardus Shaklockus in mortem Cuthberti Scoti, qnondã præsulis Cestrensis Apomaxis. Thoma Dranta Cantabrigiensi authore. Also certayne of the speciall articles of the Epigramme, refuted in Englyshe by T. D. Cressit victoria victis. Perused and allowed accordyng to the Quenes Maiesties Iniunctions. Londini, in ædibus Thomæ Marshi. M. D.LXV. 4to. 18 leaves.*

The only information respecting this rare article to be found in the Typographical Antiquities, and Warton, was derived from the following short and erroneous entry in the Stationer's books. "An epigrãme of the death of Cuthberte Shotte sõme tyme bysshoppe of Chester, by Roger Shacklocke. and replyed agaynste by Tho. Drant." Ritson, upon this authority, gives the name of *Roger* Shacklock, as an English poet.

This compilation appears to have been formed by Drant, (who was a grave divine of the protestant persuasion,) as an attack upon Shacklock, (an advocate in support of the catholic cause,) for the epitaph upon Cuthbert Scot, designed bishop of Chester, but deposed by Queen Elizabeth, and who had died a fugitive. It commences with "ccetvi psevdo catholicorum Anglouaniensum piæ conscientiæ testimonium," in prose, signature "Thomas Dranta." Then "Epitaphivm in mortem Cuthberti Scoti quondam episcopi Cestrensis," by "R. Shakelocke," and "Apomaxis eiusdem," by "T. Dranta," with several smaller pieces, also in Latin verse. The English portion has a prose introduction by Drant.

"An Epigramme vppon the death of Cuthbert Scotte, sometyme Byshop of West Chester, deuisedby Richarde Shakelocke, translated by an vncertayn author, and replied against by Thomas Drant. To the Englyshe Louanistes, the Pope his suppliantes. Many were the vauntes, and passing were the wordes, that were bruted in commẽdation and maintenaunce of this so littell, but learned an Englysshe Poesye: It doth argue (I right willingly confesse) the inditer therof to be a prety ordinarie smatterer: not so lettred a workman, but if that he will to much abuse his brayne iu bolstering of falshode, he

may haply haue to doo with his superiour, in assistyng the truth. Small is the relief that is not welcome to the hungry: smalle is that bootie, that scapeth the nedy warrioure: small and sclender (god wot) is that kynde of argument, which you papistes, and yours, vse to reiect. Yea, not so muche as those verses, but they were thought to be a stedy fortresse and stout bulwarke to the safe preseruation of your religion. This fortresse certes I was most vnwillyng to assault: but pardon me, I beseche you, the iniquitie of the place, and the easy hope conceyued of victory, were my chiefest inductions to lay to the battrye. A thyng you wyll say more then boldly begun, so vncurteously to encounter with your maister Shaklocke, and as I expounde it, no whit at all of boldnes respectyng the fact, and considering the person. Boldnes and impudency (if I were vncurteous) I would say to be qualities vn to you papists naturally incidẽt: whose stable kepers and raskalls are so muche in their owne fauours planted: that they will not lifte penne agaynst any lesse personage than our renoumed prelates and most reuerende fathers.....Embrace the one of these two counsels, whiche shal seme vnto you the rather: eyther to chaunge your religions, yf you myndeamongest vs toprofite with youre pennes; eyther to spare your pennes, if you mynde to persist in that your disguised religion. Farewell, the xxv of May, from S. Johns Colledge in Cambridge. Yours to wishe your amendement in Christ Thomas Drant."

The high character and popularity which the translation appears, by this address to have obtained, is an inducement to give a longer extract than may be usually expected from matters confined to theological controversy. The number of lines in the translation are the same as the original, 102, and entitled

"*An Epitaphe vpon the death of Cuthbert Scotte, whilom Bishop of Chester, deuised by Richard Shaklocke, and translated into Englyshe by an vncertayne Authour.*

" Whilst heresy the heond of hell, the Englyshe harts did teare,
And spred her poyson perillously in places farre and neare,
Whilst good religious men it rackt, and holy houses rent,
And caught into her clynkyng chaynes the good and innocent,
Whilst euery thing it did displace, and heauen with earth confoũd,
And ledde the easy way to synne, to geue our soule a wound.
Then Cutbert Scot of Briton bloud, a newe sprong starre indede,
At Chester very painfully his faithfull flocke dyd fede.
But heresy not yet content, wyth bloud which she had shedde,
Began to spoyle thunspotted shepe, which this good shepard fed.
This shepard warred against the wolfe, & to his charge he stande,
When he might well haue toke his fete, he toke him to his hande.

With

With reason he doth pleade his cause, she mesures all with might,
Reply doth he, deny doth she, and thus they long do fyght.
Farre better learned the byshop was, but errour dyd excell,
By force, and by the peoples voice she bare away the bell.
For aettyng foorth to waueryng wits, with lyes her forged ware,
Inueigled soone lyght credite heads, to fall into her snare.
Lyke as a drabbe or strumpet, which a matrone chast would seme,
Doth fayne her face, & line her loke, yt. chast her men may deme.
O heresy so full of fraude, an ape I may thee calle,
In]forgyng truthe, thy sugred cups are myxt with bytter gall.
Through thy deceit, France famous is wyth false & wou'ded lies,
Alack the day, besprent and staynd with blood of noble Guyse.
Through thy deceit, a ragyog rout which dwelt in Andwarptown,
With stones did aide an heretike & thwackt ye. Margraues down.
The eittie feared least in thy broyle thou shouldest her betray,
And least vnto the gredy dogges, she shnuld become a pray.
But myghty Joue dyd pot his hande, betyme to quench the flame,
And sent the people which wer mad home to their houses tame.
Wel golden Andwerpe, take thou hede, be circu'spect and waight,
For with thy goodes all heresy intendes her ships to fraight.
Let England now whiche is a ieste in all the worlde ao wyde,
Teach thee what maner faut it is, from Romayn fayth to slyde.
Dothe not there erepe so many sectes and no man dare them blame,
As there be fyshes in the Thames, a floud of noble fame
Ay me promotions of great pryse do chaunce to tryflyng boyes,
All pulpits places for them be, to vtter out their toyes.
And whylst she byds the babblyng boys to prattle what they wyll,
She wylls old men to locke theyr lypps, and lyue in sylence styll.
Whilst onely Britayn brutyshly on Onely fayth takes holde,
Fayr words in dede do giue som heat, good works do quake for cold.
In brefe to speake, whilat holy thyngs it changeth for prophane,
An angle of all heresy, our *Anglia*, dothe remayne.
But now my muse thou dost begyn wide from thy mark to runne....."

" A reply by Thomas Drant.

" Whilst raging Rome that ruthfull rocke, yt. re't & sunk ye. sales,
And brast ye. barge of ire'dles faith & fraight her fleete wt. tales;
Whilst tales wer taught for trusty truth, & trode truth did shrink,
Whil t painted pope our holy syre, dyd geue vs errours drinke t
Whilt error had through Britain land his mysty ma'tles spred,
Whilst syn brought gain, & truth broght pain, whilst al vncie'nes bred;
One Cuthbert Scot the Chester flock auctorised to kepe,
Let louse the wolfes, & he mos' wolte, with rauin rent his shepe.
A cuttyng Cutbert sure he was, a eu ter for the nones,
He cut the fleece, supt vp the mylke, & broylde the flesh & bones.
His sorie ealends come at length t the princesse dyd require,
If that were fedyng of the flocke, to make them fede the fyre.
Cuthbert that could enough of craft more then of learned skill,
Disloyall to her royaltie dothe w rke to wraste her will.
These shepe (quod he) these wicked shepe in such case will not stand
As Corydon bad me, they shuld, the lord of Latin land.
What Corydon a keper here? let him kepe in his boundes:
He ought not, nether shal (quod she) haue interest in these grou'ds:
Ought not quod she: he ought quod he, he hath it done of yore:
Som thing is that, not much (quod she) but harke to me therfore,

Whilom

Whilom there was in Nazareth a sheparde of great fame,
Not earth cã hold, nor heau ns can shroud, yᵉ. proces of his name.
There is of his a pamphlet pende, a pamphlet of great price,
He telthe what fo de, & who shuld fede, and how diseases ryse.
If thou or thou by words of his canst proue that pastors strange,
Permitted are to rule our cures, and here as lordes to raunge:
In wo de of prince we promise thee, we will hym not resyst,
Let Corydon e st on h s curres, and byte where as he lyst.
Bothe parties condescended tho: the Judges, tyme, and place,
Assigned were, and those assignde that should debate the case.
Eche herdmã left as then his charge, no shepefold had his guide,
Bothe more or lesse to London straight to se the matches tride.
Vp was the golden tressed sonne, come was the da sment day,
That prĩce wᵗ. pope shuld stãd in plea, which shuld on shepe bear sway.
Great was yᵉ. worthy audiẽce, yᵉ. iudges sage & graue,
The parties fully priuileged the scriptures for to raue,
Slepte to the barre a noble route as chalengers of myght,
Wᵗ. wepõ whet of scriptures sharp, to win their soucrains right.
No pope, no popyshe champion, no Scot gaue onset there,
Theyr wrangling argued ign rance their cauills argued feare.
Then truth that kĩg exiled was, whẽ murthrd wer her knights,
Exilyng feare put forth her head, & neer to most mens sights:
The princesse doth her well entreate, the pe ple her imbrace,
And now they rue that eu r erst they pleasurde in that face.
That face yᵉ. fained Romish ince, whose leames of glorious hue,
Do yet bewitche the wicked world, apparant styll for true.
Ah Frãce to fond & blynd wᵗ. toys thou mightst by this haue seen,
But that duke Guyse (disguised deuil) did so bedimme thyn eien.
Alack with bloud of barons bold how purpled was thy soyle,
For amours of an apyshe hoore was kyndled all that broyle.
But let him dye embrued with blood, yᵗ. such dissention brewde:
A noble paterne for the rest, how they become so lewde.
And Andwarpe if the case so stode, that Joue would now bewray
His wil to the by preachers mouthes, O Andwarpe doo not stay:
I wis those preachers be not dogs that bark to fyll yᵉ. panche,
The poet raues whose frãtike soule no vain of words cã stanch.
No golden Andwerpe, no of truth they seke no gold of thyne,
A cheat of thanks for popysh priests to cram their prolling pine.
Let England now a flouryng land to peace and blysse affyde,
Teach thee, what extreme ruth it is, in Romysh leage to abide,
The princesse of such perfect skil, the pieces stand in such steade,
That sect nor scisme can sooner crepe, than nipped is her head:
Sects crepe (quod Shaklock) vncontrold: lo whitle Shaklock lo:
She blames, they blame, & yet vnblamd, go folish Shaklock go.
The prince she anchors ful on Christ, we stray not in yᵉ stream,
Her faith to Christ, our faith to both, hath wroght a passing realm,
O happy days, promotions now fall not to tryflyng boyes,
Nor pulpits serue not shaued syres, there to vnlode their toys.
Both old & yong of fyled tongue, and of surpassyng lore;
Are lymited to preache in prease the scriptures, and no more....."

This parodial reply exceeds the epitaph in length by several lines; it is succeeded by two short pieces "to the vnknowen translater of Shacklockes verses," and "Shacklocks Portugale." On the last page a short piece in Latin.

J. H.

ART.

ART. V. *Bibliotheca Critica: Opinions of the Learned on the most celebrated Books & Authors, ancient and modern; comprehending the subjects of general science & universal erudition.**

Such was the title to an extensive compilation projected many years ago by an ingenious young man trained to the law, but led astray by a taste for the *belles lettres*. His work had received the approbation of the late Dr. Gregory, Dr. Lake, &c. and was offered to Mr. George Sael, bookseller in the Strand, for forty guineas. Sael proposed to give him half that sum, and half of all the profits and proceeds of the publication. The compiler demurred on the occasion, and soon after was reported to have taken himself and his manuscript to America. Not having heard of either since, it is probable that both may have become extinct; and it therefore may not be unsuitable to the plan of the BIBLIOGRAPHER to record the heads of this literary projection, so far as related to the poetical department.

Introduction.

CHAPTER I. EPIC POESY.

Homer,	Lucan,
Virgil,	Camoens,
Milton,	Apollonius Rhodius,
Spenser,	Boccacio,
Ariosto,	Glover,
Tasso,	Statius,
Dante,	Ossian.

CHAPTER II. DRAMATIC POESY.

Greek Dramatists.	Euripides, Sophocles, Æschylus,	Menander, Aristophanes.
Latin Dramat.	Plautus, Terence,	Accius.
French Dramatists.	Racine, Corneille, Moliere,	Voltaire, Crebillon, Gresset.
Italian Dramat.	Ariosto, Tasso,	Metastatio.
Spanish, Lope de Vega.		
English Dramatists.	Shakspeare, Dryden, Ben Jonson, Otway,	Beaumont & Fletcher, Yonng, Addison, Steele,

* Proposals were circulated with this title, by Allen and West of Paternoster Row, and a dedication was purposed to Sir John St. Aubyn, Bart. "by his approbation."

English

English Dramatists.	Smith,	Rowe,
	Congreve,	Hughes,
	Sheridan,	Colman,
	Murphy,	Thomson.

CHAPTER III. LYRIC POESY.

Archilochus,	Smith,	Menzini
Pindar,	Mason,	Rousseau,
Sappho,	Warton,	De la Motte,
Anacreon,	Anna Seward,	Malherbe,
Horace,	Yalden,	Gresset,
Casimir,	Watts,	Grainger,
Alcæus,	Dryden,	Akenside,
Stesichorus,	Collins,	Beattie,
Buchanan,	Petrarch,	Lomonozof.
Gray,	Fulvio Testi	

CHAPTER IV. ELEGIAC POESY.

Callimachus,	Alcmon,	Tickell,
Propertius,	Hammond,	Milton,
Tibullus,	Smith,	Dryden,
Ovid,	Hurdis,	Scott,
Catullus,		

CHAPTER V. PASTORAL POESY.

Theocritus,	Tasso,	Gesner,
Moschus,	A. Phillips,	Guarini,
Bion,	Pope,	A. Ramsay,
Virgil,	Fontenelle,	Shenstone.
Spenser,		

CHAPTER VI. DIDACTIC POESY.

Lucretius,	Aratus,	Somerville,
Virgil,	Oppian,	Pope,
Hesiod,	J. Philips,	Boileau,
Horace,	Akenside,	Manilius,
Vida,	Armstrong,	Mason,

CHAPTER VII. FABULISTIC.

Æsop,	Dunbar,	Phædrus,
Ovid,	La Fontaine,	Boyardo,
Chaucer,	Dryden,	Prior.
Hawes,		

CHAPTER VIII. SATIRICAL.

Juvenal,	Boileau,	Butler,
Persius,	Wyat,	Oldham,
Horace,	Hall,	Young.
Lucilius,		

CHAP-

CHAPTER IX. SONNETS.

Petrarch, Surrey, Milton,
Camoens.

CHAPTER X. EPIGRAMMATIC.

Catullus, Martial.

CHAPTER XI. MISCELLANEOUS.

Sect. i. *Incidental and Characteristic Sketches.*

Chaucer, Collins, Cowley,
Lydgate, Dryden, Spenser,
Chatterton, Addison, Philips,
Dunbar, Parnell, Waller,
G. Douglas, Prior, Marot,
Lyndsay, Cowper, Smith.
Savage, Hayley,

Sect. ii. *Modern Latin Poets.*

Buchanan, Milton, Philips,
Brome, Cowley, Pitcairn,
Gray, Fracastorius, Musa Anglicana.
Grotius,

Sect. iii. *Moral and descriptive.*

Comus, Milton. Religio Laici, Ibid.
L'Allegro, Ibid. The Seasons, Thomson.
Il Penseroso, Ibid. The Traveller, Goldsmith.
Cooper's-Hill, Denham. London, Dr. Johnson.
The Wanderer, Savage. Deity, Boyce.
Castle of Indolence, Thomson. The Chronicle, Cowley.
Night Thoughts, Young. Creation, Blackmore.
The Campaign, Addison. Davideis, Cowley.
Calendar of Shepherds, Spenser. Hermit, Parnell.
Annus Mirabilis, Dryden. Blenheim, J. Philips.

Sect. iv. *Miscellaneous Observations.*

CHAP. XII. CABINET PIECES OF POESY.

Ode by Chatterton. "O sing me," &c.
Elegy on Guillen Peraza, Letters of Lit.
Description of May, Gawen Douglas.
Romaunt de la rose.
Indian song, Letters of Lit.
Palace of Honour G. Douglas.
Invocation to the stars. Cowper.
Ode to Ella, Chatterton.
Ode by Casimir, translated by Watts.

The

The Grave, Blair.
Dies Iræ, dies illa, A. Phillips.
Anacreon's Dove.
Sparrow of Catullus.
Elwin and Angelina, Goldsmith,
Spring, Autumn, Morning, Chatterton's Rowley.
Oh, tu severi, &c. ode, Gray.
Cecilia's Day, ode, Dryden.
Vital Spark, &c. ode, Pope.
Elegy in a Country Churchyard, Gray.
Ad suam Testudinem, Casimir.
Danae, Simonides.
Epistle to Abelard, Pope.
Messiah, Ibid.
Experience, Dunbar.
Charm to Sleep, W. Browne.
Induction to Mir. for Mag. Sackville.
Nutbrown Maid.
Hymn to Ceres.
Ode to the Passions, Collins.
Love, Chaucer.
Palace of Sleep, Statius.
Epithalamium, Claudian.
Night, Dryden.
Spring, Canticles.
Scene from Tempest, Shakspeare.
Ode from Mourning Bride, Congreve."

Every reader who is conversant with ancient and modern poetry, in the dead and living languages, will probably feel inclined to add some articles to this copious list, and to subtract others. Such however must be the case with every selection: even though its component parts were ballotted in by a convocation of poets and critics. T. P.

ART. VI. *Godfrey of Bulloigne, or the Recouerie of Hierusalem. An Heroicall poeme, written in Italian by Seig. Torquato Tasso, and translated into English by R. C. Esquire: and now the first part containing fiue Cantos, Imprinted in both Languages. London, imprinted by Iohn Windet for Christopher Hunt of Exceter,* 1594. 4*to. pp.* 235.

The above initials are properly assigned by Ritson to Richard Carew, author of "the Survey of Cornwall;" whom

whom Camden describes as "innobled no less in regard of his parentage and descent, than for his virtue and learning."* Wood as well records him "a religious and ingenious man, learned, eloquent, liberal, stout, honest, and well skilled in several languages;" but withal, may be added, a harsh, if not an indifferent versifier. One excuse arises from the slavish and vain attempt of rendering the original of Tasso nearly line for line, which occasioned the adoption of mean and puerile sentences and created many false and unwarrantable rhimes. Wood does not appear to have known of the present work, yet he has noticed in the same year, 1594, a translation also from the Italian, of Huarte's "Examination of Men's Wits," and observes "I have been informed by some persons, was mostly, if not all, performed by Thomas Carew his father; yet Richard's name is set to it." The initials only are set to it. Richard was born 1555, and died in 1620.

"To the Reader. Gentlemen, let it be lawfull for me with your leaues to trouble you a little: it was my good hap of late to get into my hãds an Englisb translated copie of Seig. Tasso Hierusalem, done (as I was informed) by a gentlemã of good sort & qualitie, and many waies commended vnto me for a worke of singular worth, & ezcellencie: whereupon, by the aduise, or rather at the instance of some of my best friends, I determined to send it to the presse——Notwithstanding the perswasions of some that would faine haue preuailed with me: I resolued (at the motion no doubt of some rare excellent spirit, that knew and foresaw this to he the readiest meanes to draw him to publish some of his many most excellent labours) to goe on with what I had begunne.——Now wheras I thought you should haue had all together, I must pray you to accept of the fiue first Songes: for it bath pleased the excellent doer of them) for certaine causes to himselfe best knowne) to command a staie of the rest till the sommer. In that which is done, I haue caused the Italian to be printed together with the English——and thereby the learned reader shall see to how strict a course the translator had tyed himselfe in the whole work, vsurping as little liberty as any whatsoeuer, that euer wrote with any commendations.——From Exeter, the last of Februarie, 1594. Yours C. H." †

Armida's

* Athen. Oxon. Vol. I. Col. 452.

† Christopher Hunt, the printer, who served his time to Thomas Man, a name

Armida's search of Godfrey, from the fourth Canto.

" The faire Armida priding in her hew,
And in th' endowments of her sexe and age,
This charge takes on her, aod as eu'ning drew,
Doth part, and to close wayes her steps engage:
Stout harts she hopes, and arm'd hands to subdew
With her tresses, and wenches equippage:
But of her parting diuers tales are spred
By set deuice t'amuze the peoples hed.

Within few dayes this Dame her iourney ends,
There where the Frankes their large panillions spred,
Whose bewtie rare at *his* * apparence lends
Babbling to tongues and eyes a gazing led:
As when some starre or comete strange ascends,
And in cleere day through sky his beames doth shed:
They flocke in plumps this pilgrim faire to vew,
And to be wizde what cause her thither drew.

Not Argos, Cyprus, Delos, ere present,
Paternes of shape, or bewtie, could so deere,
Gold are her lockes, which in white shadow pent,
Eft do but glimpse, eft all disclosde appeare,
As when new clensde we see the element,
Sometimes the sun shines through white cloud vncleere,
Sometimes fro cloud out gone his raies more bright,
He sheads abroad dubling of day the light.

The winde new crisples makes in her loose haire,
Which nature selfe to waues recrispelled,
Her sparing looke a coy regard doth beare,
And loues treasures, and hers vp wympelled,
Sweete roses colour in that visage faire,
With yuorie is sperst and mingelled,
But in her mouth, whence breath of loue out goes,
Ruddy alone and single bloomes the rose.

Her bosome faire musters his† naked snow,
Whence fire of loue is nourisht and reuiues,
Her pappes bitter vnripe, in part doe show,
And part th' enuious weed from sight depriues:
Enuious, but though it close passage so
To eyes, loues thought vnstaid yet farder striues:

name substituted for that of Hunt in some copies of the work without date. Ritson notices copies having " less matter in the title," printed for Hunt.

* Her. † Sic.

Which

Which outward bewty taking not for pay,
Eu'n to his secrets hid endeeres a way.

As through water, or christall sound, the ray
Passeth, and it deuides or parteth not,
So piercing through her closed robe a way,
His daring thought to part forbodden got,
It roameth there, there true it doth suruay
Of so great maruailes, part by part, the plot:
Then to desire it tels, and it discriues,
And in his breast the flames more quicke reuiues.

Eyed and praysd Armida past the while
Through the desirefull troupes, and wist it well,
But makes no show, though in her heart she smile,
And there deseignes of spoiles and conquests swell,
As this some guide she craues with doubtfull stile,
To her safe conduct to the Coronel:
Eustace her meetes, who claymes a brother-hed
In him, that chiefe those armed forces led.

As fly at flame, so he about turned
At the brightnes of this bewtie deuine,
And neere those lights to view he coueted,
Whom modest fashion sweetly can encline,
And cought great flame, and close it fostered,
As neered tinder doth the sparckle shrine;
And to her sayd; for hart and hardiment
The heat of yeares, and loue vnto him lent.

Lady, if you at least so base a name
Beseeme, who nothing earthly represent,
Nor euer skyes on daughter of Adame,
Of their faire light so large a treasure spent,
What ist you seeke? whence is it that you came?
What fortune yours or ours you hither bent?
Make me know who you are, make me not misse
To yeeld you right, and do what reason is.

Your prayse too loftie mounts, she answering sayth,
Nor to such height our merit can arriue:
You see one, Sir, not subiect sole to death,
But dead to ioy, onely to woe aliue:
My hard mis-hap me hither carryeth,
A pilgrim mayden poore and fugitiue:
I seeke good Godfrey, and in him affy,
Such fame about doth of his hountie fly.

Doe you to Captaine mine accesse obtaine,
If kinde and courteous (as you seeme) you be,
That to the one the t'other brothers paine

You guide, and him entreat tis meete, quoth he,
Faire maide you haue not made recourse in vaine,
Nor in the meanest grace he holdeth me;
At your best liking all is yours to spend,
What so his Scepter, or my sword may frend.
He ends, and guides her where good Bulleyn stald
Twixt worthies great, stolne from the vulgar was.
Lowly she bendeth. . . ."

J. H.

ART. VII. *A Quest of Enquirie*
by women to know,
Whether the Tripe wife were trimmed
by Doll yea or no.
Gathered by Oliuer Oat-meale.
Imprinted at London by T. G. and are to be sold in Paules Church-yard. 1595. 4*to.* 15 *leaves.*

A rich widow that sold tripe, marrying a Grocer, resident on London-bridge, to the mortifying disappointment of several other suitors, seems to have occasioned this humoursome but rather indelicate libel: It begins abruptly,

" Oliuer, if your name be Oliuer, by your leaue a cast, for I must shoue in betweene the doore and the wal, that is shuffle a letter in betweene your title and Pamphlet: which letter was directed to be left at the two fooles at London-bridge; and for my hart I cannot finde the signe. Now since your pamphlet lackes both a pistle and a patrone, I thinke this letter wil fit ye for either, and by wandring among manie, happen at length into the right owner's hands. It followes at auenture—*To Simon Huff-snuff, the terrible Book-tearer, & furious defacer of the Tripe-wiues effigies: peace offered with cap and knee, to preserue all papers from like extremetie.*"

The epistle is subscribed " Yours to vse, when ye know how to vse your selfe. D. D." To this succeeds,

" *An Eglogue, louingly begun and vnluckely ended, betweene the Tripe wife, and Trickes her husband.*

" TRICKES.

" Set we sweete sowce-wife on this fraile of figs,
Despite of those that doo our fortunes hate:

Iesting

Iesting at vs with ballads and with ligs,
Enough to make kinde loue unkinde debate.

And while we carroll of our discontent,
With strained notes, like scritch owles yrkesome crie,
The roaring riuer vnto our lament
Shall lend her lowd confused harmonie.

TRIPE-WIFE.

Ah were we seated in a sowce-tubs shade,
Ouer our heads of tripes a canopie:
Remembrance of my past ioy-thriuing trade,
Would somewhat ease my present miserie.

But since I trotted from my trotter stall,
And figd about from neates feete neatly drest:
I finde no pleasure nor content at all,
But liue disdain'd, despisde, abusde, distrest.

[The dispute is thus concluded]

TRIPE-WIFE.

What doost thou curse my trade? be this thy paine:
Run bootles madding, raving vp and downe:
All helplesly gainst iygging rymes complaine,
Let euerie ballad-singer beare thee downe.

TRICKES.

Saist thou me so, thou Tripe, thou hated scorne?
Goe swill thy sowse tubs, loathed pudding-wife:
My brother Huf-snuf and myselfe haue sworne,
Spite of thy eares to lead a pleasant life.

With this they part; and so the Eglogue ended,
Tripe was with Trickes, and Trickes with Tripe offended."

"A Quest of enquirie of twelue good, honest, and substantiall women, vpon examination of certaine persons," is addressed to "Neighbour Nicholson," (the husband). Upon the orderly proceeding of the quest, "I drew foorth (says the author) my writing tables,* and getting close into a corner, noted downe euery thing so neere as I could; which now written more at large, then in so small a roome I could comprise, I have sent ye by my seruant William." The questions to be asked are eight, and the last, "Whether the Capon or Turkie (by any of their knowledge) was sent to the King and Queene of Faires or no?" Margaret, the daughter, when examined,

* This appears to confirm the using tables being a common practice in Shakespeare's time.—Reed's Sh. Vol. xviii. p. 88.

says, "Neuer I thinke was widdowe so washt in sack, sugar, and good drinkes,* I warrant there are some that yet sit and thinke on their lauish expences, for my mother was outwardly kinde to all, but inwardly enclined to thinke well of no one..... As for sending the Capon and Turkie to the King and Queene of Fayries, thats best knowne to Doll and my mother, for the matche was closely made betweene themselues, and whether on any such condition or no, I am not able to say: but sure I am our maid caried them with her, and deliuered them to the woman, ere they came halfe way to the king of Fayries house, for they say his dwelling is at Paddington, and the maide was discharged of her burthen in high Holborne." Mother Messingham and others, not described, having been examined, the jury write on the bill Ignoramus; and sentence the widow "should thence be sent to London bridge, and there be maried.... Lord how glad was I, when I heard the game go on your side, when I remembred what a tall seruitor you had beene all her wooing time for her: your hard fortune at M. Graces, where you had so slender entertainment, how you walkt in your jerkin and tawney veluet hose, to view M. Hubbards hoppes, when by that meanes you got a bidding to dinner, yea euen the best place at the board, namely, to sit iust before your louing mistresse.... Thus haue I sent ye all the proceedings of the Jurie, and therewith (according to your request) my opinion of that blessed night, when you made such passage to the purpose, as the next morning you had the fruition of all your labours, I meane the garland of your briding day, to the disgrace of al the other suters, and your owne eternall commendation for euer. But first I pray ye read this Dittie, which was deuised by a dere friend of yours, Master *Ieffray Kexon*, in defence of your wife so much wrongd, and in applauding of your rare conquest, the like being neuer heard of since the great Conquest.

"*A Iigge for the Ballad-mongers to sing fresh and fasting, next their hearts euerie morning, in sted of a new hunts-vp,† to giue a good morrow to the Tripe-wife.*

"O neighbour Tripewife,
my heart is full of woe:

* Reed's Sh. Vol. II. p. 308.

† Hunts-up. To the notices collected in the Censura, Vol. X. p. 261. may be added one from the "life and death of the Piper of Kilbarchan."

"Now who shall play, the *day it dawis?*
Or *hunt up*, when the cock he craws?"
Ritson's Caledonian Muse, p. 193.

That

That cousning Doll the Iugler,
should iumble with you so.
I that am your poore neighbour,
had rather spent a crowne,
Than haue ye thus defamed
by boyes about the towne.

Abroad in euerie corner,
the ballads doo report,
That you were trimd vnwomanly,
and in most shamefull sort,
By standing on a Triuet,
to heare what she could say:
She lopt ye of a louers locke,
and carried it away.

Alas were you so simple,
to suffer such a thing:
Your owne maids sit and mocke ye,
and euerie where doth ring,
The trimming of the Tripe wife,
it makes me in a rage:
And doubt least that the players
will sing it on the stage.

I am sorrie for your husband,
alacke good honest man;
He walkes about, yet mends not,
but looketh pale and wan:
That where before he vaunted,
the conquest he hath got,
He sits now in a mammering,
as one that mindes it not.

A number doo imagine,
that he repents his marriage,
And gladly to the shambles,
would send ye with your carriage:
For all the carts of houshold-stuffe,
that came to London bridge,
Nere pleasd him so, as this one greefe
doth rub him on the ridge.

If gold bring such a hart-breake,
Ile none I thanke ye I:
Tis shame it should be spoken,
and if it be a lie.

But would he be aduisde by me,
if it be true or no;
I would turne her to her Tripes againe,
and let all matters go.

I. K.

Finis.

" Now all good Ladds, to whose reading this present Jigge shall come, I would not haue ye mistake my meaning in the song, that ye should goe about the streetes singing it, or chaunt it at her doore, ere she be vp in a morning. No, God forbid, that would but breed domesticall disquietnesse.... Therefore I pray ye conceit it after my owne entending, that is, a sorrowfull sonnet for euery friend of his to meditate on, least their fortunes should proone so monstrous as his, and they run into perill of hanging themselues, vpon so extraordinarie a conclusion.

" Heere followeth the rare atchieuement of the widdowe, from her house behinde the Shambles, how she was conueyed thence to London Bridge, and made a Bride vpon a very short warning. Yea marie Sir, now ye come to the matter I long to heare of, by reason of the diuers reports bruted abroad thereof."....Probably the reader will begin to consider there is nearly enough of the widow, but the writer was a forerunner of Baxter in dealing in last words; four pages further introduce " certaine reports spread abroad of the Tripe-wife and her late married husband, whereby if they be slaundred or no, let themselues be their own Iudges..... Good people, beware of wooers promises, they are like the musique of a Taber and Pipe: the pipe sings golde, gifts, and manie gay things; but perfourmance moralized in the Taber, still beares the burden of I doubt it, I doubt it: which in my conceipt is a verie pitifull hearing..... I heare how you [Oatmeal addresses the whole to the husband] goe bragging about, breathing forth horrible thundring threates, because certain bookes and ballads are printed of the Tripe-wife: ye said ye had the tricke to out-face all the wooers, and so yee would ouer dare all the Printers: yee beknaue your betters, calling them at your owne pleasure, and then turn your tung to your taile when you haue done. What man? it will not snowe alwaies, neither can you, or the best tenaunt yee haue, beare downe Paules Church-yard. Rather win them with kindnes, for extremetie auayles not, they know yee for a man and no more, and will care for ye as a man and no more. .... Yet it sufficeth that ye haue wonne the spurres, from them all, and therefore let me adde these, as appendixes vnto your armes. A Chitterling rampant in a field sowsant, two haggas puddings for the supporters, a Neates foote cleanly washt

washt fixed on your creast, and a faire scrapde tripe to couer all for the mantle. So with my hartie commendations to your good bed fellowe and your selfe, with all the rest of my approoued frends, I bid yee heartely farewell, this 2 of Aprile, 1595. By him that is more yours than his owne,

"Oliuer Oat-meale."

A short postscript concludes this "terrible matter against Nichol Neates-foote, and Huff Snuffe his neighbor. Farewell till within this fortnight, by which time we shall either be all frends, or make our fude endlesse. Finis." J. H.

ART. VIII. *Martin Mar-sixtvs. A second replie against the defensory and apology of Sixtus the Fift late Pope of Rome, defending the execrable fact of the Iacobine Frier, vpon the person of Henry the Third, late King of France, to be both commendable, admirable, and meritorious. VVherein the saide apology is faithfully translated, directly answered, and fully satisfied. Let God be Iudge betwixt thee and me. Genes.* 16. [Device of Orwin the printer of two hands clasping, &c.] *At London printed for Thomas Woodcock, and are to be sold at his shop in Paules Church-yard, at the signe of the Black Bear.* 1592. Herbert says 1591. 4to. 23 leaves.

It would lighten the task of bibliographical research, if the voluminous works of theological disputants might be left in a heap silently to moulder as a mass of incoherent dulness; but the cock raked up the diamond in the dunghill, and the labour must be continued. The preface of this liule work rescues it from the general obloquy; where, in addition to a characteristic sketch of the productions of the press at that period, the attack on a then popular writer renders it valuable to every reader that feels interested in tracing contempary notices of the unfortunate and too imprudent Robert Green. It is inscribed

"To the right worshipful and vertuous Gentleman, Master Edmund Bowyar, Esquier, the Author hereof wisheth peace and wealth, with aboundance of all spirituall felicitie. . . . . .

Loath I was to display my selfe to the world; but for that I hope to daunce vnder a maske, and bluster out like the winde, which though euery man heareth, yet none can in sight descrie, I was content for once to become odious, that is, to speake in print, that such as vse to carpe at they know not what, may for once likewise condemne they know not whome; and yet I doo not so accuse the readers, as if all writers were faultles, for why? we liue in a printing age, wherein there is no man either so vainely, or factiously, or filthily disposed, but there are crept out of all sorts vnauthorized authors, to fill and fit his humor; and if a mans deuotion serue him not to goe to the church of God, he neede but repayre to a Stationers shop and reade a sermon of the diuels: I loath to speake it, euery red-nosed rimester is an author, euery drunken mans dreame is a booke, and he whose talent of little wit is hardly worth a farthing, yet layeth about him so outragiously, as if all Helicon had run through his pen; in a word, scarce a cat can looke out of a gutter, but outstarts a halfepeny Chronicler, and presently *a propper new ballet of a strange sight* is endited: What publishing of friuolous and scurrilous prognostications? as if *Will Sommers* were againe reuiued: what counterfeiting and cogging of prodigious and fabulous monsters? as if they labored to exceede the poet in his Metamorphosis; what lasciuious, vnhonest, and amorous discourses, such as Augustus in a heathen common wealth could neuer tolerate, and yet they shame not to subscribe, *By a graduate in Cambridge*; *In Artibus Magister*; as if men should iudge of the fruites of Art by the ragges and parings of wit, and endite the Vniuersities, as not onely accessary to their vanitie, but nurses of bawdry; we would the world should know, that howsoeuer those places haue power to create a Master of Artes, yet the art of loue is none of the seauen; and be it true that *Honos alit artes*, yet small honor is it to be honored for such artes, nor shal he carry the price that seasoneth his profit with such a sweete; It is the complaint of our age, that men are wanton and sick of wit, with which (as with a loathsome potion in the stomack) they are neuer well till all be out. They are the Pharisees of our time, they write al, & speak al, and do al, vt audiantur ab hominibus; or to tel a plaine truth plainely, it is with our hackney authors, as with Oyster-wiues, they care not how sweetely, but how loudely they cry, and cõming abroad, they are receaued as vnsauory wares, men are faine to stop their noses, and crie; Fie vpon this wit; thus affecting to bee famous, they become notorious, that it may be saide of them as of the Sophisters at Athens, *dum volunt haberi celebriter docti, innotescunt insigniter asinini*: & when with shame they see their folly, they are faine to put

on

on a mourning garment, and crie, Farwell.* If any man bee of a dainty and curious eare, I shall desire him to repayre to those authors; euery man hath not a perle-mint, a fish mint, nor a bird-mint in his braine, all are not licensed to create new stones, new fowles, new serpents, to coyne new creatures; for my selfe, I know I shall be eloquent enough, I shal be an orator good enough if I can perswade, which to be the end and purpose of my heart, he knoweth who knoweth my heart....., Your Worships in all duety, R. W."

Then follows "The Oration of Sixtus the V. as it was vttered in the consistory at Rome. Anno. 1589, September ii;" and the author's "reply against the former apologie." J. H.

ART. IX. *Pasqvils Iests, mixed with Mother Bunches Merriments. Whereunto is added a Bakers doozen of Gulles. Very prettie and pleasant, to driue away the tediousnesse of a Winters Evening Newly corrected with new additions. London printed for Iohn Browne, and are to be sold at his shop in Saint Dunstones Church yard, in Fleetestreete.* 1609. 4*to.* 26 *leaves.*

Wit, like family plate, appears new modelled for each succeeding generation. As the massy tankard of the "great belgrand-father," after various transmigrations, dwindles into the lesser but also serviceable vehicle of a modern pap-spoon, so an ancient wittiosm, by description and tedious pro and con, occupying two quarto pages, becomes at length solved into a sentence of a few lines. This collection has been moulded in various shapes, and most of the stories well known to the general reader. The first is the wrangle between the blind man and lame one on finding an oyster, adjusted by the lawyer who "drew forth his rusty whittle," and distributes the shells.——Several pieces had a Pasquil title about the time this was printed. An earlier edition is without the gulls, and that portion may be occasionally found distinct.

* From this sentence Green's "mourning garment," &c. and "farewell to Folly," appear the same publication.

Warton

Warton notices a copy, and of the whole, dated 1627.—The following is a sufficient specimen.

"*Of one that lost his purse.*

"A Countrey man comming vp to the tearme, by misfortune lost his purse; and because the summe was great, he set vp billes in diuers places of London, that if any man had found such a purse, and would restore it againe, he should haue very well for his paines. A gentleman of the Inner Temple, wrote vnder one of his billes, that he should come to his Chamber, and did write where. So when he came to the place, the gentleman asked him, first, what was in his purse? Secondly, what countrey-man he was? and thirdly, what was his name? Sir, quoth he, twenty pound was in my purse. I am halfe a Welshman, and Iohn vp Ianken is my name. Iohn vp Ianken, quoth the Gentleman, I am glad I know thy name: for so long as I liue thou nor none of thy name, shall haue my purse to keepe; and so farewell gentle Iohn vp Ianken."

"*A tale of a merry Christmas Carroll, sung by women.*

"There was sometime an old knight, who being disposed to make himselfe merry, in a Christmas time, sent for many of his tenants, and poore neighbors, with their wiues, to dinner: when having made meat to be set on the table, would suffer no man to drinke, till he that was master ouer his wife, should sing a Carroll, to excuse all the company: Great nicenesse there was, who should bee the Musician, now the Cuckow time was so farre off. Yet with much adoe, looking one vpon another, after a dry hemme or two, a dreaming companion drew out as much as hee durst, towards an ill-fashioned ditty. When hauing made an end, to the great comfort of the beholders, at last it came to the womens table, where likewise commandment was giuen, that there should no drinke be touched, till she that was master ouer her husband had sung a Christmas Carroll; whereupon they fell all to such a singing, that there was neuer heard such a catterwalling peece of musicke. Whereat the Knight laughed heartely, that it did him halfe as muche good as a corner of his Christmas pie."

"*The fourth Gull vpon a wager to hang himselfe.*

"Vpon a time, I haue forgotten when, in a place out of minde, met a company of good fellowes, which beeing likely to bee some Inne, while the people were all set at dinner, came in an old rich farmer of the countrey, who being well lyned in his purse, and therefore might haue the merier heart,

was

was so full of talke at dinner, that scarce any man else was heard at the table. Which a Scholler sitting among them, well obseruing, and withall seeing him well tickled in the head with the good drinke, vpon the sudden fell into this speech with him: Honest man, I pray you pardon me, if I say any thing that may offend you; I am sorie to see the euil that is towards you: You haue been very mery, but I feare, you will neuer be so againe in this company; for I see in your eyes a spirit of madnesse, which will very speedily bring you to your vnhappy ende: for indeede, within this houre, you will hang yourselfe in the stable, vpon one of the great beames, and that I will lay a good wager, either with you, or any of this company. The olde man much moued at this speech, and yet noting his grauitie, told him, that hee was sorie to see a Scholler haue so much learning, and so little wit: but my friend (quod he) if you haue any money in your purse, you shall be rid of it, when you will vpon that wager. Wherevpon the Scholler gaue him ten shillinge, and told him, that if he did not hang himselfe, within an houre after, and first come into the house, and aske forgiuenesse of all the house, he should giue him but ten pounds for it. The farmer tooke the money, called in for wine and sugar, and made merry withall. At the houres end, he came to take his leaue of the Scholler, and his company, who told him, that he must pay ten pounds, for that he had not hanged himselfe. At which words, he finding the deceit, confessed his ignorance, payed for the good cheere, and trebling the Schollers money, like a true Gull, got him home againe."

J. H.

ART. X. *The most ancient and famous History of the renowned Prince Arthur, King of Britaine; wherein is declared his Life and Death, with all his glorious battailes against the Saxons, Saracens, and Pagans, which (for the honour of his country) he most worthily atchieued. As also, all the noble acts and heroicke deeds of his valiant Knights of the Round Table. Newly refined, and published for the delight and profit of the Reader.—London, printed by William Stansby, for Iacob Bloome, 1634.—Small 4to.* —[No paging, but running to sig. I i, 4, accompanied with a very rude wood cut of Arthur and his knights, many

(many of whom are named above and beneath the cut) sitting at the round table. Second and third parts, with title pages varying from the first, and from each other, by containing the words, second part and third part, respectively: and with similar frontispieces.—The second part contains sig. R r 2; and the third part, sig. P p 4.]

In the developement of the character, and in the investigation of the customs of our ancestors, we derive much assistance from an acquaintance with the amusements which employed their careless hours: while unoccupied with plans of ambition, and free from the apprehensions of meditated attack, the illiterate Baron found sufficient resource for the day in the pursuit of the chace, and shortened the length of the night by uniting the pleasures of the table, with the recitations of the minstrel; both partook of the same character: the Hunt was no bad imitation of the foray; * and the song of the Jougleur kept alive the spark of enterprise, by the continued repetition of chivalric achievements. These amusements, however, must necessarily have been confined to the wealthy and the noble, since the remuneration of the minstrel was of too extensive a nature to have accorded with limited means. Three parishes in Gloucestershire were appropriated by William the Conqueror to the support of his *minstrel*.† The recitations of the minstrel appear to have been chiefly of a romantic cast, more particularly from the period when the introduction of the Eastern fictions, "coinciding with the reigning manners, and perpetually kept up and improved in the tales of Troubadours and Minstrels, formed the ground-work of that species of fabulous narrative called Romance."—(Warton's Diss'n on the Origin of Romantic

* I am not, perhaps, justified in applying this term to the ravages of the *early* feudal baron, but no other phrase seems so well adapted to express the sense I would give.

† "The same day Therle of Foix gave to harauldes and minstrelles the somme of fyue hundred frankes; and gave to the Duke of Tourayn's minstrelles gowns of cloth of gold, furred with ermyns, valued at two hundred franks."——Froissart's Chronicle, edit. 1525. Booke iii. ch. xxxi.

Fiction

Fiction in Europe, vol. i. Diss'n 1.)—The pleasures derived from the recital of romances, although confined to the great for several centuries, were, by the introduction of printing, afforded a wider range; and the great mass of readers were benefited by a more familar acquaintance with those fascinating scenes of extravagance and fiction. Some of the earliest productions of Caxton and de Worde were prose versions of the old metrical tales; and by a reference to Herbert, we see, that even after the Reformation had deluged the press with the wranglings of theological polemics, no inconsiderable employment of the printer arose from the multiplication of romances, many of which are now only known by tradition. The wondrous acts narrated in the romance, its splendid scenery, and the frequent successes of human prowess over the strength of diabolical agency, offered, to an illiterate population, unacquainted with the more polished models of classic elegance, a never-failing source of amusement and study. Notwithstanding the introduction of more varied reading, toward the middle of the sixteenth century, the volumes of chivalry retained their hold on popular favour until a very late period of the succeeding century, when the improvement of taste, and more familar acquaintance with classic lore eventually expelled the magician and the tournament from the hall of the mansion, to the shelves of the collector. One of the earliest and most justly favoured of these now neglected works, was that under review: it carried with it, in addition to its intereсting narrative, a certain degree of authenticity in the opinion of our forefathers, who listened to, and perused, the work containing the deeds of Arthur and his knights, with twofold interest; first, as it amused the hour of indolence, and secondly, as bearing with it the authority of a chronicle. Alanus de Insulis, born in 1109, informs us that "if any was heard in Bretagne, to deny that Arthur was then alive, he would be stoned." Warton, in his Hist. of Eng. Poetry, vol. i. 252. says, that in the reign of Edward the IIId. "the fame of king Arthur was still kept alive, and continued to be an object of veneration long afterwards; and however idle and ridiculous the fables of the Round Table may appear

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at present, they were then, not only universally known, but firmly believed."* The general acquaintance with the romance containing this British hero's achievements was such, as to call down the lively indignation of a very learned, though puritanical writer, who shortly after the Reformation, writes thus: "In our forefathers time, when papistrie, as a standing poole, couered and ouerflowed all England, few bookes were red in our toong, sauing certayne bookes of chivalrie, as they sayd for pastime and pleasure, which, as some say, were made in mouasteries by idle monkes or wanton chanmons: as one for example, *Morte Arthur*, the whole pleasure of which booke standeth in two specyall poyntes, in open mans slaghter and bolde bawdrie: in which booke, those be counted the noblest knights that doe kill most men without any quarrell, and commit fowlest adoultries by sutlest shifts: as, Syr Lancelote with the wife of King Arthure, his maister: Syr Tristram with the wife of King Marke, his uncle: Syr Lamerocke with the wife of King Lote, that was his own aunte. This is good stuffe for wise men to laughe at, or honest men to take pleasure at. Yet I knowe when God's Bible was banished the court and Morte Arthure receaved into the princes chamber, what toyes the dayly reading of such a booke may worke in the will of a yong gentleman, or a yong maide, that liveth welthely and idlely, wise men can judge, and honest men do pittie." (*Ascham's Schoolemaster*, 1589. *f.* 25. Ascham was not

* A passage in the inimitable satire of Cervantes, proves the very general popularity of Arthur and his knights in other parts of Europe, as well as confirms what I have said above, respecting the credence given by his countrymen to the tales of his deeds.

"Have you not read, Sir," answered Don Quixotte, "the annals and histories of England, wherein are recorded the famous exploits of King Arthur, whom, in our Castilian tongue, we perpetually call King Artas; of whom there goes an old tradition, and a common one, all over that kingdom of Great Britain, that this King did not die, but that, by magic art, he was turned into a raven; and that in process of time, he shall reign again and recover his kingdom and sceptre; for which reason it cannot be proved, that from that time to this, any Englishman hath killed a raven? Now in this good King's time was instituted that famous order of the Knights of the Round Table; and the amours therein related of Sir Lancelot of the Lake, with the Queen Ginebra, passed exactly as they are recorded; which gave birth to that well-known ballad, so cried up here in Spain, of "Never was knight by ladies so well served, as was Sir Lancelot when he came from Britain," with the rest of that sweet and charming recital of his amours and exploits."—*Don Quixotte, vol. i. ch. xiii. Jarvis' Translation.*

the

the only scholar employed in the education of youth, who beheld with affright the popularity of the Mort Arthur; Francis Meres in his Wit's Commonwealth, 1598, 268, says "As the Lord de la Nouue in the sixe discourse of his politike and military discourses censureth of the bookes of Amadis de Gaule, which he saith are no less hurtfull to youth, than the workes of Machiavell, to age; so these bookes are accordingly to be censured of, whose names follow; Bevis of Hampton, Guy of Warwicke, *Arthur of the Round Table*, &c." In opposition to this censure however, which savors much of puritanism, I with pleasure cite the following passage from Mr. Ritson's Dissertation on Romance and Minstrelsy, vol. i. p. 145. "It is no slight honour to ancient romance, that so late as the seventeenth century, when it was become superannuated and obsolete, the expansive and enlightened mind of our British Homer was enraptured with the study, as is manifested, by frequent and happy illusions, in his two principal poems:

———"And what resounds
In fable or romance of Uther's son,
Begirt with British and Armoric knights," &c.—
Paradise Lost, B. i. v. 579.
And see Par. Reg. B. iii. v. 336.

"He had even meditated a metrical romance, or epick poem, upon the story of Arthur." That the study of our old romances did not appear to the immortal Milton, fraught with such dangerous consequences as Ascham and Meres supposed, is further evident from his saying, "Next, I betook me among those lofty fables and romances, which recount, in sublime cantos, the deeds of knighthood. So that even these books, proved to me so many enticements to the love and stedfast observation of virtue." Toland's Life, p. 35.*

The prose romance of the Mort Arthur, of which this work before us is a transcript, was, according to Warton, "much or most of it taken from the old French romance of Lancelot, translated from Latin into French, at the command of one of our Henries."

* Dr. Newton, however, in his edition of Milton, censures our poet's passion for reading Romance.

From

From internal evidence, I should imagine it to have been a *compilation* from several different romances, rather than a translation of one individually. The acts of Lancelot form but a portion of the body of the book, in which are related the histories of various other knights, and also the achievements of the Saint Greall.

There were various different romances on the subject of Arthur at a very early period, most, if not all of them founded on the basis afforded by Geffrey of Monmouth, "to whose strange chronicle we owe," says Mr. Ellis, "the first outline of our earliest and best romances." From the Prologue to the work by Caxton, it appears, I think, to have been a *compilation* merely, as he says, "the said noble gentleman instantly required me to imprint the historie of the said noble King and conqueror, King Arthur, and of his knights, with the historie of the Sancgreall, and of the death and ending of the said King Arthur."—"And many noble volumes be made of him and his noble knights, in French, the which I have seene and read beyond the sea, which be not had in our maternall tongue. But in Welsh* be many, and also in French, and some in English, but no where nigh all. Wherefore, such as have beene late briefly drawen out into English, I have after my simple cunning, that God hath sent me, under the fauour and connection of all noble Lords and gentlemen enterprised to imprint a booke of the noble histories of the said King Arthur, and of certaine of his knights, after a copy unto me delivered. Which copy Sir Thomas Malory tooke out of certaine bookes in French, and reduced it into English."†

Of the translation and compiler of the Morte Arthur, little, I believe, is known; Hollingshead, who, although not always inimical to legendary tales, does not appear to have had much of the fashionable taste for romances of chivalry, mentions, among the learned men that lived

* Malory, the translator, was a Welshman.

† The testimony of a modern writer of considerable celebrity, adds strength to this opinion; he says "the Adventures of Tristram make a part of the collection, called the Morte Arthur, containing great part of the history of the Round Table, extracted at hazard, and without much art or combination, from the various French prose folios on that favourite topic."

Scott's Introduction to Sir Tristrem, p. lxxvi.

in the reign of Henry the VIIth, "Thomas Maillorie, a Welshman borne, wrote I wote not what of King Arthure, and of the Rounde Table." H. Chr. vol. ii. 1462. ed. 1577.

The translation was finished the ninth year of the reign of King Edward the IVth. The first edition was printed by Caxton, and bears the following title,* "A book of the noble hystoryes of Kynge Arthur, and of certyn of his knightes. Whiche booke was reduced into Englysshe by Syr Thomas Malory, knyght, and by me devyded into xxi bookes chapytred and emprynted, and fynyshed in thabbey Westmestre, the last day of Juyl, the year of our Lord M. CCCC. LXXXV. fol. The second edition, according to Herbert, was printed by W. de Worde, 1498, in folio; the third also in folio, by Thos. East, without date, after which, I am not aware of its being reprinted until 1634, the edition herein mentioned.

This edition commences with a preface or advertisement to the reader, for the better illustration and understanding of this famous history. This is a short chronicle of rulers in England, from the departure of the Romans from the island, until the death of Arthur, in confutation of the error, that no such person as that prince existed: one object also of this preface is, to shew the reader

"The best form and manner of writing and ſpeech, that was in use at these times," (the reign of Edwd. IVth).—"In many places this volume is corrected † (not in language, but in phrase) for here and there, King Arthur and some of his knights were declared in their communications to sweare

* To my friend the Rev. Mr. Dibdin I am indebted for the above communication; who says the title is gathered from the prologue and colophon, there being no title "at full length," as Mr. Burnett supposed, (Specimens of Prose Writers, vol. i. 247.) prefixed to the edition. Of such rarity is this edition, that Ritson doubted of its existence, and Herbert, without having seen it, gave a very erroneous account of it, mentioning among other inaccuracies, "a wooden cut to each book," whereas there is not a single cut throughout the volume.—Of this inestimable rarity, Mr. Dibdin purposes giving a particular account in his splendid and much looked for edition of Herbert's Ames, now in the press.

† The variations are trivial, and little affect the construction of the sentence: by Mr. Dibdin's kindness, I have been enabled to compare several passages of Caxton's edition with the present one.

prophane, and use superstitious speeches, all (or the most part, of which, is either amended or quite left out; so that as it is now, it may pass for a famous piece of antiquity, revived almost from the gulph of oblivion, and renued for the pleasure and profit of present and future times."

Then follows Caxton's prologue, giving the reasons for the publication of the work, and also confirming, from various circumstances, the reality of Arthur's existence. Caxton then prefaces the work.

"To the Christian Reader. To proceed forth in this booke, the which, I direct unto all noble princes, lords and ladies, and gentlemen, that desire to read or hear read, of the noble and joyous history of the great conquerour and excellent prince, King Arthur, sometime king of this noble realme of England, then called Great Britaine, with the noble chivalry of the worthy knights of the Round Table, I *William Caxton*, simple person, present this book following, which I have enterprised to imprint. In which, all those that dispose them to eschew idlenesse, which is the mother of all vices, may read historicall matters. Some are willing to reade denoute meditations of the humanitie and passion of our Saviour Jesus Christ. Some the lives and painful martyrdomes of holy saints. Some delight in moralisacion and poeticall stories. And some in knightly and victorious deeds of noble princes and conquerours, as of this present volume, which treateth of the noble acts and feates of armes of chivalry, prowesse, hardinesse, humanitie, loue, courtesie, and gentlenesse, with diuers and many wonderful histories and adventures; and for to understand briefly the contents of this present volume, comprehending the valiant of this noble conqueror, with his lamentable death, caused by Sir Mordred his sonne and the subjects of his realme. I have devided it into three parts, and every part into sundry chapters, as hereafter, by God's grace, shall follow."

The first part contains 153 chapters; the second part 173; the third 176; before each part is given a table of contents.

I shall select a few specimens of the language and incidents, which will be less numerous, from the probability that this now scarce work, will, ere long, be given to the public in a reprint.

The work commences with the visit of the Duke of Cornewayle and the fair Igrayne his wife to the court of Uther Pendraygon, King of England: the King and the Duke

Duke having long been at variance, this visit was brought about for the purpose of reconciling them: the endeavours of their mutual friends were effectual, and returning amity succeeded to long protracted war. Better, however, had it been for the unfortunate Duke, still to have considered his too powerful neighbour as an enemy; for the friendship of Uther was of so warm a nature, as speedily to be converted into love for the beauteous Igrayne.—"The King liked and loued this lady well, and made her great cheare out of measure, and desired to have lyen by her." This honour, however great, does not appear to have had much temptation for the Duchess. "She was a passing good woman, and would not assent to the King." Not satisfied with repulsing his overtures, she communicated to the Duke her husband, the solicitations of the monarch: and in consequence, they both instantly took their departure from the court.

Uther's passion was not to be cured by the absence of the beloved object, but raising an army, he immediately set forward into Cornwall. The Duke had divided his forces: one party garrisoned his castle of Tintagill, in which fair Igrayne resided, and with the other, he in person defended the castle of Terrabyll. This "castles strength long laughed a siege to scorn," and although frequent skirmishes occurred, the King made little progress in his wishes.

The passion of Uther, at length, became too great for his strength, and nature yielded to its violence: he fell sick—courtiers are always at hand to administer to the pleasures or passions of a monarch; and Sir Ulfius, one of Uther's knights, having inquired into the nature of his master's malady, received from the King this reply, "I am sick for anger and for love of fair Igrayne that I may not be whole." Sir Ulfius, like many other physicians, thinking a knowledge of the disorder nearly equivalent to its cure, immediately searches for a remedy in the person of the famous Merlin. This celebrated character contributes by his art to the gratification of the King's desires, and upon condition that the child to be born from the intercourse shall be delivered to him, brings about an interview between the

love-sick Uther and the fair Igrayne, which produces the far-famed Arthur. The mode adopted by Merlin to recover the King from his malady (which for several reasons we cannot insert here) although it saves the honour and feelings of Igrayne, gives a convincing proof that Uther was not scrupulous in the means of attaining his wishes, and certainly gives us reason to believe that Merlin possessed more of the nature of his *dæmon-father* * than his Christian mother. In process of time Arthur was born, but not until Uther had married Igrayne. The daughters of Igrayne, by her former husband, were well married; two of them at the same time with their mother, and the third, Morgan le Fay (the subsequent cause of all Arthur's misfortunes) "was put to schole in a nunnery, and there shee learned so much that shee was a great clarke of nigromancy."—Merlin, in compliance with the agreement made with Uther, carried away the infant Arthur, and educated him. On the death of his father, however, through the interposition of Providence, he obtains the kingdom; notwithstanding, his supposed low birth (for he is considered the son of Sir Ector, a knight of Uther's) raises many enemies against his possession of it. After Arthur had been crowned with great splendour at the feast of Pentecost, his adversaries began to stir against him, and in spite of Merlin's assertions, many of his neighbours persisted in condemning him, either as a person of low degree, or as a bastard: both these errors, and this latter stigma in particular, Merlin very satisfactorily removes, by stating that Igrayne's former husband (the Duke of Cornwall) had been dead *three hours*, before Uther's interview with her, and that thirteen days after the King wedded her. Convincing however, as such evidence ought to have been, and although "some of the Kings had mervaile of Merlin's words, and deemed well that it it should be as he said; yet some of them laughed him to scorne, as King Lot and moe other called him a witch."—Part i. ch. vi.

Arthur however, conscious of his rights, supported by

* See some account of the birth of Merlin in Heywood's Life of Merlin, 1641, ch. i.

several

several great men of the kingdom, and amongst the rest, by the *Archbishop of Canterbury*, and befriended by Merlin, boldly asserts his claim, and ultimately triumphs over his numerous enemies. Chapters xii. xiii. xiv. and xv. are occupied with a tedious battle between his united foes and the intrepid Arthur, all the incidents of which are minutely related; at which we cannot be surprised, when we learn that after the battle, "Merlin (who acted as commander in chief) took his leave of King Arthur for to goe see his master Bleise which dwelt in Northumberland."—"And so Bleise wrote the battayle word by worde as Merlin tolde him, how it began, and by whom, and in like wise how it was ended, and who had the worst. All the battayles that were done in King Arthur's daves, Merlin caused Bleyse his master, to write them. Also he caused hym to wryte all the batayles that every worthy knyght did of King Arthur's court."

Merlin, although he amused himself with Arthur's ignorance of the powers of sorcery (for he frequently appeared in different disguises for the purpose of playing tricks upon the simple monarch) uniformly stood his friend. He preserved his life repeatedly; and put the famous Excalibur into his possession; that celebrated falchion "which was so bright in his enemies eyes that it gave light like thirtie torches." Victorious as Arthur had generally been, yet was not his personal prowess or his political consequence sufficient to prevent the insult offered him at ch. xxviii.*

"The meane while came a messenger hastely from King Ryence of Northwales, and he was King of all Ireland, and of many iles, and this was his message, greeting wel King Arthur in this manner wise, saying that King Ryence had disconfited and overcomen eleaven kings, and everiche of them did him homage, and that was this, they gave him their beards clean flayne of as much as there was, wherefore the messenger came for King Arthur's beard, for King Rience had † purfeled a mantell with king's beards, and there lacked for one place of the mantle, wherefore he sent for his beard, or else he would enter into his lands, and brenn, and sley, and never leave till he have thy head and thy beard."

* This is erroneously numbered, it being, in fact, the 24th chapter.
† Embroidered, from the Fr. Purfiler.

So injurious a demand was strongly resisted by the high-spirited Arthur, who felt no inclination for so royal a barber, and who seems to have been as unwilling to part with his beard as his head: he expresses his indignation in warmer terms on this occasion than he was in the habit of using.

"Well, said King Arthur, thou hast said thy message, which is the most vilainous and lewdest message that euer man heard sent to a king. Also thou mayest see my beard full young yet for to make a purfell of, but tell thou the king this: I owe him none homage, ne none of mine elders, but or it be long, he shall doe to me homage on both his knees, or else he shall leese his head by the faith of my body, for this is the most shamefullest message that euer I heard speak of." *

This passion of King Ryence's for purfelling his mantle with the beards of his brother kings, like many other ridiculous whims, tended to its author's final disgrace and discomfiture.

At length Arthur, in compliance with the wish of his barons, takes a wife; and disregarding Merlin's prophetic advice, yields to his passions, and selects Guenever, daughter of Leodegraunce, king of the Land of Cameliard, to share his throne. This lady possessing every grace save that of chastity, (for her amours with the famous Sir Lancelot have been celebrated in romances and fabliaux innumerable,) brought as her portion the much-famed Round-table. Merlin, notwithstanding his advice to Arthur, and spite of his necromantic skill, appears to have been unable to resist the tender passion, as we are told, ch. 60. that he "fel in a dotage on the damosel that King Pellinore brought to the court with him, and she was one of the damosels of the lake which hight Nimue." Sorcerers are sometimes equally unlucky in pleasing the fair sex with less learned suitors: the lady obtained a knowledge of his art from his attachment, but refused him all remuneration in her favours, "and faine would haue been deliuered of him, for she was afraid of

* A song on this subject, sung before Queen Elizabeth at Kenelworth Castle, in 1575, is given in vol. iii. p. 25. of Percy's Reliques of Ancient Poetry, Ed. 1775. This song the learned editor of that work supposes to have been probably composed for that occasion.

him,

him, because he was a divels sonne." We occasionally meet with "gyants" who possess the same qualities which are common to all giants in our old romances—viz. ferocity and cruelty. In one instance, however, a gyant rauisher is introduced, and falls beneath the edge of Arthur's sword, whose rapes are attended with effects not usually consequent on that crime. The series of adventures, relating to Arthur and his knights, are related without any regularity; and however we may give credit to Merlin's Master Bleise for the fidelity of his narration, we certainly cannot praise him for the *lucidus ordo* of his arrangement. He travels from Sir Gareth to Sir Gauaine, leaving the feats of each respectively neglected to introduce the deeds of Sir Gringamor and Sir Tristram, who in their turn quit the stage for a time to inferior actors. His morality is as loose as his style: although Sir Tristram and Sir Lancelot are allowed to persist almost uninterruptedly in their adulterous intercourse with Isonde and Guenever, Sir Gareth is less fortunate in the less blameable pursuit of the dame Lyones; since the nocturnal visits of the latter to the knight are disturbed by the intrusion of a supernatural visitant, who, although beheaded and hewn in pieces by the disappointed Sir Gareth, fails not to wound in return that gallant knight. Amongst other qualifications which he possessed, and which claimed the notice of the ladies, was an extremely good appetite—"Then Sir Gareth list well to eate, & knightly he eate his meat & egerly, there was many a faire lady by him, & some of them said they neuer saw a goodlier man nor so well of eating." The second part is chiefly occupied with the adventures of Sir Tristram, which much resemble those in the romance of that name, edited by Mr. W. Scott. In the third part, Sir Lancelot is the most prominent character, although the achievements of the Sancgreal, and the death of Arthur, add materially to its stock of variety. Continual combats fill the pages: as a specimen of one of them, I will extract that between Sir Lancelot and Sir Tristram.—Part ii. ch. 9^o.

"So when Sir Tristram came to the tombe where Sir Launceor and his lady were there buried, hee looked about after Sir Palomides. Then was hee ware of a seemely knight that came riding against him all in white, with a couered shield; when he

came nigh unto Sir Tristram, hee said on high yee bee welcome sir knight, and well & truely haue yee holden your promise. And then they dressed their shields & their speares, and came together with all the might that their horses could runne. And they met so fiercely that both horses and knights fell to the earth. Then as soone as they might they avoided their horses, and put their shields before them, and they strake together with bright swords, like men that were of might, & either wounded other wondrous sore, that the blood ranne upon the grasse. And thus they two fought the space of foure houres, that neither of them would speake unto the other one word; and of their harneis they had hewen off many peeces. O Lord Jesu, said Gouernale, I haue great mervaile of the strookes that my master hath giuen unto your master. By my head, said Sir Launcelot's servant, your master hath not giuen so many but your master hath receiued as many or moe. O Jesu, said Gouernaile, it is too much for Sir Palomides to suffer or Sir Launcelot, and yet it were it pittie that either of these good knights should destroy others blood. So they stood & wept both & made great moane when they saw their bright swords couered with the blood of their bodies. Then, at the last, spake Sir Launcelot, and said, Sir knight, yee fight wondrous well as ever I saw knight, therefore I require you, if it please you, tell me your name. Then said Sir Tristram, I am full loth to tell any man my name. Truely, said Sir Launcelot, and I were required, I was neuer loth to tell my name. It is well said, quoth Sir Tristram, then I require you tell me your name. Sir, said he, my name is Sir Launcelot du Lake. Alas, said Sir Tristram, what haue I done, for ye are the man in the world that I most loue. Now faire knight, said Sir Launcelot, tell me your name. Truly, said he, my name is Sir Tristram de Lyones. Oh Jesu, said Sir Launcelot, what aduenture is now befallen mee. And therewithall Sir Launcelot kneeled downe and yeelded him up his sword. And so either gaue other the degree."

The greatest of all achievements, in a court like Arthur's, where heroism had scarcely aught left to feed upon, was that of the Sancgreall. An account of the Sancgreall, and its disappearance, is to be found in Mr. W. Scott's edition of Sir Tristram,* to which I refer the reader. This adventure was not to be achieved by persons tainted with sin—Sir Lancelot had failed in the

* Second edit. p. 350.

completion,

completion, as had his brother, Sir Ector de Maris: the former lay twenty-four days and nights in a stupor resembling death, as a punishment for his unhallowed attempt. This honour was reserved for Sir Galahad, who, accompanied by Sir Percival and Sir Bors, and King Pelles and Eliazer his son, and some other knights, met at the spot on which the Sancgreall rested. King Pelles and his son, however, not being in the quest of the Sancgreall, were warned by a voice from heaven to depart.

"And therwith it seemed them that there came a man and foure angels from heauen, clothed in the likenesse of bishops, and had a crosse in his hand; and the foure angels beare him up in a chaire, and set him doune before the table of siluer, wherupon the Sancgreall was, and it seemed that he had in the midest of his forehead letters that said, See yee here Ioseph, the first bishop of Christendome, the same which our Lord succoured in the citie of Sarras, in the spirituall place. Then the knights mervailed, for that bishop was dead more then three hundred yeares before. Oh knights, said hee, mervaile not, for I was some time an earthly man. With that they heard the chamber doore open, & there they saw angels, and two beare candles of waxe, and the third a towell, and the fourth a speare, which bled mervailously, that the drops fell within a boxe, the which he held with his other hand. And then they set their candles upon the table, and the third put the towell upon the vessell, and the fourth set the holy speare euen upright upon the vessel. And then the bishop made semblance as though he would haue gone to the sakring of the masse. And then he took a wapher, which was made in the likenesse of bread, and at the lifting up there came a figure in the likenesse of a child, and the visage was as red and as bright as any fire, & smote himselfe into that bread, so that they all saw that the bread was formed of a fleshly man.* And then he put it into the holy vessel againe. And then hee did that belonged unto a priest to doe at masse. And then hee went unto Sir Galahad, and kissed him."——"And then bad him goe & kisse his fellowes. And as he was bidden, so hee did. Now, said he, ye seruants of Jesu Christ, ye shall be fed before this table with sweete meates which neuer no knights tasted. And

* The simplicity and rudeness of this method of describing the transubstantiation of the catholic church must strike every reader.

when

when he had said, he vanished away, and they set them in great dread and made their prayers."*

The succeeding part of this chapter is wild in the extreme. The singular devotion of Sir Lancelot, coupled with his criminal passion for Queen Guenever, are quaintly narrated in ch. 105.

"Now after the quest of the Sanegreall was fulfilled, and that all the knights that were left aliue were come againe to the round table, as the booke of the Sanegreall maketh mention. Then was there great joy in the court. And especially King Arthur and Queen Gueneuer made great joy of the remnant that were come home. And passing glad was the king and the queene of Sir Launcelot and of Sir Bors, for they had beene passing long away in the quest of the Sanegreall. Then Sir Launcelot began to resort unto Queene Gueneuer againe, and forgat the promise and the profession that he made in the quest; had not Sir Launcelot beene in his priuy thoughts, and in his minde set inwardly to the queene, as hee was in seeming outward unto God, there had no knight passed him in the quest of the Sanegreall, but euer his thoughts were priuely upon the queene."——"And so it bee fell, that Sir Launcelot had many resortes of ladyes and damosels, that daily resorted unto him, which besought him to be their champion. And in all such manners of right, Sir Launcelot appealed him daily to doe for the pleasure of our Lord Jesu Christ."

Notorious as this connexion was, and indecorous as it ought to have been in the eye of the church, our author makes the Pope interest himself in favour of the lovers, at a period when Sir Lancelot had taken away the queen, and was in open rebellion against his patient sovereign.

"Sir Launcelot which was called the most noble knight of the world, wherfore the Pope called unto him a noble clarke, that at that time was there present, which was the bishop of Rochester. And the Pope gaue him bulls under lead unto King Arthur of England, charging him, upon pain of interditing of all England, that he take his queene dame Guenever to him again, and accord with Sir Launcelot."

Arthur, in compliance with the Pope's commands, again received the faithless Guenever to his bosom.

* Part iii. ch. 101.

The

The period when Arthur's life was to be shortened now approached, of which he was warned in dreams, and by spectres.

"And so upon Trinitie Sunday, at night, King Arthur dreamed a right wonderful dreame, and that was this. That him thought hee sate upon a chafiet in a chaire, and* the chaire was fast unto a wheele, and therupon sate King Arthur in the richest cloth of gold that might bee made. And the king thought there was under farre from him a hedious and a deepe blacke water, and therin was all manner of serpents and wormes, and wild beastes foule & horrible. And suddainely the king thought that the wheele turned up-side downe, and that hee fell among the serpents and wilde beasts, and euery beast tooke him by a limme. And then the king cried as hee lay in his bed, and slept, helpe. And then knights, squires, and yeomen awaked the king, and then hee was so amased, that hee wist not where hee was. And then hee fell in a slumbering againe, not sleeping nor through waking. So King Arthur thought that there came Sir Gawaine unto him verely, with a number of faire ladies with him, and so when King Arthur saw him, hee said, Welcome my sisters sonne, I wend thou hadst beene dead, and now I see thee aliue, much am I beholding unto Almightie Jesu. O faire nephew and my sisters sonne, what bee these ladies that bee come hither with you? Sir, said Gawaine, all these bee the ladies for whom I haue fought when I was a man liuing. And all these are those that I did battaile for in a rightwise quarrell. And God hath giuen them that grace, their great prayer, because I did battaile for them, that they should bring mee hither to you; thus much hath God giuen mee leaue for to warne you of your death. For and yee fight as to morrow with Sir Mordred, as both yee haue assigned, doubt yee not yee must be slaine, and the most part of your people on both parties. And for the great grace & goodnesse that Almightie Jesu hath unto you, & for pittie of you & many more other good men that there should bee slaine, God hath sent mee unto you of his most speciall grace for to giue you warning, that in no wise yee doe battaile as to morrow, but that yee take a treatise for a monethes day, & proffer him largely, so as to morrow to bee put in a delay; for within a moneth shal come Sir Launcelot with all his noble knights, & shall rescew you worshipfully, & sley Sir Mordred and all that euer will hold with him. Then Sir Gawaine & all the ladies vanished."—B. iii. ch. 166.

* The rude wood-cut prefixed to the sixth book of Lydgate's "Fall of Princes," 1554, represents a monarch, seated on a wheel, in the manner above described.

Arthur,

Arthur, notwithstanding these friendly advices, falls a sacrifice to the traitor Sir Modred. Lancelot did not long survive the master whom he had so grossly injured; but as he had been more fortunate than Arthur in possessing the affections of Guenever, so was he more fortunate in having time to repent of his misdeeds, and dying a natural death. His brother, Sir Ector de Maris, "that had sought seuen yeare all England, Scotland & Wales, seeking for Launcelot," arrived in time to see the body of the deceased hero.

"And then Sir Ector threw his shield, his sword & his helme, from him. And when hee beheld Sir Launcelots visage, hee fell downe in a sowne. And when hee awaked, it were hard for any tongue to tell the dolefull complaints that he made for his brother. Ah Sir Launcelot, said hee, thou were head of all christian knights, & now I dare say, said Sir Bors, that Sir Launcelot, there thou liest thou were neuer matched of none earthly knights hands. And thou were the curtiest knight that euer beare shield. And thou were the truest friend to * thy louer that euer bestrod horse, and thou were the truest louer of a sinful man that euer loued woman. And thou were the kindest man that euer stroke with sword. And thou were the goodliest parson that euer came among presse of knights. And thou were the meekest man and the gentlest that euer eate in hall among ladies. And thou were the sternest knight to thy mortall foe that euer put speare in the rest."—B. iii. ch. 176.

Few panegyries, (allowing for the manners of the age) in ancient or modern story, appear to me more comprehensive, or less affected: the simplicity of the diction is only equalled by the energy of the thoughts; and, if I am not misled by my partiality for a favourite work, I shall not hazard too much in saying, that this short funeral oration over the lifeless Lancelot is one of the most interesting specimens of the pathetic in the English or any other language.

I cannot better conclude this article than by quoting the language of a celebrated modern writer.—"The Romance of the Morte Arthur contains a sort of abridgment of the most celebrated adventures of the Round-table;

* This might have been added to the illustrations of the phrase "your brother and his lover." Measure for Measure, act i. sc. 5, contained in the notes to Johnson and Steevens's edition of Shakspeare, 1793.

and

and being written in comparatively modern language, gives the general reader an excellent idea of what romances of chivalry actually were. It has also the merit of being written in * pure old English; and many of the wild adventures which it contains are told with a simplicity bordering upon the sublime."—Scott's Marmion. Note 1. to Canto 1st. W.

Art. XI. *Old English Romances.*

TO THE EDITOR OF THE BRITISH BIBLIOGRAPHER.

SIR,

In my rambles last summer to both the universities, for the purpose of ascertaining copies of books printed by Caxton, I inspected an exceedingly curious and valuable volume [in quarto] of black-letter tracts, which was pointed out to me by the polite attention of Mr. Mathews, one of the sub-librarians of the Bodleian Library. I need hardly add that this treasure is contained within the same magnificent repository: it formed a part of the Selden collection, and is marked 4°. C. 39.

It is my intention to say little or nothing about the rarity of the pieces hereafter enumerated, or to expatiate upon their intrinsic merit or curiosity: the learned in black-letter lore are sufficiently informed upon these points. If any remarks of my own could be of use to the uninstructed, those, it must be obvious to you, are best reserved for the laborious typographical work upon which I am likely to bestow so many years of attention. A list of these tracts, or productions, is here submitted, under an impression that it may be serviceable to some of your readers who may have the opportunity, as well as the wish, of making an accurate and minute examination of their contents.

1. *Kynge Rycharde cuer du lyon.* 1528.

Printed by Wynkyn De Worde: with a wood-cut frontispiece of a knight in armour, and his squire behind him.

* The present work appears to have been a reprint from East's edition, which in a few phrases (but not materially,) differs from Caxton's.

2. *Syr*

2. *Syr Bevis of Hampton.* No date.

Printed by Thomas East, dwellinge in Aldersgate Street: at the end, the same; with the addition "at the signe of the Black Horse." It ends on the reverse of the last leaf after signature I iii, and contains 33 leaves. There is a frontispiece of Sir Bevis on horseback, with a label [on which his name is inscribed,] issuing from the horse's mouth.

3. *Syr Degore.* 1560.

This title is over a rude wood-cut of a knight at full gallop: at bottom "Anno domini MDLX." It ends on the reverse of the last leaf immediately after signature D iii, and contains 16 leaves. Imprinted at London by John King.

4. *Syr Tryamoure.* No date.

The frontispiece consists of a rude wood-cut of Sir Tryamour seizing a man by the hair of his head, and about to knock him down. Imprinted at London by William Copland. 24 leaves.

5. *Syr Eglamoure of Artoys.* No date.

This title is over a rude wood cut of a man on horseback at full gallop, brandishing a broad faulchion, or Turkish scymitar. Imprinted at London by William Copland. 20 leaves.

6. *Heere beginneth a mery Iest of Dan Hew, Munk of Leicestre, and how he was foure times slain and once hanged.* No date.

The preceding is over a curious wood-cut in five compartments. Imprinted at London, at the long shop adioyning unto Saint Mildreds Churche in the Poultrie, by Iohn Allde. 6 leaves.

7. *Here beginneth a litell Treatise of the Knight of Curtesy and the lady of fagnell.* No date.

Over a rude wood-cut of this illustrious couple. Imprinted at London by me Wyllyam Copland. 10 leaves.

8. *The Batayll of Egyncourte, and the great Sege of Rome, by kynge Henry of Monmouthe, the fyfthe of the name, that wan Gascoyne and Cyenne and Normandye.* No date.

Imprinted, &c, by Iohn Skot. 6 leaves.

9. *A merrie, pleasant, and delectable Historie betweene King Edward the Fourth and a Tanner of Tamworth,*

as

as he rode upon a time with his Nobles a hunting towards Drayton Basset. 1596.

This title is over a rude wood-cut of Edward and the Tanner; and, in the course of the work, the frontispiece of N°. 1. is contrived to be introduced. This copy, containing only 5 leaves, is imperfect. The printer is Iohn Danter.

10. *Adam Bell, Clim of the Clough, and William of Cloudesse.* 1605.

Over a wood-cut of these three hunting heroes. Printed by Iames Roberts; and containing two parts, or 17 leaves in the whole.

11. *A ryght pleasant and merye Historie of the Mylner of Abyngton, with his Wife and his fayre Daughter: and of two poore Scholers of Cambridge.* No date.

12. *A merye Iest of a Sargeaunt that woulde have learned to be a Fryar.* No date.

Both of these pieces are printed, without date, by Richard Ihones. The first contains eight, the latter five, leaves.

13. *Here beginneth a mery Iest of the Frier and the Boy.* No date.

The frontispiece of this tract has been copied by the late Mr. Ritson for his reprint of it, among the pieces of "Ancient Popular Poetry," p. 35; although that copy was taken from an edition by Wynkyn De Worde, in the public library of the university of Cambridge. The present impression is by Edward Alde, and contains 8 leaves. Ritson supposed that there was no duplicate of either in existence.

14. *Here begynneth a treatyse of the Smyth whych that forged hym a new dame.. In two Fyttes.* No date.

This title is over a rude wood-cut of two men beating a woman on an anvil with large blacksmith-hammers. Imprinted in Lothburi, over agaynst Sainct Margarites Church, by Wyllyam Copland. It contains 9 leaves.

15. *The Wife lapped in Morels Skyn, or the Taming of a Shrew.*

The title-page is wanting; exclusively of which, it contains 22 leaves, and is imprinted by Hugh Iackson. The wood-cuts throughout the piece are sufficiently curious; and

and at the end is a tolerably good one [though common in books of this period] of a man by the side of a woman, who holds a ring in her right hand: above we have,

" He that can charme a shrewde wyfe
Better than thus,
Let him come to me and fetch ten pound,
And a golden purse."

16. *The Unluckie Firmentie.* No date.

Containing only the second, third, fourth, and fifth parts. At the end: " Finis, quoth G. Kyttes." From the device, I should suppose this to be printed by Wyer.

17. *Heer beginneth the Schole House of Women, wherin euery Man may read a goodly praise of the conditions of Women.* MDLXXII.

Imprinted by Iohn Alde. 16 leaves.

18. *The Defense of Women, By Ed. More.*

Imprinted by Iohn Kynge. Imperfect.

19. *Idyl of Breyntfords Testament, newly compiled.* No date.

Over a rude wood-cut of an old man and woman. On the reverse, three figures. Composed by Robert Copland: and printed by Wyllyam Copland.

20. *XII mery lests of the Wyddow Edyth.* 1573.

Imprinted by Rycharde Iohnes.

21. *The Proude Wyues Pater Noster, that wolde go gaye, and undyd her husbande and went her waye.* No date.

Over a rude wood-cut of two women. Imprinted by Iohn Kynge. 10 leaves.

22. *Spare your Good.* No date.

Over a rude wood-cut of a woman sitting up in her bed, and addressing a man and woman placed beside her. Imprinted by Anthony Kytson. 4 leaves. The device of the Gemini.*

23. *This Boke, called the Tẽple of Glasse, is in many places amended, and late diligently imprinted.* No date.

Over a rude wood-cut of Fortune, blinded, standing upon a wheel, with kings surrounding her. On the re-

* Also printed by Wynkyn de Worde; of which edition, a fragment is inserted in the Cens. Lit. vol. ix. p. 373.

verse,

verse, another wood-cut, of a man and a woman in a flower-garden. Imprinted by Thomas Berthelet; with very elegant types. Indeed, there are few of our old printers, whether abroad or at home, who excel Berthelet in the choice and working of their types.

24. *The Booke in meeter of Robin Conscience; against his father Couetousnesse, his mother New——,* and his sister Proud Beauty, &c.* No date.

Printed by Edward Allde. 8 leaves.

25. *Wyl Bucke his Testament.* No date.

Imprinted by Wyllam Copland. 7 leaves. The last six leaves are devoted to recipes for cooking good dishes: these are in prose.

26. *Here folweth the Churle and the Byrde.* No date.

Over a wood-cut of an old and young man, with a bird on a tree between them. Printed at Canterbury by Iohn Mychel. 8 leaves.

27. *The Parlament of Byrdes.* No date.

Imprinted for Antony Kytson. 8 leaves.

Thus briefly, Mr. Editor, have I given an account of the contents of one of the most curious and valuable volumes, in its way, that are to be found in the Bodleian Library. It is a short and moderately thick quarto; and however repulsive may be its exterior, its *intrinsic* value, to the lover of ancient lore, is inestimable. I question whether one or two of the pieces be not unique—but I have put a seal upon my lips on this score; and have only to assure you, that I am, with the heartiest wishes for the success of the BRITISH BIBLIOGRAPHER,

Your obedient humble servant,

T. F. DIBDIN.

Kensington, June 17, 1809.

ART. XII. *Barley-breake, or a Warning for Wantons. Written by W. N. Gent. Printed at London by Simon Stafford, dwelling in the Cloth-fayre, neere the Red Lyon.* 1607. 4to. 16 *leaves.*

* Defaced in the title.

"To the vertvovs and chaste maiden Mistresse Eliz. C. daughter to the Worshipfull Rob. C. Esquire, yours in seruice W. N. wisheth all fortunes smiles, with the dew of immortall felicitie. It is not vnknowne (right vertuous) amongst the wise, the sillie oaten pipe, winded by a rurall shepheard, vnder shadowing hawthorne, sprouting on a champion mountaine, hath beene as highly esteemed, as the curious strained lute, sounded by the cunning musician in the richest chamber of the court of the most potentate princes, and that a sillie braunch reft from an oliue tree, hath beene as acceptable, as the most precious perle dragd from the sands of the ocean. Then seeing the zeale lyeth not in the gift, but in the giuer," this treatise serves as a testimony of zeal. Concluding with duty to the "worshipfull parent and my very good friend, to whom if this my pamphlet may cause mirth, as an arbour iest, it hath his desire, and my hopes accomplished."

From the vein of heroics displayed in the dedication some expectation is raised of the numbers of the author, but it is the poetic prose of a prosaic poet. The principal characters are Elpin, his daughter Euphema, a "pretie snowy maid," and her lover Streton. After playing at barley-break the father warns his daughter against "that rude and ruffling swaine," and a large portion of the poem is the old man's recital of the tale of Calisto. The lover, by a device founded on falsehood, obtains and seduces his mistress; and the "warning for wantons" is the tragical end of all three. As the most amusing specimen may be selected a description of the game of barley-break.

"——— On a time the lads and lasses came,
Entreating Elpin that she might goe play;
He said she should (Euphema was her name)
And then denyes: yet needs she must away.

To Barley-breake they roundly then 'gan fall,
Raimon, Euphema had vnto his mate;
For by a lot he won her from them all;
Wherefore young Streton doth his fortune hate.

But yet ere long he ran and caught her out,
And on the back a gentle fall he gaue her;
It is a fault which iealous eyes spie out,
A maide to kisse before her iealous father.

Old Elpin smiles, but yet he frets within,
Euphema saith, she was vniustly east,

She

She striues, he holds, his hand goes out and in;
She cries, away! and yet she holds him fast.

Till sentence giuen by an other maid,
That she was caught according to the law;
The voice whereof this ciuill quarrell staid,
And to his mate each lusty lad 'gan draw.

Euphema now with Streton is in hell,
(For so the middle roome is alwaies cald)
He would for euer, if he might, there dwell;
He holds it blisse with her to be inthrald.

The other run, and in their running change;
Streton 'gan catch, and then let goe his hold;
Euphema like a doe, doth swiftly range,
Yet taketh none, although full well she could,

And winkes on Streton, he on her 'gan smile,
And faine would whisper something in her eare;
She knew his mind, and bid him vse a wile,
As she ran by him, so that none did heare.

Some other pastimes then they would begin;
And to locke hands one doth them all assummon;
Varietie is good in euery thing,
Excepting onely Gods and earthly women."*

J. H.

* The amusement of Barly-break is fully described by Mr. Gyfford in a note on the Virgin Martyr; Massinger's Works, Vol. I. p. 104. It was a popular pastime in the reign of James the First, and might afterwards become neglected from the fastidious censure of the puritans. Thus, as a correspondent observes, in "an Eclogue on the Palitia and noble assemblies reviewed on Cotswold Hills by Mr. Root. Dover, by Thomas Randall;" one of the characters says,

"Some melancholy swaines, about haue gone,
To teach all zeale, their owne complection,
Choler, they will admit, sometimes, I see;
But fleagme, and sangvine, no religions bee;
These teach that dauncing is a Jezabell,
And *Barley-breake*, the ready way to hell,
The morrice, idolls; Whitson ales can bee
But profane relique. of a jubilee."——

Annalia Dubrensia, 1636, c. 3.

ART. XIII. *The Compost of Ptholomeus Prince of Astronomye: verye necessarye, vtile, and profytable for all suche, as desyre the knowledge of the science of Astronomye.* [Wood-cut, see Herbert, 465. Col.] *Imprinted at London in Saint Brydes Churchyarde:*

 ouer

ouer agaynst the North doore of the Church, by Thomas Colwell. n. d. 8vo. folded in eight, extends to N iiij.

Although Herbert has accurately described a different edition, p. 365, some reader may possess a portion of "the properties of mercury." He may "loue well to preache, to speake fayre rethoryke language, and to talke of phylosophy and geometry . . shall loue well wrytynge and to read euer in straunge bookes, and to caste accomptes of great nombres, and shall be a great maker of balades, songes, meters, and rymes . . shall be perfite in the arte of musick and loue it," and when in good health, that is to "play gladly in the feeldes and gardens to take the sweet ayre, and sport in the medowes by water sydes," still contemplate the progress of life in the following old and often-varied description, and moralize on the brief eventful history.

"Here foloweth to shewe how a man chaungeth xij times, euen as the xij monthes doth.—He must take the first vi yere for Janiuere, the which is of no vertue nor strength, at that season nothinge on the earth groweth. So man, after that he is borne, till hee bee vi yeare of age, is with litle or no witte, strength, or conning, and maye doo litle or nothinge that commeth to any profite.—Than commeth Feueriere, & than the dayes longeth, and the sonne is more hoter, than the feldes begin to waxe greene; so the other vi yeare til he come to xii, the childe beginneth to grow bigger, and is apt to lerne such thinges as is taught him.—Than commeth the month of March, in whiche the labourer soweth the earth, and planteth trees, and edifieth howses; the childe in these vi yeares waxeth bygge to lerne doctrine and science, and to be fayre and pleasaunte and louyng, for than he is xviii yeres of age.—Than commeth Apryl that the earth and the trees is couered with greene flowers, and in euery partye goods encreaseth habundantly. Than commeth the yonge man to gather the swete flowers of hardines, but than beware that the colde windes, and stormes of vices, beate not downe the flowers of good maners, that should bringe man to honour, for than is he xxiiii yeare of age.—Than commeth Maye, that is both fayre and pleasaunt, for than byrdes singe in woddes and forestes nyghte and daye, the sonne shineth hote; as than man is most lusty, mighty, and of delyuer strength, and seeketh playes, sportes, and manly pastimes,

pastimes, for than is he full xxx yeares of age.—Than commeth June, and than is the sonne at the hyghest in his meridionall, he may ascend no higher in his stacion. His glemering golden beames rypeth the corne, and than man is xxxvi yeare he may ascende no more, for the nature hath gyuen them courage and strength at the full, and rypeth the seedes of perfyte vnderstandynge.—Than com̃eth July that our fruytes be set on sonnynge, and our corne a hardenynge, but than the sonne begin̄eth a lytell for to descend downwarde. So than man goeth from youthe, towarde aege, and begynneth for to acquaynt hym with sadnes, for than he is come to xlii yeare.—After that than commeth August, than wee gather in oure corne, and also the fruytes of the earth. And than ma̅ doth his diligence to gather for to fynde hym selfe, to mayntayne his wyfe, chyldren, and his houshold whan aege com̃eth on hym, and than after that vi yeare, he is xlviii yeare of aege.—Than commeth Septembre, that wynes be made and the fruytes of the trees be gathered, and than therewithall he doth freshly begyn to garnysshe his howse, and make pronysion of nedefull thynges, for to lyue within wynter, whiche draweth verye neare, and than man is in his most stedfast and couetous estate, prosperous in wysdome, purposynge to gather and kepe asmosche as shulde bee sufficient for him in his aege, whan he maye gather no more, and than is he liiii yeare of aege.—And than commeth Octobre, that all is into the foresayde howse gathered, both corne and also other maner of fruites; and also the labourers plowe and sowe newe sedes on the earth for the yeare to come, and than he that nought soweth nought gathereth. And than in these vi yere a man shall take himselfe vnto God for to doo penaunce and good workes, and than the benefites the yeare after his death he may gather, and haue spirituall profite, and than man is fully the terme of lx yeares.—Than commeth Nouember, that the dayes be very shorte and the sonne in maner geueth but litell heate, and the trees losen thyr leues, the feldes that were grene, loketh hoore and graye; than all maner of herbes ben hyd in the grounde, and than appeareth no flowers. And than winter is come that the man hath vnderstandinge of age, and hath lost his kindly hete and strength; his teeth begyn to rot and to fayle hym; and than hath he lytle hope of long life, but desireth to come to the life euerlastinge. And these vi yeres make him lxvi yeare of age. —Than last commeth December full of colde with frosts and snowes, with great wyndes and stormy wethers, that a ma̅ may not labour nor nought. The sonne is than the lowest that it may descende. Than the trees and the earth be hyd

in snowe, than it is good to hold them nie the fyre, and to spend the goods that they gat in sommer For than man beginneth to waxe croked and feble, couchinge and spittinge, and lothsom, and than he loseth his parfite vnderstandynge, and his heyres desire his death. And these vi yeare maketh hym full lxxii yeares. And if he liue any longer, it is by his good guydinge and dietinge in his youth. How be it, it is possible that a man maye liue till he be C yeare of age, but there be but fewe that lyueth so long, tyl they com to a C yere of age. — Wherfore Ptholomeus sayth moreouer, that of lynynge or dyenge, the heauenly bodyes may steare a man both to good and euill, without doubt it is so. But yet maye man withstande it by his owne free wyll, to do what he wyll by hymselfe good or bad euermore. And aboute the whiche inclination is the might and will of God that longeth the lyfe of mā by his goodnes, or to make short by justyce."

* *

ART. XIV. *A Lecture or Exposition vpon a part of the fifth chapter of the Epistle to the Hebrues Set forth as it was read in Paules church in London, the 6 of December 1572. By Edward Dering. Given for a New yeere's gift, to the Godlie in London and elsewhere. Perused and allowed by outhoritie. Imprinted at London, by Iohn Charlewood, 1581. Sixteens, 24 leaves.*

An epistle "to his verie louing friend maister M. F." is prefixed and dated the 26th of December 1572. The text is Heb. v. 7, 8, 9. This work was extended to "XXVII Lectures or redinges vpon part of the Epistle written to the Hebrues set forth as they were read in Paules church in London, by Edward Deringe, Bachelour of Diuinitie. Newly imprinted." n. d. again 1576, by Harrison.

* *

ART. XV. *A Little Handfull of Cordial Comforts scattered thorowout several answers to certain questions and objections following, by Richard Standfast, Mr. of Arts and Rector of Christ church in Bristol.* Believe and Live. *The fourth edition. London, printed by T. Mabb, and are to be sold by Edward Thomas, at the Adam and Eve, in Little Britain, 1665.*

ART.

ART. XVI. *A Caveat against Seducers, as it was preached by Richard Standfast, Master of Arts, and Rector of Christ Church in Bristol; whereunto are annexed, The Blind Man's Meditations, by the same authour. London, printed by T. Mabb, for Edward Thomas, at the Adam and Eve, in Little Britain* 1664. 24*mo.*

The above two are bound together, and my motive in noticing it, is to introduce the author as a poet. The Blind Man's Meditations are several pieces of poetry, from which I select the two following.

"*The Complaint of a Sinner.*

" Ah me!
What a wretch should I be,
Should I suffer what I see
That my sins do require!
There be none of them so small,
Which for vengeance do not call,
And for bitterness and gall,
Loss of body, soul, and all
In the pit of woe and thrall.
'Tis no less than endless fire,
That in justice is their hire.

Sin, Sin,
With my life did begin,
And I have lived therein
All my daies heretofore!
Sins of heart, head, hand and tongue,
Through my life all along,
Like a thread have they run,
Binding me to be undone;
Many and great are they grown,
And if justice scan the score,
I must perish evermore.

Poor I;
Whither now shall I fly
To be set at liberty,
From this depth of misery?
'Tis not sea, 'tis not shoar
'Tis not all the Indian o're,
'Tis not Rome with all her store,
That hath salve to cure my sore
Onely One can me restore,

To that altar I will fly,
There I'le live, there I'le dye.

Save, Save,
Mercy, Lord, do I crave,
Other refuge, none I have,
But thy mercy to implore;
O look upon me through that side,
Which the spear made so wide,
Look on me through him that died,
And for sin crucified
Grant his wounds my sins may hide,
And his blood cross my score,
And I ask but one thing more.

Grace, Grace,
In my heart do thou place,
That I may run the race,
Which thy laws do require,
Give me, Lord, I humbly sue,
Grace to know, grace to do,
Grace that may me so renew,
And confirm, and perfect too,
That, when death shall claim his due;
Grace in glory may expire,
This is all my desire."

"*An Epitaph.*

" Life leads to death, so nature saith;
Death is the way to Life, so Faith:
Then let us think of both, say I,
He that desires to live, must dye."

I have nothing to add concerning the author, but the following information, which I have taken from an inscription to the memory of his great grandson in Maryport church, Bristol.

Richard Standfast, M. A. Chaplain in ordinary to Charles I who, on account of his inviolable loyalty to the King, and firm attachment to the church, was for 14 years deposed, but on the Restoration, restored to his benefice and promoted to the dignity of a prebendary of the cathedral church of this city, where, notwithstanding a total privation of sight, he continued to discharge the duties of each province as an able, diligent, and orthodox divine. J. F.

Bristol.

ART.

ART. XVII. *A brief Memoir of George Gascoigne, with a complete List of his Works.*

More than seventy years ago, Mrs. Cooper, in her *Muses Library*, recalled the public notice to the poetry of GEORGE GASCOIGNE. Dr. Percy, Mr. Warton, Mr. Headley, and Mr. Ellis, have all since contributed to revive his fame. Mr. Gilchrist has also given an original memoir of him in the first volume of CENSURA LITERARIA, p. 110. I am fearful

fearful that I can add nothing new to these accounts; but it is proper to say something of the author before a list of his works, which, it it is presumed, will be found more perfect than any hitherto given.

This poet is said to have been descended from an ancient and noble family in Essex, which must therefore be taken to have been a branch of the eminent Yorkshire house of that name. Mr. Gilchrist however doubts whether Essex can in truth claim the honour of his birth, as he speaks of having "stale his Englishe in Westmerland." It is now ascertained (by the appropriation of the life written by George Whetstone,) that he died at Stamford in Lincolnshire, Oct. 7, 1577, at which time it is probable, that if he was not very old, he was at least a middle-aged man; as Mr. Ellis remarks that he mentions "his crooked age and hoary hairs." On the other hand, as he took a Captain's commission in Holland under William, Prince of Orange, in 1572, a presumption arises, that he had not at that time outlived the vigour of life.*

Our poet having been educated at Cambridge chiefly, (if not exclusively) afterwards removed to Gray's Inn to pursue the law; but, as is generally the case with men of a lively imagination, found that study too dull for him. The splendors of the court were better suited to his taste, though not to his finances. Here he exhausted his patrimony; and having resolved to seek his fortune abroad, embarked on March 19, 1572, at Gravesend for Holland. In this voyage he narrowly escaped shipwreck; but having at length reached the land in safety, obtained the military employment, which I have already mentioned. In this occupation he distinguished himself at the siege of Middleburgh; for which he received an handsome present and promises of future promotion from the Prince. But he was soon surprised by the Spaniards, and taken prisoner near the walls of Leyden.

He did not however during this active life discard the

* It is to be lamented that while the numerous genealogical records of the Heralds College preserve the births, deaths, and connections of thousands of insignificant people, they should furnish no notices regarding such men as Spenser and Gascoigne, to link them with their ancestors; or particularize any circumstance of their own lives. Yet it has been argued *most sagaciously* that the silence of the Heralds is a proof of *obscurity!!* Edmund Spenser and George Gascoigne were no doubt very *obscure men!!!!*

Muse

Muse. For here he is said to have written in his winter quarters his poem entitled *The Fruits of War*, under the patronage of Lord Grey of Wilton,* from whom he professes to have received many signal favours.

He was released from his imprisonment at the end of four months and sent back to England. On his return he is reported to have again fixed his residence at Gray's Inn, where he was in high esteem among the wits of the age, for his talents in amatory poetry, and his skill in dramatic compositions, as well as for his elegant translations both from the ancient and modern languages.

In 1575 he retired to his "poore house" at Waltham-stow; and there collected and published his poems. But it does not seem that he had totally forsaken the court; for in this year he wrote an account of "*The Princely Pleasures at Kenilworth.*"

He did not enjoy his retirement long, as is evident from "*A remembrance of the wel-imployed life and godly end of George Gaskoigne, Esquire, who deceassed at Stalmford in Lincolnshire, the 7th of October, 1577: the reporte of Geo. Whetstone, Gent. An eye-witnes of his godly and charitable end in this world. London, printed for Edward Aggas,*"† *&c.* which unique publication was lately bought by Mr. Malone from the curious library of Mr. Voight; and on examination proves the person commemorated to have been our poet.

Some good specimens of Gascoigne's poetry have been given in the last volume of CENSURA LITERARIA, in the article on Hunting, extracted from Turberville. Puttenham's praise of him "for a good metre and a plentiful vein," is very correct. His poems are elegant, smooth, and harmonious; copious in sentiment and diction; and animated by an easy and abundant, though not a sublime, fancy. Yet with all this, he is not free from antithesis and conceit; and seems sometimes to affect a kind of courtier like prettiness. Many specimens prove, that in moral and didactic poetry, he was capable of reaching considerable excellence.

There is much ingenious delicacy in the following little piece, which has been given by Mrs. Cooper.

* One of the patrons of Spenser.

† See CENS. LIT. IV. 218.

"*The*

" *The Arraignment of a Lover.*

1.

" At Beauty's bar as I did stand,
When false Suspect accused me,
George! quoth the Judge, hold up thy hand;
Thou art arraign'd of Flattery!
Tell therefore how thou wilt be tried!
Whose judgement here wilt thou abide?

2.

My Lord, quoth I, this Lady here,
Whom I esteem above the rest,
Doth know my guilt, if any were:
Wherefore her doom doth please me best;
Let her be judge and juror both,
To try me guiltless by my oath.

3.

Quoth Beauty; no, it fitteth not
A Prince herself to judge the cause:
WILL is our Justice, well you wot,
Appointed to discuss our laws.
If you will guiltless seem to go,
God and your country quit you so!

4.

Then Craft, the cryer, call'd a quest
Of whom was Falsehood foremost feere:
A pack of Pickthanks were the rest,
Which came false witness for to bear,
The Jury such; the Judge unjust,
Sentence was said, I should be trust.

5.

Jealous the jailer bound me fast
To hear the verdict of the bill:
George, quoth the Judge, now thou art cast,
Thou must go hence to Heavy Hill;
And there be hang'd all but the head.
God rest thy soul, when thou art dead.

6.

Down fell I then upon the knee,
All flat before Dame Beauty's face,
And cried, good Lady, pardon me,
Who here appeal unto your Grace:
You know, if I have been untrue,
It was in too much praising you.

7. And

7.

And tho' this judge do make such haste
To shed with shame my guiltless blood,
Yet let your pity first be plac'd
To save the man that meant you good.
So shall you shew yourself a Queen,
And I may be your Servant seen.

8.

Quoth Beauty, well, because I guess
What thou dost mean henceforth to be,
Although thy faults deserve no less,
Than Justice here hath judged thee,
Wilt thou be bound to stint all strife
And be true prisoner all thy life?

9.

Yea, Madam, quoth I, that I shall;
Lo, Faith and Truth my sureties!
Why then, quoth she, come when I call;
I ask no better warrantise.
Thus am I Beauty's bounden thrall,
At her command when she doth call."

Mr. Ellis, in his general character of the poetry of this reign, very justly remarks, "that the lyrical compositions of this time are so far from being usually marked with a faulty negligence, that excess of ornament and laboured affectation are their characteristic blemishes. Such as are free from conceit and antithesis are, in general, exquisitely polished, and may safely be compared with the most elegant and finished specimens of modern poetry." Of these observations the above little piece is not a very inapposite exhibition, as perhaps it may be deemed to contain a mixture both of the beauties and faults, which they allude to.

List of Works of George Gascoigne.

A hundreth sundrie flowres bound vp in one small posie. Gathered partely (by translation) in the fyne outlandish gardins of Euripides, Ouid, Petrarke, Ariosto, and others: and partly by inuention, out of our owne fruitefull orchardes in England: yelding sundrie sweete sauours of tragical, comical, and morall discourses, bothe pleasaunte and profitable to the well smellyng noses of learned readers. Meritum petere, graue. At London, Imprinted for Richarde Smith, n. d. [1572.]

[In this collection was inserted] Svpposes, a comedie, written

ten in the Italian tongue by Ariosto, englished by George Gascoigne of Greies inne, Esquire, and there presented 1566;* [and] Iocasta, a tragedie written in Greeke by Euripides, translated and digested into acte by George Gascoigne and Francis Kinwelmarsh of Greies inne and there by them presented in 1566.

The posies of George Gascoigne, Esquire. Corrected, perfected, and augmented by the author, 1575. Tam marti quam Mercurio. Imprinted by Henrie Binneman for Richard Smith. These bookes are to be sold at the North-west dore of St. Paules Church.

The Glasse of Gouernement. A tragicall comedie so entituled bycause therein are handled aswell the rewardes for vertues, as also the punishment for vices. Done by George Gascoigne, Esquier 1575. Blessed are they that feare the Lorde, their children, shalbe as the branches of oliue trees rounde about their table. Seen and allowed, according to the order appointed in the Queenes Majesties injunctions. Imprinted at London for C. Barker. [Col.] Imprinted at London by H. M. for Christopher Barker at the signe of the Grasse hopper in Paules Churchyarde, Anno Domini, 1755.

[Another edition in the same year appears to vary in the colophon. Her. 1803.]

The Hermit's tale, at Woodstock, 1575. From the British Museum, Royal MSS. 18. A. XLVIII. [Printed in the first volume of Queen Elizabeth's Progresses, by Mr. Nichols.]

The Princely Pleasures, at the Courte at Kenelwoorth: that is to saye, the copies of all such verses, proses, or poetical inventions, and other devices of Pleasure, as were then devised, and presented by sundry Gentlemen, before the Queenes Majestie, in the yeare 1575. Imprinted at London by Rychard Jhones, and are to be sold without Newgate, over against Saint Sepulchres Church, 1576. [Reprinted with the Progresses, Vol. I.]

A delicate diet for daintie mouthde Droonkardes. Wherein the fowle abuse of common Carowsing, and Quaffing with hartie draughtes, is honestlie admonished. By George Gascoyne, Esquier. Tam Marti quam Mercurio. Imprinted at London by Richard Jhones, Aug. 22, 1576. [The only copy known of this tract belonged to the late George Steevens, who, with his usual urbanity, permitted Mr. Waldron to reprint it for the Literary Museum, 1789. Steevens's copy is now in the possession of Mr. Heber.]

The Droomme of Domesday. Wherin the frailties and

* The Suppoſes was reprinted in Hawkins's Origin of the English Drama, Vol. II.

miseries

miseries of mans life, are lyvely portrayed and learnedly set forth. Deuided as appeareth in the page next following. Translated and collected by George Gascoigne, Esquyer. Tam Marti quam Mercurio. Imprinted at London for Gabriell Cawood: dwelling in Paules Churchyard, at the signe of the Holy Ghost, 1576.

A Discovrse of a Discouerie for a new passage to Cathaia, written by Sir Humfrey Gilbert, Knight, 1576, [has a preface by Gascoigne. Herbert, 1041.]

The whole woorkes of George Gascoigne, Esquyre: newlye compyled into one volume, that is to say: His Flowers, Hearbes, Weedes, the Fruites of Warre, the Comedie called Supposes, the Tragedie of Iocasta, the Steel glasse, the complaint of Phylomene, the Story of Ferdinando Ieronimi and the pleasure at Kenelworth Castle. London, Imprinted by Abel Ieffes, dwelling in the Fore streete, without Creeplegate, neere vnto Grubstreete, 1587.

[As this edition forms the completest collection of Gascoigne's pieces, an enumeration of the usual contents may be acceptable.]

Prefixed to the volume are three epistles "to the renerend Deuines;" then "to al young Gentlemen," and "to the readers generally." Eleven pieces of English poetry in commendation by T[homas] B[astard]; E. C; M. C; R. S; T[homas] Ch[urchyard]; G[eorge W[hetstone]; P. B; A. W; I. B; I. D; and Richard Smith. Then M. A; Perugins a ilittori; I de B and lecteurs; H. M; in poemata, &c. the like B. C; K. D; eiusdem de eodem; P. W; G. H; and E. H. On last page new title, of

1. Flowers, Tam, &c. In this diuision are conteyned [twenty eight pieces.]

2. The Fruites of Warre written vpon this Theame Dulces Bellum inexpertis; and it was written by peece meale at sundry tymes as the authour had vacant leysures from seruice being begunne at Delfe in Holland, and dyrected to the ryght Honble the Lord Greye of Wylton, as appeareth by the epistle dedicatory next following.

3. Hearbes. Tam, &c. In this diuision are conteyned [twenty pieces.]

4. Weedes. Tam, &c. In this diuision are conteyned [thirteen pieces.] *

* Tanner describes Gascoigne's pieces as published in two volumes, 1575, and 1587, which appears a mistake. I believe the description should be 1572 and 1575. The poems are evidently to bind in two volumes, and perhaps the title of 1575 was intended for the second volume. Of the above numbers 1 and 2 regularly page to 160, and in 3 and 4 the paging begins a second time, and runs to 296. The other pieces are not paged. Probably, on close examination of each collection, it would prove by the type some of the pieces have never extended beyond one edition.

5. A briefe rehearsall, or rather a true copie of as much as was presented before her maiesties at Kenelworth, during her last aboade theee, * as followeth [Head title.]

6. Certaine notes of instruction, the making of verse or rime in English. [Head title, prose]

7. The Steele Glas. A satyre compiled by George Gascoigne, Esquiere. Together with the Complainte of Phylomene, an elegie, deuised by the same author. [Printer's device of a bell, with motto, " Prase the Lorde with harpe and songe."] A I. Imprinted Ano. 1587.

[Second title.] The Steele Glas. A satyre cõpiled by George Gascoigne, Esquire. Togither with the Complainte of Phylomene, an elegie, deuised by the author, Tam, &c. [Device of Time drawing of Truth from the cavern, with the motto round it, " Occulta veritas tempore patet."†] Printed for Richard Smith. No date. [At the back of this title, is a wood-cut of the author, a copy of which is given with the present article.‡]

8. The Complaynt of Phylomene, an elegye, compyled by George Gascoigne, Esquire; Tam, &c. Imprinted at London, by Henrie Binneman, for Richarde Smith. Anno Domini, 1576.

9. The Glasse of Gouernment. [Ut sup.]

10. The Droomme of Doomes Day. [Ut sup.]‖

The Grief of Joy: being certain elegies, wherein the doubtful delights of man's life are displayed. [M. S. Tanner §]

The Wyll of the Devyll, with his ten detestable Commaundementes. By Geo. Gascoigne. Imprinted by Rich. Ihones. [No date. Bib. Beauclerkiana.]

Commendatory Verses, prefixed to " Cardanus Comforte," 1576; before Turbervile's booke of Hunting, " in the commendation of the noble Arte of Venerie, 1575;" and Hollyband's French Littleton, 1593.

" G. Gaske," subscribed to " A Description of the World," in the latest edition of " The Paradice of Daintie Deuises," 1600, was considered by Mr. Reed as the signature of this writer; but see Ritson's Bib. Poetica, p. 218.

* Sic.

† This device has been engraved as a head-piece for vol. ii. book 3. of Dr. Percy's Reliques of Ancient Poetry.

‡ This was cut for Mr. Stace, Scotland Yard, who possesses an unusually fine copy of Gascoigne's poems.

‖ The whole of the poetical works of Gascoigne are inserted in the forthcoming edition of the English Poets, by Mr. A. Chalmers.

§ Now in the British Museum. The other pieces mentioned by this writer, which do not appear in the above list, are minor pieces, printed in the general divisions of Flowers, Herbs, and Weeds

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III
NAPOLI

SIR PHILIP SIDNEY.

Published as the Act directs Sept. 1. 1808 by R. Triphook St.s Palmer

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British Bibliographer.

N° II.

Art. I. *Memoir of Sir Philip Sidney.*

When the late Lord Orford represented the glorious Sir Philip Sydney as "an astonishing object of temporary admiration," he called forth a feeling of indignation from all enlightened and generous minds, which has been rather increased than diminished by the lapse of years since he ventured an assertion so unpropitious to his own reputation.

The man, who could combine with so brilliant a genius such an heroic spirit and such incomparable virtues of the heart, and exhibit all these in their full splendour within the short space of a life which did not extend to two-and thirty complete years, must be deemed the just wonder, not only of his own, but of every age.

Memorials of Sir Philip Sydney may be found in most of our Biographical collections. A short life of him was written by his friend Fulke Greville, Lord Brooke; Arthur Collins, in the Memoirs of the family prefixed to the *Sydney Letters*,* has with great diligence and accuracy brought together a minute account of this great ornament of chivalry; and Dr. Zouch, the amiable editor of Walton's Lives, has added to the graces of a lettered old age "*Memoirs of the Life and Writings of Sir Philip Sydney*," printed at York in one vol. 4to. 1808. As the public therefore has been so lately gratified with the leading particulars of this subject, it will be the less necessary, and even less proper to repeat many facts, while indulgence may be allowed to a few remarks naturally

* In 2 vols. fol. 1746.

springing from so delightful and fertile an object of contemplation.

Sir Philip Sydney was born at the noble family mansion at Penshurst in West Kent, on Nov. 29, 1554. His father was the famous Sir Henry Sydney, the able Lord President of Wales and Lord Deputy of Ireland, of whom an ample account may be found in the fourth vol. of the lately reprinted edition of Holinshead's Chronicles. His mother was the daughter of the powerful John Dudley, Duke of Northumberland, too well known in the annals of K. Edw. VI. Sir William Sydney, the grandfather,* was Tutor, Chamberlain, and Steward of the Household to K. Edw. VI. from the time of his birth to his coronation; and was son of Nicholas Sydney by Anne daughter to Sir William Brandon, † and aunt to Charles Brandon Duke of Suffolk.

He was educated at Christ Church, Oxford, where he continued till he was seventeen years of age. He then obtained from Q. Elizabeth a license dated May 25, 1572, to travel abroad for two years, to obtain the knowledge of foreign languages. In these travels, Lord Brooke relates, that though so young he gained reverence among the chief learned men abroad. And K. Charles IX. of France was so taken with his deportment and extraordinary merits, that he made him one of the Gentlemen of his Chamber. Dr. Zouch however remarks, that this has been considered as an insidious artifice to conceal the design, then formed, of destroying the Protestants; for he had not held his office a fortnight, when he had to behold the dreadful massacre of the Huguenots, which filled all Europe with horror. He himself escaped by being in the house of Sir Francis Walsingham, the Ambassador.

From Paris he travelled through Lorrain, and by Strasburgh and Heidelburgh to Frankfort. At the last place he became acquainted with the famous Hubert Languet, Minister of the Elector of Saxony, who was so taken with his behaviour and deportment, that Lord Brooke says, "he quitted his several functions, and became a nurse of

* His wife was daughter of Sir Hugh Pakenham.

† By Eliz. daughter of Sir Robert Wingfield, by Eliz. daughter of Sir Robert Gousell, by Eliz. daughter and heir of Sir John Fitzalan, descended in the female line from both the Kings of Scotland and England.

knowledge

knowledge to this hopeful young gentleman; and without any other hire or motive, than their sympathy of affections, he accompanied him in the whole course of his three years travel."

In 1573, he removed to Vienna, where he stayed till September, and then went into Hungary, and from thence into Italy, where he continued all the winter. Most of the summer, 1574, he spent in Germany; and the next spring he returned by Frankfort, Heidelburg, and Antwerp, home to England, where he arrived about May 1575.

In 1576, when not much more than one and twenty years of age, he was sent by the Queen to the Emperor Rodolph, to condole with him on the death of Maximilian, in which high employment he gained great credit.

The next year, on his return to England, he had an opportunity of becoming acquainted with Don John of Austria, and William Prince of Orange.

In 1579 he opposed the Queen's marriage with the Duke of Anjou. "In this freedom," says Lord Brooke, "even while the greatest spirits and estates seemed hoodwinked or blind, and the inferior sort of men made captive by Hope, Fear, or Ignorance, did he enjoy the freedom of his thoughts with all recreations worthy of him."

His mighty spirit and warm temper jealous of his honour, on which he could not bear the least intrenchment, was particularly exhibited at this time in a quarrel with Edward Vere, Earl of Oxford, himself a man of genius and a poet, but of an equivocal moral character. There are two reasons why I shall give this story at length in this place, and in the very words of Collins. It not only illustrates Sir Philip's noble feelings of fortitude and independence, but it brings into full view another Elizabethan author, * and a considerable contributor to *The*

* It seems that Lord Oxford was a great coxcomb. In Todd's *Life of Spenser* (Works, Vol. I.) is the following passage: "Harvey's Encomium Lauri is followed by what he calls *Speculum Tuscanismi*, in other words, a representation of the *Earl of Oxford*, as Nash assures us, and as it was believed by others; although Harvey protests on finding that "a company of special good fellowes would needes forsooth very courtly persuade that the *Mirrour of Tuscanismo* was palpably intended against him," he never meant to dishonour that nobleman with the least prejudicial word of his tongue, or pen; and acknowledges his obligations to him while at Christ's College. The Mirrour, to

 whomsoever

The Paradise of Dainty Deuises. It also proves the disgusting heighth to which the claims of aristocratical privileges were at that time carried, and even supported by the sovereign. It must appear astonishing to the present day, that an Earl of Oxford himself should thus presume to treat a man of the birth and qualities of Sir Philip Sydney!

"In this freedom of heart," says Collins, "being one day at tennis, Edward Vere, Earl of Oxford, a peer, born great, and greater by alliance (having married a daughter of the great Cecil) and superlative in the Queen's favour, abruptly came into the tennis court, and forgot to entreat that, which he could not legally command. And finding this unrespectiveness in himself (though a great Lord) not respected by Sir Philip Sidney, he grew to expostulate more roughly. The returns of which still coming to a heart, that understood what was due to itself, and what it owed to others, seemed through the mists of my Lord's passions, swoln with the wind of his faction then reigning, to provoke in yielding. Whereby the less amazement, or confusion of thoughts, he stirred up in Sir Philip Sidney, the more shadows this great Lord's own mind was possessed with, till at last with rage (which is ever ill disciplined) he commands them to depart the court. To this Sir Philip coolly answers his Lordship, that had he expressed desire, in milder characters, perchance he might have led out those that he should now find, would not be driven out with any scourge of fury. This answer (like a bellows) blowing up the sparks, of already kindled anger, made my Lord scornfully call Sir Philip by the name of *puppy*. In which progress of heat, as the tempest grew more and more vehement within, so did their hearts breathe out their perturbation in a more loud and shrill accent. The French Commissioners had that day audience in those private galleries, whose windows look into the tennis

whomsoever the application belongs, represents a curious description of a person, whom, to adopt the phrase of Shakspeare, we must suppose, "the glass of fashion" in those days, according to the Italian style, "a nobleman," says Nash, adopting the phrases of Harvey, distinguished by "new-fashioned apparell and Tuscanish gestures, cringing side necke, eyes glaunсing, fismonie smirking;" and again, speaking of these letters to Spenser, he names the Earl of Oxford expressly: Harvey "came verie short but yet sharpe uppon my *Lord of Oxford* in a rattling bundle of English hexameters." *Life of Spenser*, p. xliii. More particulars of Lord Oxford may be found in "*Memoirs of K. James's Peers*," and in the second vol. "*of Park's Royal and Noble Authors*," where the story of his ill usage of his first wife Anne, daughter of Lord Burleigh, may be read. He died aged scarcely more than sixty, June 24, 1604. See *Collins's Noble Families*, p. 266.

court.

court. They all instantly drew to this tumult, every sort of quarrels sorting well with their humour, but especially this; which Sir Philip perceiving, and rising with inward strength, by the prospect of a mighty faction against him, asked my Lord with a loud voice, that which he heard clearly enough before. Who like an echo (that still multiplies by reflections) repeated this epithet of *puppy* the second time. Sir Philip resolving, in one answer to conclude both the attentive hearers and passionate actor, gave my Lord the lye, impossible as he averred to be retorted, in respect, all the world knows, *puppys are gotten by dogs*, and *children by men*. Herenpon those glorious inequalities of fortune in his Lordship, were put to a kind of pause, by a precious inequality of nature in this gentleman. So that they both stood silent a while, like a dumb shew in a tragedy: till Sir Philip sensible of his own wrong, and the foreign and factious spirits that attended, and yet even in this question between him and his snperior, tender of his country's honour; with some words of sharp accent he led the way abruptly out of the tennis court; as if so unexpected an accident were not fit to be decided further in that place. Whereof the great Lord, construing it in a wrong sense, continues his play, without any advantage of reputation; as by the standard of humonrs in those times it was conceived.

"A day Sir Philip remains in suspense, when hearing nothing of, or from this Lord, he sends a gentleman of worth to awake him out of his trance: this stirred up a resolution in his Lordship to send Sir Philip a challenge. But these thoughts in the great Lord wandered so long between glory, anger, and inequality of state, as the Lords of her Majesty's Councel took notice of the differences, commanded peace, and laboured a reconciliation between them. Yet needlessly in one respect, and bootlessly in another. The great Lord being, as it should seem, either not hasty to adventure many inequalities against one, or inwardly satisfied with the progress of his own acts. But Sir Philip was on the other side confident, that he neither had, nor would lose, or let fall any thing of his right; which her Majesty's council quickly perceiving, recommended this work to herself.

"The Queen, who saw that by the loss or disgrace of either she would gain nothing, presently undertakes Sir Philip, and lays before him the difference in degree between earls and gentlemen; the respect inferiors owed to their superiors; and the necessity in princes to maintain their own creations, as degrees descending between the people's licentiousness and the anointed sovereignty of crowns; how the gentleman's neglect of the nobility taught the peasant to insult upon both. Where-

unto Sir Philip, with such reverence as became him, replied: first, that place was never intended for privilege to wrong, witness herself, who, how sovereign soever she were, by throne, birth, education, and nature; yet was she content to cast her own affections into the same mould her subjects did, and govern all her rights by the laws. Again he besought her Majesty to consider, That, although he were a great Lord by birth, alliance, and grace, yet he was no Lord over him; and therefore the difference of degrees between free men, could not challenge any other homage than precedency. And by her father's acts (to make a princely wisdom become the more familiar) he instanced the government of King Henry the Eighth, who gave the gentry free and safe appeal to his feet against the oppression of the grandees; and found it wisdom by the stronger corporation in number to keep down the greater in power: inferring else, that if they should unite, the overgrown might be tempted by still coveting more, to fall, as the angels did, by affecting equality with their Maker. These truths did not displease the Queen, though he did not obey her commands.

"Whereupon the same year he retired from court, and in that summer, 1580, it is conceived he wrote the eloquent and entertaining romance called ARCADIA, whereof there have been printed fourteen editions; which he dedicated to his sister the Countess of Pembroke; and there is a room at Wilton, the lower paunels whereof are finely painted with representations of the stories mentioned therein."

Notwithstanding this quarrel with Lord Oxford, he appears, either immediately afterwards, or about this time, to have been engaged on the same side with him in a public exhibition of heroism. For Sir Wm. Seagar records, that in 1580 a challenge to a Tournament having been brought before her Majesty by the Earl of Arundel and his assistant Sir Wm. Drury, against all Comers, the Defenders were the Earl of Oxford, the Lord Windsor, Sir Philip Sydney, and others; and the prize was given by her Majesty to the Earl of Oxford. *

About this time Sir Philip represented the County of Kent in parliament, and took an active part in the business of the House.

In 1581 he attended, with his uncle the Earl of Leicester and others, the Duke of Anjou to Antwerp on his depar-

* Honor Military and Civil, p. 194.

ture

ture from England. And Jan. 13, 1583, was knighted as proxy to John, Prince Palatine of the Rhine, then invested with the Order of the Garter.

In 1583 he married Frances only child of the famous statesman, Sir Francis Walsingham, who in her widowhood remarried, 1st, the celebrated Robert Devereux Earl of Essex, and afterwards Richard de Burgh, 4th Earl of Clanrickard, who in 1628 was created an English Peer by the title of Earl of St. Albans, and died in 1635.

In 1585 he projected an expedition to America, in association with Sir Francis Drake; but the Queen having discovered his intentions would not suffer him to engage in a scheme so remote and hazardous

To alleviate this disappointment, his Sovereign instantly on his return to court, made him "Lord Governor of Flushing with the Rammekyns, &c. and General of the Horse under his uncle the Earl of Leicester." The patent of this appointment was dated Nov. 7, 1585.* On the 18th of the same month Sir Philip arrived at Flushing. In July of the following year he shewed great skill in contriving the surprize of Axel. About the same time he lost his father, who died at the Bishop's Palace at Worcester, May 5, and was buried at Penshurst June 25 following, having been twenty-six years Lord President of Wales. His mother did not survive her husband more than three months.

On the 26th of September of the same year (1586) in stopping a convoy of the enemy, under the guard of 300 cavalry, which was making its way to Zutphen, a desperate engagement took place, in which this illustrious hero was so wounded, as after a short period of excruciating pain, which he bore with inimitable fortitude, to occasion his death.

The following anecdote, though perhaps better known than any other in the biography of England, must not be omitted. † "As he was returning from the field of battle, pale, languid, and thirsty with excess of bleeding,

* On this occasion the family of Temple, since so opulent, and powerful, first rose into distinction. Mr. Wm. Temple, their ancestor, was appointed by Sir Philip his Private Secretary.

† It is recorded by his friend Lord Brooke.

he asked for water to quench his thirst. The water was brought; and had no sooner approached his lips, than he instantly resigned it to a dying soldier, whose ghastly countenance attracted his notice—with these ever memorable words '*Thy necessity is yet greater than mine.*'*

He lingered till the 17th day of October, when he expired in the arms of Mr. Wm. Temple, not having completed his thirty-second year, to the regret of all Europe. His death caused a general mourning in England, supposed to be the first instance of the kind in the case of a private person. "No gentleman for many months appearing in a gay or gaudy dress, either in the court or city."

Three volumes of verses on his death in Hebrew, Greek, Latin, and Italian, were published by the Universities of Cambridge and Oxford.

I cite the following Epigram on him from *Holland's Heroologia*, Vol. I. p. 72, and *Blount's Censura*, 584.

"Quod sit ab antiquo tantum cantatus Homero,
Felicem Macedo Rex vocat Æacidem.
O me infelicem! quia tu, Divine Philippe,
Felix carminibus non potes esse meis.
Qui scribenda facit scribitve legenda beatus
Ille; beatior es tu, quod utrumque facis.
Digna legi scribis, facis et dignissima scribi:
Scripta probant doctum te; tua facta, probum."

Justus Lipsius in *Epistol. præfix. Dialog. de Rect. Pronunciatione Lat. Linguæ*, speaks of him in the following terms of high panegyric.

"Corporis tui bona intueor? ad robur pariter factus es, et ad decorem. Animi? cultissimus ille; et uberrimæ in te ingenii judiciique dotes. Externa? stirpe nobilissimus es, opibus splendidissimus: Nec quidquam facile tibi deest, quod *Naturæ* aut *Fortunæ* adest. Macte his dotibus! eo magis, quod non ad ambitionem, ut pleraque ista nobilitas, aut ad pompam abuteris: sed confers eas, qua potes ad tuam et publicam salutem: Idque domi et foris, togâ et sago: cum vegeta illa animi vis ad omnia sufficiat: et Marti ita lites, ut *Sacrum* nunquam deseras *Sophiæ* et *Musarum*. Sed libo hoc laudum tuarum limen, non penetro. Quia ut sacratum silentio potius, quam plausu spec-

* This has been made the subject of a celebrated picture by West.

tamus:

tamus: sic tuas ego virtutes quas veneror, non exsequor, adoro pæne dixerim, non adorno. Tu tantum, O Britanniæ tuæ clarum sidus, (cui certatim lucem affundunt *Virtus, Musa, Gratia, Fortuna*) tenuem obscurumque hunc laborem a me libens accipe, et paulisper instar doni pendere patere in Famæ templo."

Hubert Languet *in Epist.* 72,* has these words.

"Natura te maximis animi et corporis dotibus ornavit: Fortuna vero nobilitate et opibus ac splendidis necessitudinibus: Tu autem a primâ pueritiâ animum magno studio excoluisti iis artibus, quæ contendentibus ad virtutem magno adjumento esse solent."

"I feel the death of Sydney deeply," says his friend Du Plessis, to Sir Francis Walsingham, "both on your account and my own; I bewail his loss and regret him, not for England only, but for *all Christendom*," &c.

"The learned of Europe," says Lord Orford, "dedicated their works to him; the Republic of Poland thought him at least worthy to be in nomination for their crown!" And yet this noble critic cannot find out what prodigious merits excited such admiration! Could all the nations of Europe then, who beheld him living, and witnessed the splendid assemblage of his virtues, concur in yielding to a delusion? Could after-ages promote the mistake by continuing to ratify his praises? To give a colour for the remark, which must rather have been prompted by a love of singularity than the unbiassed conviction of his mind, Lord O. speaks as if Sir Philip's writings alone were considered as the basis of his fame. Does he wish us to forget him as a man of romantic gallantry, a general, a statesman, a courtier, a man of manners exquisitely refined, of a heart of the purest virtue and the nicest sensibility, and actuated by the most sublime principles of religion? Does he wish us to forget that Sir Philip attracted the notice and won the favour of all the greatest princes of his time; and the friendship of most of those eminent for their genius or learning, to many of whom he became a patron as munificent as he was a companion beloved?

* The Letters of Hubert Languet to Sir P. Sydney were originally printed at Frankfort in 1632. They were re-edited at Edinburgh, 1776, by Lord Hailes. Much use has been made of them by Dr. Zouch.

It seems an idle sort of scrupulosity to reject the testimony of opinions upon characters recorded in the history of past ages, even though most of the facts on which those opinions were built should have perished in the wreck of Time. If Lord O. had chosen to confine his censure to Sir Philip's literary remains, they would have formed a fair subject of criticism, because they still existed in full exposure to him. In answer to the weak cavil on his heroism, it has been long ago remarked, that to be a hero among heroes must surely deserve higher praise, than to be so among those whose gallantry has been less distinguished.

To my humble mind, which, perhaps from its weakness, is liable to be dazzled in degrees so very different from that of Lord Orford, the various powers of head, heart, and body, which Sir Philip possessed in perfection, and all of which he kept in full exercise, must form a subject of unabated and inexpressible astonishment! And how in the little space of two-and thirty fleeting years he could find leisure to cultivate so many opposite accomplishments must ever, I conceive, raise rational wonder in every generous contemplator of former years!

We now come to Sir Philip's writings. Lord Orford seems to consider the best proof of his talents to appear in his Answer to the scandalous libel on his uncle, entitled *Leicester's Commonwealth*,* originally entitled, *A Dialogue between a Scholar, a Gentleman and a Lawyer*, 1585, 8vo. and from the colour of its leaves, then usually called *Father Parsons's Green Coat*. Lord Orford remarks, that "what was said in derogation of their blood seems to have touched Sir Philip most." It is certainly true, that that subject forms a large portion of the answer; and is written with great ability and force. I shall venture to pronounce it decisive on the point; though such are the prejudices of the world, so fond are the generality of mankind of listening to tales derogatory to the preeminence of others, and so difficult is it to wipe out the stain of the most unfounded scandal, that the lie continued for ages to prevail; and even that profound genealogist Sir William Dugdale fell into the error

* Twice printed in 4to. and 12mo by that title in 1641.

in

in his early work, the *History of Warwickshire*, though he afterwards abandoned his error (silently indeed, which was not quite candid) in his *Baronage*. It was pretended that the Duke of Northumberland's father Edmund was not son of John Dudley, a younger son of John Sutton, Lord Dudley; but of one John Dudley, a Sussex mechanic.

"Perchawnce" (the writer) "will seem to dout" says Sir Philip, "for what will he not doubt, who will affirm that, which beyond all dout is fals, whether my great grandfather Edmond Dudley, were of the Lord Dudleis hows, or no. Certainly, he might, in conscience and good manners, if so he did doubt, have made som distinction between the two Howses, and not in all places have made so contemtible mention of that name of Dudlei, which is born by an other Peer of the Realm; and euen of charity sake he should have bestowed som Father uppon Edmond Dudlei, & not leave him not only ungentled but fatherles. A railing Wryter extant, against Octavius Augustus, saith, his grandfather was a silversmith; an other Italian, against Hu Capet, though with most absurd falshod, saith his father was a butcher. Of dyvers of the best Howses of England, there have been such foolish dreames, that one was a ferrers son, an other a shoomakers, an other a milners, an other a fidlers; foolish lyes, & by any that ever tasted of antiquities, known to be so. Yet those Howses had luk to meet with honester railers, for they were not left fatherles clean, thei descended from some boddi; but we, as if we wear of Deucalion's brood, wear made out of stones, have left us no awncestors from whence we are come: but alas, good Railer, you saw the prooves wear cleer, & therefore for honesty sake, wear contented to omitt them; for if either their had been difference of name or difference of armes between them; or, if though in name & armes thei agreed, yet if their had been many descents faln since, the seperating of those branches, (as we see in many ancient Howses, it so falls out, as thei are uncertain whether came out of other) then, I say yet, a vaillant railer mai venture uppon a thing, where, becaws there is not an absolute certainti, there mai be som possibiliti to escape; but in this case, where not oneli name & armes, with oneli that difference which acknowledgeth our House to be of the yonger brother, but such neereness of blood, as that Edmond Dudleis was no furdre of then son to the yonger brother of the same Lord Dudlei, & so as he was to be Lord Dudlei, if the Lord Dudlei had died without heires; & by the Jermen & Italien manner

manner, himself was also to have been called Lord Dudlei; that his father being called John Dudlei, married to the daughter & heir of Bramshot, in Sussex; twas the oneli descent between him & the Lord Dudlei, who was his grandfather; his great grandfather beeing that noble Lord Dudlei, whome before I mentioned, & no man need doubt that this wryter doth not only know the trewthe hereof; but the proofes of this trewth. This John, Edmondes father, being buried at Arundell Castle, who married Bramshot, & left that land to Edmond, & so to the Duke in Sussex, which, after the Duke sold, by confiscation came to the crown. This tomb any man at Arundel Castell mai see. This Bramshot land I name, a thing not in the air, but which any man, by the ordinari course of those thinges, mai soone know whether such land did not succeed unto Edmond from his father. So as where is this enheritance of land, & monumentes in churches, & the persons themselves little more then in man's memory; truly this libeller deserves many thankes, that, with his impudent falshood, hath given occasion to set down so manifest a truth." *

It does not appear that any of Sir Philip's works were published in his life time.

The "ARCADIA," supposed to have been written in 1580, was first printed by *Wm. Ponsonbie*, 1590, 4to. Again, 1593, Fol. A third time, 1598, Fol.

"ASTROPHELL AND STELLA, † *wherein the excellence of sweet poesie is concluded. To the end of which*

* There are men who blame this earnestness of Sir Philip on what they deem a trifle. But do they recollect the opinions, or prejudices, if they will, of the times in which he lived? In those days, high birth was almost an essential qualification to nearly all the honourable paths of ambition. Sir Philip had lately had a mortifying experience of the effects of its superiority in the contest with Lord Oxford. Is the sneer of Lord Oxford therefore, judging from a far different state of society, justifiable?

If we did not every day see how difficult persons are of belief where their corrupt passions are hostile to it, while they are equally easy of faith, when it is in consonance with their wishes, we should wonder how this descent of Edmund Dudley could have been seriously brought into question. But it must be presumed that there were in those days, as in these, men, who from the violent malignity of their hearts, or the operation of sordid self-interest, would either oppose or support any thing. To such men moral proof is nothing, when it answers their purpose to object. They will not admit of any thing short of the testimony of their own eyes and ears! With such all history may be disputed, and every fact of a former age which does not suit their purpose denied! But not only has Lord Leicester's descent been untruly attacked—both his character and his talents by a propensity to urge to excess a clamour once raised, have probably been far too severely depreciated.

† Stella was his favourite Lady Rich.

are

are added sundry other rare Sonnetes of divers noblemen and gentlemen," printed for *T. Newman*, 1591, 4to. This was annexed to the second edition of *The Arcadia*, 1593, and to all subsequent editions.

The "DEFENCE OF POESY" first appeared in 4to. 1595, and was annexed to the third edition of *The Arcadia*, 1598. It was reprinted by Warton, 1787.*

Several of his "SONETS" appeared in "*Constable's Diana*," 1594, and were afterwards annexed to *The Arcadia*.†

The "*Arcadia*" is called by Lord Orford "a tedious, lamentable, pedantic pastoral romance." Had this honourable critic exercised his candour instead of his love of censure, and looked for beauties instead of faults, he might have found an abundant harvest in this work. Its tediousness to a modern reader arises in a great measure not from the fault of the writer, but from the vast change of manners since it has ceased to keep up the attention. I am afraid that most readers would think Spenser himself tedious, were they condemned to read the Fairy Queen regularly through! And how few other productions of that day are there, enriched by the same extent of observation, the same variety and delicacy of sentiment, and the same purity and copiousness of style?

I take the following character‡ at random, from the second book, as a specimen.

"This man, called Pamphilus, in birth I must confess, is noble; (but what is that to him, if it shall be a stain to his dead ancestors to have left such an offspring?) in shape, as you see, not uncomely, (indeed the fit mask of his disguised falsehood;) in conversation wittily pleasant, and pleasantly gamesome; his eyes full of merry simplicity; his words of hearty companionableness; and such a one whose head one would not think so stayed, as to think mischievously; delighted in all such things, which by imparting the delight to others, makes the user thereof welcome; as music, dancing, hunting, feasting, riding, and such like. And to conclude, such a one as

* With "Observations on poetry and eloquence from Ben Jonson's Discoveries.

† Some of his poems appeared in *England's Helicon*, 1600, and extracts are to be found in *England's Parnassus*, 1600. In *Davison's Poems*, 1611, are two Pastorals by Sir Phillip.

‡ P. 171, Edit. 1598.

who

who can keep him at arms end, need never wish a better companion. But under these qualities lies such a poisonous adder, as I will tell you. For by those gifts of nature and fortune, (being in all places acceptable) he creeps, nay to say truly he flies so into the favour of poor silly women, that I would be too much ashamed to confess, if I had not revenge in my hand, as well as shame in my checks. For his heart being wholly delighted in deceiving us, we could never be warned, but rather one bird caught, served for a stale to bring in more. For the more he gat, the more still he shewed, that he as it were gave away to his new mistress, when he betrayed his promises to the former. The cunning of his flattery, the readiness of his tears, the infiniteness of his vows were but among the weakest threads of his net. But the stirring our own passions, and by the entrance of them, to make himself Lord of our forces; there lay his master's part of cunning, making us now jealous, now envious, now proud of what we had, desirous of more: now giving one the triumph, to see him that was prince of many, subject to her; now with an estranged look, making her fear the loss of that mind, which indeed could never be; never ceasing humbleness and diligence, till he had embarked us in some such disadvantage, as we could not return dry-shod, and then suddenly a tyrant, but a crafty tyrant. For so would he use his imperiousness that we had a delightful fear and an awe, which made us loth to lose our hope. And, which is strangest (where sometimes with late repentance I think of it) I must confess, even in the greatest tempest of my judgment I was never driven to think him excellent, and yet so could set my mind both to get and keep him, as though therein had lain my felicity; like them, I have seen play at the ball, grow extremely earnest who should have the ball, and yet every one knew it was but a ball. But in end, the bitter sauce of the sport was, that we had either our hearts broken with sorrow, or our estates spoiled with being at his direction, or our honours for ever lost, partly by our own faults, but principally by his faulty using of our faults; for never was there man that could with more scornful eyes behold her, at whose feet he had lately lain, nor with a more unmanlike bravery use his tongue to her disgrace, which lately had sung sonnets of her praises; being so naturally inconstant, as I marvel his soul finds not some way to kill his body, whereto it had been so long united. For so hath he dealt with us (unhappy fools) as we could never tell, whether he made greater haste after he once liked to enjoy, or after he once enjoyed to forsake. But making a glory of his own shame, it delighted him to be challenged of unkindness; it

was

was a triumph unto him to have his mercy called for; and he thought the fresh colours of his beauty were painted in nothing so well, as in the ruins of his lovers; yet so far had we engaged ourselves (unfortunate souls) that we listed not complain, since our complaints could not but carry the greatest accusation to ourselves. But every of us (each for her self) laboured all means to recover him, while he rather daily sent us companions of our deceit, than ever returned in any sound and faithful manner. Till at length he concluded all his wrongs with betrothing himself to one (I must confess) worthy to be liked, if any unworthiness might excuse so unworthy a changeableness; leaving us nothing but remorse for what was past, and despair of what might follow: then indeed the common injury made us all join in fellowship, who till that time, had employed our endeavours one against the other. For we thought nothing was a more condemning of us, than the justifying of his love to her by marriage; there despair made fear valiant, and revenge gave shame countenance; whereupon we (that you saw here) devised how to get him among us alone; which he suspecting no such matter of them whom he had by often such abuses, he thought, made tame to be still abused) easily gave us opportunity to do." *

In the *Annual Review*, VII. p. 324, under the account of Dr. Zouch's book, is a very able defence of Sir Philip. "No man, who had read this romance," observes the critic, "would call it pastoral. It is an heroic romance with pastoral interludes; but not pedantic; not tedious, not lamentable. Never was there a story in which the light and shade were more happily blended and proportioned; nor one which more delightfully excited interest, or more irresistibly maintained it. The fable is wound up with such consummate skill, the events follow so naturally, and yet the issue is so well concealed, that the suspense of the reader almost amounts to pain. They who admire Shakspeare, and despise the Arcadia, admire they know not what, and only because such admiration is the fashion."—"There is nothing wearying except the Interludes. They indeed come in like bad music between the acts of Macbeth; but as little do they spoil the piece."

The Arcadia is filled every where with poetry, in which

* I have modernized the spelling.

there

there are many pieces of great merit; and the whole are proofs of great talent, though sometimes misapplied.

I commence with the following extract, as short.

" Get hence, foul Grief, the canker of the mind!
Farewell Complaint, the Miser's only pleasure!
Away, vain Cares, by which few men do find
Their sought-for treasure!

Ye helpless sighs, blow out your breath to nought!
Tears, drown yourselves, for woe (your cause) is wasted!
Thought, think to end; too long the fruit of thought
My mind hath tasted!

But thou, sure Hope, tickle my leaping heart!
Comfort, step thou in place of wonted sadness!
Forefelt Desire, begin to savour parts
Of coming gladness!

Let voice of sighs into clear music run!
Eyes, let your tears with gazing now be mended!
Instead of thought, true pleasure be begun,
And never ended!"

" *Madrigal.*

" Why dost thou haste away,
O Titan fair, the giver of the day?
Is it to carry news
To Western wights, what stars in east appear?
Or dost thou think that here
Is left a Sun, whose beams thy place may use?
Yet stay, and well pernse
What be her gifts, that make her equal thee?
Bend all thy light to see
In earthly clothes enclos'd a heavenly spark.
Thy running course cannot such beauties mark.
No, No, thy motions be
Hasten'd from us with bar of shadow dark,
Because that thou the author of our sight
Disdainst we see thee stain'd with other's light."

Sir Philip, as appears from a passage in one of Languet's Letters to him, was naturally melancholy: " Cum es naturâ minus hilaris," says he, " quærendi sunt tibi sodales, quorum honestâ consuetudine exhilareris." But is not this melancholy almost always, if not constantly, the attendant of high genius? It is not necessary here to enter into the causes which produce this characteristic; but

but perhaps the acute feelings, without which genius cannot exist, are alone sufficient to account for it. The perpetual chills which that noble flame of ambition encounters in a coarse world; the murmurs of that solitude, which is the only field for the expanded thoughts it loves, must necessarily cherish the propensity.

I select the following poem on Solitude, because it is in coincidence with these ideas, and appears to me forcibly expressed, though the attempt to adapt the English language to Latin metres, which has been much censured, may offend the English reader. It is an endeavour to imitate *Asclepiadiacs*.

"O sweet woods, the delight of solitariness!
O how much do I like your solitariness!
Where man's mind hath a freed consideration
Of goodness to receive lovely direction.
Where senses do behold th' order of heav'nly host,
And wise thoughts do behold what the Creator is:
Contemplation here holdeth his only seat:
Bounded with no limits, borne with a wing of hope,
Climbs even unto the stars; Nature is under it.
Nought disturbs thy quiet, all to thy service yields;
Each sight draws on a thought, thought mother of Science:
Sweet birds kindly do grant harmony unto thee;
Fair trees shade is enough fortification,
Nor danger to thyself if be not in thyself.

O sweet woods, the delight of solitariness!
O how much I do like your solitariness!
Here nor treason is hid, veiled in innocence,
Nor Envy's snaky eye finds any harbour here,
Nor Flatterer's venomous insinuations,
Nor coming Humourists puddled opinions,
Nor courteous ruin of proffered usury;
Nor time prattled away, cradle of ignorance,
Nor causeless duty, nor comber of arrogance,
Nor trifling title of Vanity dazzleth us,
Nor golden manacles stand for a Paradise.
Here Wrong's name is unheard: Slander a monster is;
Keep thy sprite from abuse; here no abuse doth haunt.
What man grafts in a tree dissimulation?

O sweet woods, the delight of solitariness!
O how well do I like your solitariness!
Yet, dear soil, if a soul clos'd in a mansion

As sweet as violets, fair as a lily is,
Strait as cedar, a voice stains the Canary birds,
Whose shade safely doth hold; danger avoideth her:
Such wisdom that in her lives speculation:
Such goodness, that in her simplicity triumphs:
Where Envy's snaky eye winketh, or else dieth;
Slander wants a pretext; Flattery gone beyond:
O, if such a one have bent to a lonely life,
Her steps glad we receive, glad we receive her eyes,
And think not she doth hurt our solitariness;
For such company decks such solitariness."

"*Sonnets.*

"Because I oft in dark abstracted guise
Seem most alone in greatest company,
With dearth of words, or answers quite awry
To them that would make speech of speech arise,
They deem, and of their doom the rumour flies,
That poison foul of bubbling pride doth lie:
So in my swelling breast that only I
Fawn on me self, and others do despise:
Yet pride I think doth not my soul possess,
Which looks too oft in his unflattering glass:
But one worse fault, Ambition, I confess,
That makes me oft my best friends overpass,
Unseen, unheard, while thought to highest place
Bends all his powers, even unto Stella's grace."

"Having this day my horse, my hand, my lance
Guided so well that I obtain'd the prize,
Both by the judgement of the English eyes,
And of some sent from that sweet enemy France:
Horsemen my skill in horsemanship advance;
Town-folks my strength; a daintier judge applies
His praise to sleight, which from good use doth rise;
Some lucky wits impute it but to chance:
Others, because of both sides I do take
My blood from them, who did excell in this,
Think Nature me a man of Arms did make.
How far they shot awry! the true cause is,
Stella look'd on; and from her heavenly face
Sent forth the beams, which made so fair my race."

"What

" What have I thus betray'd my liberty?
Can those black beams such burning marks engrave
In my free side? Or am I born a slave,
Whose neck becomes such yoke of tyranny?
Or want I sense to feel my misery?
Or sprite, disdain of such disdain to have?
Who for long faith, tho' daily help I crave,
May get no alms but scorn of beggary!
Virtue awake; Beauty but beauty is;
I may, I must, I can, I will, I do
Leave following that which it is gain to miss.
Let her do: soft, but here she comes, go to;
Unkind, I love you not: O me, that eye
Doth make my heart give to my tongue the lie."

" In martial sports I had my cunning tried,
And yet to break more staves did me address:
While with the people's shouts, I must confess,
Youth, luck, and praise, e'en fill'd my veins with pride.
When Cupid having me his slave descried
In Mars's livery, prancing in the press;
What now, Sir Fool, said he, I would no less;
Look here, I say.—I look'd and Stella spied,
Who hard by made a window send forth light.
My heart then quak'd; then dazzled were mine eyes;
One hand forgat to rule; th' other to fight.
Nor trumpets sound I heard, nor friendly cries;
My foe came on, and beat the air for me,
Till that her blush taught me my shame to see."

" Stella, think not, that I by verse seek fame,
Who seek, who hope, who love, who live but thee;
Thine eyes my pride, thy lips mine history:
If thou praise not, all other praise is shame.
Nor so ambitious am I, as to frame
A nest for my young praise in laurel-tree:
In truth, I swear I wish not there should be
Grav'd in mine epitaph a Poet's name:
Ne, if I would, I could just title make,
That any land to me thereof should grow,
Without my plumes from others wings I take.
For nothing from my wit or will doth flow,
Since all my words thy beauty doth endite,
And Love doth hold my hand, and makes me write."

' When far-spent Night persuades each mortal eye,
To whom nor art nor nature granteth light,

To lay his then mark wanting shafts of sight,
Clos'd with their quivers in sleep's armory;
With windows ope, then most my mind doth lie,
Viewing the shape of darkness and delight;
Takes in that sad hue, which with th' inward night
Of his maz'd powers keeps perfect harmony:
But when birds charm, and that sweet air, which is
Morn's messenger, with rose-enamel'd skies
Calls each wight to salute the flower of bliss;
In tomb of lids then buried are mine eyes,
Forc'd by their Lord, who is asham'd to find
Such light in sense, with such a darken'd mind."

"O happy Thames, that didst my Stella bear,
I saw thyself, with many a smiling line
Upon thy chearful face, Joy's livery wear:
While those fair planets on thy streams did shine.
The boat for joy could not to dance forbear:
While wanton winds with beauties so divine
Ravish'd, staid not, till in her golden hair
They did themselves, O sweetest prison, twine.
And fain those Æols youth there would their stay
Have made, but forc'd by Nature still to fly,
First did with puffing kiss those locks display.
She, so dishevel'd, blush'd;—from window I
With sight thereof cried out; O fair disgrace,
Let Honour self to thee grant highest place." *

" *Song.*

" In a grove most rich of shade,
Where birds wanton music made,
May then yonng, his pied weeds shewing,
New perfum'd with flowers fresh growing,

Astrophel with Stella sweet
Did for mutual comfort meet,
Both within themselves oppressed,
But each in the other blessed.

Him great harms had taught much care;
Her fair neck a foul yoke bare;
But her sight his cares did banish;
In his sight her yoke did vanish.

Wept they had; alas, the while;
But now tears themselves did smile,

* Four more of these Sonnets to Stella may be found in the review of Dr. Zouch's book, in the *Annual Review*, beforementioned.

While

While their eyes by love directed
Interchangeably reflected.

Sigh they did, but now betwixt
Sighs of woe were glad sighs mixt,
With arms cross'd yet testifying
Restless rest, and living dying.

Their ears hungry of each word,
Which the dear tongue would afford,
But their tongue restrain'd from walking,
Till their hearts had ended talking.

But when their tongues could not speak,
Love itself did silence break;
Love did set his lips asunder,
Thus to speak in love and wonder:

Stella, Sovereign of my joy,
Fair triumpher of annoy,
Stella, star of heavenly fire,
Stella, loadstar of desire.

Stella, in whose shining eyes
Are the lights of Cupid's skies,
Whose beams, where they once are darted,
Love therewith is strait imparted.

Stella, whose voice, when it speaks,
Senses all asunder breaks;
Stella, whose voice, when it singeth,
Angels to acquaintance bringeth.

Stella, in whose body is
Writ each character of bliss,
Whose face all, all beauty passeth,
Save thy mind, which yet surpasseth.

Grant, O grant; but speech, alas,
Fails me, fearing on to pass,
Grant, O me, what am I saying?
But no fault there is in praying.

Grant, O dear, on knees I pray,
(Knees on ground he then did stay)
That not I, but since I love you,
Time and place for me may move you.

Never season was more fit,
Never room more apt for it;
Smiling air allows my reason;
These birds sing; now use the season.

This small wind, which so sweet is,
See how it the leaves doth kiss,

Each tree in his best attiring,
Sense of love to love inspiring.

Love makes earth the water drink,
Love to earth makes water sink;
And if dumb things be so witty,
Shall a heavenly grace want pity?

There his hands in their speech fain
Would have made tongue's language plain;
But her hands his hands repelling,
Gave repulse all grace excelling.

Then she spake; her speech was such,
As not ears but heart did touch;
While such wise she love denied,
As yet love she signified.

Astrophel, said she, my love,
Cease in these effects to prove:
Now be still; yet still believe me;
Thy grief more than death would grieve me.

If that any thought in me
Can taste comfort but of thee,
Let me, fed with hellish anguish,
Joyless, hopeless, endless languish.

If those eyes you praised, be
Half so dear as you to me,
Let me home return, stark blinded
Of those eyes and blinder minded.

If to secret of my heart
I do any wish impart,
Where thou art not foremost placed,
Be both wish and I defaced.

If more may be said, I say,
All my bliss in thee I lay;
If thou love, my love content thee,
For all love, all faith is meant thee.

Trust me, while I thee deny,
In myself the smart I try;
Tyrant Honour doth thus use thee,
Stella's self might not refuse thee.

Therefore, Dear, this no more move,
Lest, though I leave not thy love,
Which too deep in me is framed,
I should blush, when thou art named.

Therewithal away she went,
Leaving him to passion rent,

With what she had done and spoken,
That therewith my song is broken."

"*Song.*

"Go, my flock, go, get you hence,
Seek a better place of feeding,
Where you may have some defence
Fro' the storms in my breast breeding,
And showers from mine eyes proceeding.

Leave a wretch in whom all woe
Can abide to keep no measure;
Merry flock, such one forego,
Unto whom mirth is displeasure
Only rich in mischief's treasure.

Yet, alas, before yon go,
Hear your woeful master's story,
Which to stones I else would show:
Sorrow only then hath glory,
When 'tis excellently sorry.

Stella, fiercest shepherdess,
Fiercest, but yet fairest ever;
Stella, (whom O heavens do bless,
Tho' against me she persever,
Tho' I bliss inherit never,)

Stella hath refused me,
Stella, who more love hath proved
In this caitiff heart to be,
Than can in good ewes be moved
Towards lambkins best beloved.

Stella hath refused me,
Astrophel, that so well served
In this pleasant spring must see,
While in pride flowers be preserved,
Himself only winter-sterved.

Why, alas, doth she then swear,
That she loveth me so dearly,
Seeing me so long to bear
Coals of love, that burn so clearly;
And yet leave me helpless merely?

Is that love? Forsooth I trow,
If I saw my good dog grieved,
And a help for him did know,
My love should not be believed,
But he were by me relieved.

No; she hates me, well away,
Feigning love, somewhat to please me:
For she knows, if she display
All her hate, death soon would sieze me,
And of hideous torments ease me.

Then adieu, dear flock, adieu:
But alas, if in your straying
Heavenly Stella meet with you,
Tell her in your piteous blaying,
Her poor slave's unjust decaying."

"*Anacreontics. From the Arcadia.*

" My Muse, what ails this ardour
To blase my only secrets?
Alas, it is no glory
To sing my own decay'd state!
Alas, it is no comfort
To speak without an answer.
Alas, it is no wisdom
To shew the wound without cure.

My Muse, what ails this ardour?
Mine eyes be dim, my limbs shake;
My voice is hoarse, my throat scorch'd;
My tongue to this my roof cleaves;
My fancy amaz'd, my thought dull'd,
My heart doth ach, my life faints,
My soul begins to take leave.
So great a passion all feel
To think a sore so deadly
I should so rashly rip up.

My Muse, what ails this ardour?
If that to sing thou art bent
Go sing the fall of Old Thebes,
The wars of ugly Centaurs,
The life, the death of Hector;
So may the song be famous,
Or if to love thou art bent,
Recount the rape of Europe,
Adonis' end, Venus' net;
The sleepy kiss the Moon stale:
So may thy song be pleasant.

My Muse, what ails this ardour,
To blase my only secrets?
Wherein do only flourish
The sorry fruits of anguish.

The

The song thereof a last will,
The tunes be cries; the words plaints;
The singer is the song's theme,
Wherein no ear can have joy,
Nor eye receive due object,
Ne pleasure here, ne fame get.

My Muse, what ails this ardour?
Alas, she saith, I am thine;
So are thy pains, my pains too.
Thy heated heart my seat is,
Wherein I burn, thy breath is
My voice, too hot to keep in;
Besides lo here the author
Of all thy harms: lo, here she,
That only can redress thee;
Of her will I demand help.

My Muse, I yield, my Muse sing,
But all thy song herein knit,
The life we lead is all love:
The love we hold is all death;
Nor ought I crave to feed life,
Nor ought I seek to shun death;
But only that my Goddess
My life my death do count hers."

As the present article has already run to too great a length, and as the portrait intended to accompany it, has been delayed, I shall reserve the conclusion of it for another Number.

Aug. 27, 1809.

ART. II. *The Arbor of Amitie; wherin is comprised pleasant poems and pretie poesies, set foorth by Thomas Howell, Gentleman. Anno* 1568. *Imprinted at London by Henry Denham, dwelling in Paternoster-Rowe, at the signe of the Starre. pp.* 104. 12*mo.*

The Bodleian library is believed to possess an unique copy of this volume, which is dedicated "to the ryght noble and most vertuous Lady, the Lady Anne* Talbot," in prose and verse; and under a wood-cut of a Talbot, preceding the poems, this family compliment is added:

* Anne, daughter of William Earl of Pembroke, who married Francis Lord Talbot, the eldest son of George Earl of Shrewsbury.

"The

"The *Talbot* true that is,
And still hath so remaynde,
Lost never noblenesse
By sprinck of spot distaynde:
On such a fixed fayth
This trustie Talbot stayth."

The poet's friend (John Keeper, student) says of him,

"Small gaines at first yong trees doe yeelde,
lowe things youth handleth right;
Of matter small the poets young
at first began to write:
As Horace first his trifling toyes
in booke did place and plat;
And Virgil's youth occasion tooke
to praise the sielie gnat.
But length of lyfe shall HOWELL holde
on stronger stem to stay:
By cunning skill of setled braunch
to beare the bell away.—
Again—Him I doe judge Apolloes impe,
and eke our *Chaucer's* peare.—
Then hope I WELL my Ho to plie,
some greater woorke to see:
O pittie tis this golden Muse
should vade and die with thee.
Adewe, good friends, yee readers right,
maintaine this braunch now shute;
Then will he spring in time full trim,
to yeelde you larger fruite."

The volume in manner and matter much resembles Turbervile's medley of epitaphs and sonnets; and the shortest poems therefore may be regarded as the best.

"*To one who after death would leave his livelie picture.*

"To leave behinde a picture fine to see,
It may small time well stande in steede for thee:
But picture faire of noble actes of minde,
That farre excelles to learne to leave behinde,
Which will maintaine a noble name for aye,
As Tulli's tongue & Cæsar's actes can saye,
As *Chauser* shewes, & eke our morall *Gowre*,
With thousands more, whose fame shall stil endure."

"*To*

"*To one that matcht with a frowarde Woman.*

"To get good Wife 'tis harde, sayth Cheremon;
'Tis better burie two then marrie one.
Who marrie will, his hart will sone be spent,
And after that he will also repent.
A necessarie yll the Wyfe they call,
But this is worst, it is perpetuall.
Wherefore, my friende, thou dost me warie make
Whome I to Wife & daylie mate shall take."

"*An Epitaph made uppon the death of the Rt. Hon. the Lady Gartrid,* late Countesse of Shrewisburie.*

"She of grace the garlande gay
in goodly giftes did weare,
Whose flowres do now, in children wise,
of Talbot's line appeere:
Of Rutlande's race she noblie sprang,
and linkt with peerlesse pearle,
Of Shrewisburie who bare the name,
a noble worthy Earle:
Whom she hath left behinde among
the blessed branches fine,
The working imps that sprang of them
as of a vertuous vine."

The following love-suit is curious, from being written in the *Somersetshire* dialect.

"*Jacke showes his qualities and great good will to Jone.*

"Mine owne sweet Jone, let me not mone,
no more I thee require;
But as I crave, so let me have
the thing I doe desire.
And ich shall still, even at thy will,
be readie at thy hande,
To fling, to spring, & runne at ring,
whilst ich am able stande.
With cap & knee ich will serve thee,
what should ich more declare;

* Gertrude Manners, eldest daughter to Thomas first Earl of Rutland, and wife to George, sixth Earl of Shrewsbury, by whom she left issue four sons and three daughters. The date of her decease is not given by Collins, or by Lodge, who speaks of her in the Introduction to his valuable Illustrations of British History.

Thy

Thy minde to please, & bodie ease,
is onely all my care.
Though ich am not zo zeemlie chwot,
as bene the courtnoles gay;
Yet chave a flaile, that will not faile
to thrashe both night & day.
And nor manhood, cham zure cham good,
vor all our towne can zay—
How stout ich stood with Robart Whood,
when Baldoone voke vetcht may.
And eke ich pas, both more and las,
in dauncing Dountoones rounde:
To trip, to skip, and handle a whip,
cham zure my peers not vound.
To cloute a shooe, ich ma tell you,
veowe cunningare there bee:
And eke to theatch, wheare can ye veatch
another like to mee.
In husbandry, ich am truely
ycounted to excell:
Yee, & ich can, if neede be than,
waight at the table well.
For once ich went, up into Kent,
with the headman of our towne:
Where ich did waite at everye baite,
before my lorde of May.
No countrie man there is that can
teach me, tho I doe zay:
And, further more, thou knowest gay store
of good will fall to mee;
Vor Vather zed, when he is dead
that all mine owne shall bee,
Both calfe & cowe, & our great zowe,
that viftene pigges did varro*
Even at one tyme, shall then be mine,
and eke our newe wheelbarro.
Beside all this, ich shall not mis
of red ones to have store,
That zawe no zunne, nor yet the moone,
of yeres cham zewer a score.
And all, my Jone, shalt thou alone
at thy commaundment have;
If thou wilt let me friscoles vet,
in place where ich doe crave."

* Farrow.

Several

Several of the poems are addressed to his friends, one to D. M. one to T. A. More than one to his friend J. K. (John Keeper.) See Warton, Hist. iii. 418. A farewell to his friend T. Hooper. And the volume thus concludes with verses by Frauncis Flower, in commendation of the authour.*

" As pamphlets for repast present
good will of writers parte;
So poems prove, & poesies praise,
a well good wylling hart.
How due desart by just desire
reward may truely crave,
The readers may consenting gree,
if HOWELL prayses have."

Another publication by T. Howell is noticed in CENSURA LITERARIA, Vol. IV. p. 217. Of the author I find no mention in the MSS. of Aubrey or Wood. T. P.

Oxford, July 29.

ART. III. *A Learned and True Assertion of the original Life, Actes and death of the most Noble, Valiant, and Renoumed Prince Arthure, King of great Brittaine. Who succeeding his father Vther Pendragon, and right nobly gouerning this Land sixe and twentie yeares, then dyed of a mortall wounde receyued in battell, together with victory ouer his enemies. As appeareth Cap.* 9. *And was buried at Glastonbury. Cap.* 12. *An.* 543. *Collected and written of late yeares in lattin, by the learned English Antiquarie of worthy memory Iohn Leyland. Newly translated into English by Richard Robinson Citizen of London. Anno Domini.* 1582. *Vbique* [the flower de luce] *Florescit. London, Imprinted by Iohn Wolfe, dwelling in Distaffe Lane, ouer against the Signe of the Castell.* 1582. *qto.*

Richard Robinson was, probably, early in life a servant in the household of the Earl of Shrewsbury at Sheffield castle, and one of the domestic centinels employed there to guard the ill-fated Queen of Scots. His night-watches produced a dull metrical compilation, as "*The Rewarde of Wickednesse*" printed about the

* Neither Keeper nor Flower occur, as versemen, in Ritson's Bibl. Poetica.

year

year 1574,* but which he afterwards either forgot, or intentionally omitted, in a manuscript list of works in his own hand-writing, and now in the British Museum.

That manuscript must have been written at various times, from the year 1599 to 1603. Intended originally for Royal inspection, it is first addressed to Q. Elizabeth, and afterwards altered to suit her successor. It consists of a folio, extending to seventy-nine closely written pages, and the narrow margins transversely filled with various quotations. The whole bears the usual character of his compositions; every sentence gathering shreds of the sacred writings, and otherwise garnished from Ovid, Tibullus, &c. forming a compilation of useless pedantry and misplaced piety. By attempting to give a list of all his printed works, a detail is formed of what good benefactors he had for maintenance of his poor study and pen, and what hindrance he otherwise suffered from 1576 to 1602, a period of twenty-six years. It is noticeable that the narrative commences two years after the "*Rewarde for Wickednesse*" appeared, and he might not wish to revive the record of servitude engrafted in that title, as about 1576 he obtained, or assumed, what his pride often repeated, the distinction of "Citizen of London." †

In that year he seems to have commenced author by profession, and besides the "*Epitome of a Common Wealth*" from Patritius, there appeared "*Certeyn select Historyes for Christian Recreation oute of Latin prose into English verse, with theyre severall and apte tunes.*"

To link the domestic of the Earl of Shrewsbury with our author, in addition to similarity of name and composition, another connecting fact I consider to occur in some lines prefixed to the *Reward of Wickednesse*, whereby Richard Smith, clerk, extols "this Robinson the rubi red," alluding to "Robinson's Ruby, an historicall fiction, translated oute of Latin prose into English verse, with the prayer of the moste Christian poet Ausonius." Printed by Charlewood, Barbican, 1577. For the dedication he received two French crowns, and "made benefit of twenty-five bookes mo."

* Vide article by Mr. Park, Cens. Lit. Vol. IV. p. 36.

† How he obtained this civic honour does not appear. Neither purchase or servitude seem probable. His birth-place is alluded to when describing Robin Hood's May game as he

——"remembreth of a childe in contreye native mine."

In

In 1577 also appeared the translation of the Gesta Romanorum, the only popular work he published, which passed the first six editions during his life-time.*

The list of his works is too voluminous to follow distinctly. With the record of literary labour a few personal anecdotes are occasionally blended, and the detail unwittingly forms a melancholy memorial of the precarious source of existence which a man of letters, depending on his pen, of necessity resorted to at that period. Uncertain bounty of individuals for dedications, often new vamped as opportunity suffered, and always liberally paid for by vjs. viijd or xs. with the chance sale of a few copies of a work, thrust upon the purchaser by the needy and continued urgency of the author, was the principal and too often only hope of Robinson.

For several years he chiefly relied on "a proceeding in the Harmony of King David's Harp," printed occasionally in five parts. The third part he dedicated, without permission, to Elizabeth, and formed sanguine expectations of partaking the royal munificence. He presented a copy to her Majesty as going to the chapel in the morning at Richmond on the first of November, 1595 (the winter, as he describes it, before that summer when she sent the navy to Cadiz), and which proved a vain expedient to excite commiseration. Doctor Cæsar, Master of the Requests, he tells the Queen, returned for answer: "Your Maiesty thancked me for my good will; your Highnes was glad yow had a subiect coulde do so well, and that I deserved commendations. But for any gratification for any suche labour, youre Maiesty was not in mynde as then to bestow any suche relief vppon mee; for your Highnes (as hee sayde) had care of the chargeable voyage to come of releving your nedy soldyers and requyting of theyre paynes. Fynally youre Highnes sett me not on worck and therefore you were not to pay me any wages.† Herewith (he continues) I departed from yo^r. Highnes court at Richmond pacyently as a poore man before, but now, by this meanes, become a poorer."

* See account of Gesta Romanorum in Illustrations of Shakspeare by Mr. Douce, Vol. II. p. 423.

† The Queen probably was well acquainted with his works. Dr. Farmer possessed a copy of *The Assertion*, having the Royal arms on the binding.

Poverty

Poverty, long habituated to expect refusals, feels little mortification at remarking a groundless subterfuge, but the denial of ten, or as royal bounty, twenty shillings, from the fear of impoverishing an English armament, is in character for a Queen whose "vanity lay more in shining by her own learning, than in encouraging men of genius by her liberality."* Let it be hoped the sting of neglect and disappointment to a man that always uttered praises and combated difficulties with a text of scripture, would lose its poignancy in the calm doctrines of piety and resignation. Without repining he recounts the inconveniences then experienced as more than he ever felt since he could handle a pen, and for the next six months found bare support in his own labour, uttering of books, and bounty of friends. "All (he says) was litle ynough, and bee to litle to meynteyne mee, my wyfe, and one pore chylde, with meate, drincke, lynnen, wollen, rent and neeessaryes, even very meanely: so as before youre Maiestyes Royall Navy went to Cadiz, in June followyng, 1596, I (still wanting my sayd releef), had solde away certeyne of my howsehould moveables, pawned away dyverse good bookes oute of my chest, allso my very gowne from my baek; yea, and (within two years after) was constrayned to sell away the very lease of my house, wherein I then dwelt, in Harp Alley, in Shoelane, for the rent due to the landlord at Micha's 1598."

Indigenee was not the only difficulty to encounter; he found another, equally formidable, in the never conquered hydra, popular clamour. Of the prejudicial circumstanee involving him in a bickering contest with the city 'prentices, he makes a long and tedious recital.† Having visited

* Hume.

† This part has a separate title, consisting of the following lines, central of an incredible number of passages selected from the Bible.

"Mercyry marr Iarr, malice
Scovrge and make peace:
or a Messenger
of consolation to truthe and Innocency
But of shame & confusion to falshood & Forgery:
from August 1593 to May this yeare 1603.
Discovering and detect ng a forge of false devyse,
In Fleet street of London founded and framed:
At yt. shopp of shame by the lewde Apprentyce,
(Of Rob. Griffith a scrivener) Rich. Veale so named,

Ana

visited the chambers of a gentleman in Cliffords Inn, to sell his books, a cloak was shortly afterwards missed, when the owner following, cried "hold him, hold him," and upon obtaining the cloak gave the unfortunate author a box on the ear and let him depart. From this fabricated tale of slander his ears were continually saluted by a cry from the prentices of "hold him, hold him." Falsehood is easily disseminated and spreads rapidly. This story is supposed to have spread through "moste pīshes, streetes, lanes, howses, and shoppes, but moste horribly at the conduit in the city:" a circle so extensive that it may be considered rather enlarged by the fretted passions of the narrator. That the process of time did not abate the annoyance is certain, neither did application to the spiritual pastors of the parish, and temporal magistrates in successive Lord Mayors, obtain more than a slight and ineffectual interference.* The fate of the "sclaunderus prentice," was similar to his calumny. Having in 1599 taken five pounds from his master's desk, which he lost or consumed at the revels in the Inner Temple, he was turned out of service, and continuing gaming and drinking; about three years afterwards he fell to some worse action, when "a warrant was sent by a pursyphant to apprehend him, but not beyng found, hee fled (as some thincke) to the Brill."

An interlineation, that might be made at some later period, records the child dying of a consumption from want of succour and maintenance: and the father made several unsuccessful applications to obtain the tenantcy

> And by this evill example so suffered lykewyse,
> Teun yeares growñ to malice & mischief vntamed:
> From shopp to howse corrupting chylde & apprentyce,
> Whose parents & masters they here make asshamed.
>
> So as this false forge and shopp of shames practiz,
> Not ponished, disciplined, nor rightly yet reclamed,
> Gods dishonor & pore mans wrong for iust reveng cryes
> On falshood and his followers wch. have truth defamed."

* Churchyard might allude to this report when he says, "Richard Robinson, a man more debased by many then he merits of any, so good parts are there in the man." Dedication to "a trve discovrse historicall of the svcceeding Governovrs in the Netherlands," from Meteranus, 1602. In this work, and probably in some others, they were jointly concerned. Robinson stiles Churchyard her Majesty's "Capteyn, Poet and Esqr."

of one of the "twelue Allmose Rowmes at Westminster," in the disposition of the Queen.

Robinson's pieces are chiefly upon pious subjects, and in number exceed twenty, all of them scarce, and several unknown: others were planned but probably not completed. As a translator his labour was nearly unceasing, and his confined genius probably discovered that, as the more lucrative and easy progress to the press. His language and style is sufficiently developed in the course of this and the following article.

The author's list is divided into three columns, containing the titles, allowance and printing, patrons and benevolences. There is entered of 1582 "The learned English Antiquary John Leylandes Assertio Arthvrii quondam Regis Angliæ: by mee translated out of Latin into English, with the annotations of Mr. Stephen Batman p̄son of Newington Butts.*—Pervsed and allowed by the Wardens of y^e. Stacyoners, & printed by Iohn Wolfe, then Clerck to the Stacyoners, † in Pawles Church yarde: yt conteyned 14 sheetes printed.—Dedicated to the R. Honorable L. Arthure Gray, Baron of Wilton (then her Maiestyes Leevetenant Generall in Ireland), who gave me here in London x^s. Allso to the R. Honorable S^r. Henry Sydney, knight, her Maiestyes preside't in Wales, ‡ who gave mee here allso for his booke 6^s. 8^d. and dedicated allso to Mr. Thomas Smyth chefe customer for her Maiesty in the porte of London, who gave me for his booke 6^s. Besydes 25 bookes w̄ch I made my benefit of at least xl^s."

At the back of the title,

"Insignia Illustrium Patronorum, huius opusculi selectorum." Arms, then the Epistle Dedicatory, inscribed to Lord Arthvre Gray, Sir Henry Sidney, Knight, M. Thomas Smith, Esquire; "& to the Worshipfull Societie of Archers in London yearely celebrating the renoumed memorie of the magnificent Prince Arthvre & his Knightly Order of the Round Table ..... There were neuer Brittaines wanting of excellent learn-

* Translator of Bartholomeus de proprietatibus rerum.

† This varies from Herbert's extracts from the Stationer's books, whereby Wolfe appears to have acted only as beadle from April 1587.

‡ Father of Sir Philip S. For a dedication to Melancthon's prayers "Mr. Philip Sydney, Esq^re." gave him four angels, and his father x^s.

ing

ing and exquisite knowledge to leaue with carefull diligence and credible commendation the progenie, life, prowesse, prosperitie, and triumphant victories of our said auncient Arthure worthely published vnto the worlde.* ... Many artizans, as learned Gildas, William of Malmsbury, Nennius, Diuionenses, Graius, Iosephus, Geoffrey of Munmuth, Siluester Giraldus, &c. performed their worthie workmanshippes in our Arthur Maur (to vse the Brittaine phrase:) euen one English Leyland for his learned laboure laudable, hath perfectly polished him in all poyntes. Chusing a cheefe & most perspicuouse, a valiant and most victoriouse, a couragiouse and most conqueronse, a religiouse and most redoubted Royall soveraigne King Henry the eight, as sole snpreme patron and protector thereof against the cankered currish kinde of caueling carpers: bycause his elder brother being named Arthure, he himselfe a most christian King for all heroicall vertues commendable, the rather seemed to fanour and further the aduancement of the fame of his most renoumed auncestor this same our ancient Arthure and the knightly traine of his rounde table. Hereupon by patent of his princely prerogatiue ordayned, graunted, and confirmed hee, vnto this honorable Citie of London, frec electiõ of a Chieftaine and of Citizens representing the memory of that maguificent King Arthure, and the Knightes of the same order, which should for the maintenance of shooting onely, meete together once a yeare, with solemne and friendly celebration thereof..... Your Honourable Lordships and worthie Worships most humble and faithfull poore Orator, Richard Robbinson, Citizen of London."

"I. L. ad candidos Lectores," eight lines, with translation. Authors "whose testimonies this present booke vseth," consisting of eleven foraine and thirty Brittaine.

"Certaine memorable notes inserted into this assertion since the translation thereof..... First by conference with Master Stenen Batman, a learned preacher and friendlie fauourer of vertue and learning, touching the praise worthie progenie of this K. Arthure, he gaue me this assured knowledge on this maner taken out of his auncient records written at Aualonia.

"Verses found in certaine Cronicles, wherein were discourses had of Aruiragus king of Brittaine forty-five years after the natiuitie of Christe..... Moreouer he shewed me out of his auncient records the interchaunges of King Arthures armes which hee gaue in three chiefes, from the first to the third;

* "Honest King Arthur will neuer displease a souldier." Sidney's Defence of Poesie.

viz. His first armes he bare in a shield gules, (red), three serpentes, Or. (gold). His second hee bare in a shield Vert, (greene), a plaine crossargent: in chiefe the figure of the Virgin Marie with Christe in her armes. His third and last in a shield azure (blew), three c[r]ownes, Or (gold).

"But after knowledge of these seuerall armes I had intelligence of a certaine French booke, wherein he is reported to haue giuen in a shielde Azure (blew) 13 crownes, Or. gold. This booke beeing in an English mans handes I was not so desirous to see it, but he as willingly shewed it & lent it me. There was in it portracted both the seuerall names, shieldes, and seuerall armes in colours also depainted of all K. Arthures knightes, and vnder euery one the commendation due vnto him by his chevalrie. Which because the engauing of their armes was very chargeable, & the circumstance of matter more then I coulde in so shorte time publish in the English tongue, I was enforced to content me with this briefe collection concerning K. Arthure, and with the names of sixteen kings, [exclusive of K. Arthur] one duke, and 149 [should be 150] knights, so many as were therin printed. * [Here follows the enumeration,

* By an error of the press in repeating a number, the list appears to have only 149 knights. As the deeds of these doughty heroes of romance and chivalry continue to awaken interest, their names may be considered amusing.

"*Kinges.* Le Roy Meliadus: Le Roy Ban de Benock: Le Roy Boort de Gauues: Le Roy Karados: Le Roy Lac: Le Roy de Clares: Le Roy Vrien: Le Roy Lottho de Orchany: Le Roy Ryon: Le Roy Pelinor: Le Roy Baudemagus, de Gorre: Le Roy Pharamondo: Le Roy Galganoys de Norgalles: Le Roy Aguisant d' Escosse: Le Roy Malaquin' d' outre les marches de Gallounne: Le Roy Claudias.

"[*Duke.*] Le Duke de Clarena.

"*Knightes.* Messier Lancelot du Lac: Boort de Gauues: Gawain d'Orchany: Messier Tristran de Lyonnoys: Lyoner de Gauues: Helias le Blanc: Hector des Mares: Bliomberis de Gauues: Gaherriet: Keux le Senetschall: Messier Yuaine: Bruor le Noir: Baudoyer le Conestable: Agruall de Galles: Segurades: Patris le Hardy: Esclabor le Messonies: Saphar le Méscognieu: Sagremor le desree: Gyrou le Curtoys: Seguram le Brun: Galchauit le Blanc: Le Motholt de Ireland: Danayn le Roux: Amilun de Sessougne: Brallain: Brallain que lon disoit le Cheualier au duex espees: Gallchaulte: Lamorat de Lysthenoys: Brunor de Gauues: Le bon Cheualier de Norgalles: Henry de Ryuell: Messier Gullat: Gucherres: Aggrauaine le Orguilleux: Mordrec de Orchany: Gyrflet: Dodynel le Sauuage: Yuain le Auoutre: Ozement coeur hardy: Gualegantine le Galloys. Gaherriet de Lemball: Mador de la porte: Bamers le forcene: Dynadam de Estrangor: Herret le filz de lac: Artus le petit: Cinglant Rochmont: Artus lesbloy: Guallogrenant de Wiadezores: Kandelis: Merangis des portz: Gauuaine le franc: Gnades le fort: Pharas le Noir: Pharas le Roux Iambegues le Garruloys: Taulas de la mountaine: Abandam le fortune: Damatha de folimet: Amand le bel Iousteur: Ganesmor le Noir: Arphin le Dire: Arconstant le adures: Le Beau Courant: Le laid hardy: Andelis le Roux serre: Bruyant des Isles: Ozenall de Effrangé: Le Cheualier

enumeration, concluding with an acknowledgment of the help of Stow and Cambden for interpretation of names of places,] which neither Master Leyland the collector of this assertion had expounded perfectlie, neither I my selfe the translator could otherwise of my selfe haue perfourmed."

Leyland's work is generally known. Anxious to preserve the fame of one of our greatest heroes of antiquity, and prove the existence of Arthur beyond the doubt of fable, he collected all the accounts, historical and narrative, from the best existing authorities, in order to confute the allegations of "William Paruuis, and Polydorus Vergilius." Hearne reprinted the Assertio Arthvrii in the Collectanea, Vol. V. The translation is divided into seventeen chapters, from which the following extracts form part of the outline of the romance, already so ably described in our preceding pages.

Chap. 1. The assertion of K. Arthur, "the chiefest ornament of Britayne and the onely myracle of his time." To give "Arthures originall euen from the very egge," the story of Igerna, the wife of Gorloys the Gouernour of Cornewall, "a woman no doubt of most louely feature, but of an improbate or vitious chastitie," is related; by whom Vther, surnamed Pendragon, "so called for his serpentine or subtile wisedome," in lust had Arthur, "together with a beautifull virgin named

Cheualier de Esther: Le Varlet de Gluyn: Heroys le ioyeux: Fergus du blanc lien: Lot le coureur: Meliadus del Espinoy: Meliadus annoir œil: Ayglins des vaux: Iamburg du Chastell: Messire Clamorat: Surados des sept fontines: Le Varlet au circle: Kaedins de Lonizem: Lucane le Boutellier: Brumer de la fountaine: Lenfant du plessies: Persides legent: Sibilias aux dures maius: Sinados le Esile: Arphazat le groz coeur: Le bloude Amoreux: Argahac le Beau: Normaine le Pelerin: Harmaine le felon: Toscane le Romane: Landone le Leger: Le fort troue: Le Noir Perdu: Le fortune de Isle: Le fee des Dames: Le Forester de Dénewich: Le Chasseur de outre les marches: Seyr & Landroys de Rufe: Geoffroy le Lancoys: Randowin le persien: Froyadus le Gay: Rousse lin de la autre mõde: Gurrant le Roche dure: Arm. on ouuerd serpent: Ferrand du tertre: Thor le fiz de Area: Iupin des croix: Ydeux le fort Tyrant: Bolinian du Boys: Le bon Cheualier s.t's paous Brouadas le Espaignoll: Brechus sans Pitye: Malignain: Le Cheualeur de Scallor: Melias de l'Espine: Agroer le fel Putrides au circle d'Or: Mandius le noir: Perceuall de Gallis: Aeuxdestraux: Lamant du Boys: Meliauderis de Sanuen: Mandrin le Sage: Kalahart le petite: Sadocde Vencon, Perandon le panura: Verrant de la Roche: Le Brunsans ioy: Busterin le grand: Le Cheualier des sept voyes: Gryngaloys le fort: Malaquin le Galoys: Agricole Beau grand: Gualiandres du Terttre: Margondes le Rongo: Kacerdius de la Vallee: Nabon le fel: Talamor le Volans: Alibel de Logres: Dalides de la Ryuier: Arain du pine: Arganor le riche: Melias le Beau Cheualier: Meliadus le Blanc: Maliquin le gros: Messier Palamides: Alexander le Orphelin."

 Anna."

Anna." It does not redound to pre udice or reproach the father being an adulterer to leave "a sonne borne to valiant courage, prosperitie, & triumphant victories: seeing he was not in fault that he the lesse proceeded frō lawfull matrimony."

Chap. II. K. Arthures Coronation. A ceremony that took place at Winchester, but the age appears uncertain, whether xv or xviii "yeares when Arthure ascended vp to the Royall seate." Lotho and Conranus, brothers in law, and rulers of the Picts and Scots, joyning Occa, made war. "At length the matter came to hande stroakes, and the Pict beeing ouercome had the worse successe, partly by the helpe or furtherance of the most inuincible Hoel. . . . neither did better fortune happen vnto the Saxons;" the Duke was slain, and after victory ensewed concord. "In the meane season had Arthure married Guenhera, daughter vnto Cadorus the Duke of Cornwale, a woman of rare beawtie."

Chap. III. The xii battles fought by Arthure. This list is given from Nennius, and supported by other authorities. "The first battle was at the entraunce of the floude called Gleyn, alias Gledy. The second, third, fourth, and fift, was vpon an other floud called Dugles, which is in the countrie of Lynieux. The sixt was vpon the floud which is called Bassas. The seauenth was in the wood Caledon, that is Catcoit Celidon. The eight in the castle of Gwynyon. The nynth was fought in the cittie of Caerlegion upō Vske. The tenth on the sea shore which is called Traitheurith, otherwise Rhydrwyd. The eleauenth in the hill which is called Agned Cathregonion. The twelfth in the Mount Badonis wherein many were slaine by one assault of Arthure."

Chap. IV. K. Arthures expedition towardes the French. Having committed his kingdom and wife to the care of Mordred his nephew, Arthur entered France, where he remained during nine years, and gave notable testimony of his prowess there. He also killed a "sauage tyrant, cruell and fierce, who had rauished Helen the neece of Hoel of Armorica."

Chap. V. K. Arthures familiar Cheualyers or knightes. Of Hoel, Gallouinus, Augusellus, Iderus, Carodocus, and Cadorus. The existence of these persons considered as undoubted.

Chap. VI. K. Arthures Round Table. "At Vēta Symeno alias Winchester in yᵉ. castle most famously knowne staūdeth fixed yᵉ. table at the walle side of yᵉ. kinges hal, which, for yᵉ. majesty of Arthur, they cal yᵉ. round table. And wherefore? Because neyther the memorie nor felowship of the round trowpe of knightes as yet falles out of noble mens mindes in the latter age of the world."

Chap. VII. King Arthures Godly disposition, proved by his target

target bearing the similitude of the Virgin Mary. Also when he went to Ierusalem "he tooke with him the signe of the crosse of wood in memory of his Sauiour, where of the fragmentes are at this day reserued in Wedale, a towne of Lodoneia, six miles from Mailros."

Chap. VIII. King Atthures Seale, "and because I haue againe entered into the misteries of sacred antiquitie, and am descended a curious searcher into the bowels thereof, it liketh me to bring forth to light another matter, namely Arthures Seale, a monumẽt most cunningly engrauen, auncient, and reuerent. Concerninge which Caxodunus * maketh mention, yet breefly and slenderly in his preface to the history of Arthure: which the common people readeth in the English tongue. Being moued with the testimony of Caxodunus whatsoeuer it were, I went to Westminster †....The sight of the antiquitie pleased me at full, and for a long time the majestie thereof not onely drewe away hut also detayned myne eyes from me to the beholding thereof: of such force it is for a man aptly to chaunce upon a thing with great care desired..... Vpon the vtterside of this seale it is thus engraued with these breefe, but in very deede most excellent, most hanty and most magnificent tytles, that is to say, PATRICIVS ATVRIVS BRITTANIÆ, GALLIÆ, GERMANIÆ, DACIÆ IMPERATOR. And of trueth this inscription circleth the outermost compasse of the seale. The former parte thereof is most bright, shining by a circle of christall, which being taken off, streightway may any man touch the wax, which by reason of the antiquitie is most harde. But the portracture of Arthure printed thereupon, resembleth I wotte neare what Heroyicall Maiestie: for the Prince as it were inuested with purple, royally sitteth upon a halfe circle such one as we see the rain boe is. Hauing a crowne vpon his head he shineth like the sunne. In his right hand riseth vp a scepter wrought with a flower de luce at the toppe: and his left hand holdeth a globe adorned with a crosse. His bearde also groweth comely, large, and at length, and euen that is a maiestie. The other side of the seale is altogeiher couered ouer with a thinne plate of siluer: by meanes whereof also it is vncertaine of what fashion it is. There hangeth downe at the same a string, chaine fashion like, twisted of silner. Certes, Reader, I pray God, I be deade but thou wouldest desire to see the same, such and so great is the antiquitie and also the maiestie of the thing."....

Chap. IX. King Arthures returne out of France. Mordred

* "He meaneth Robert [William] Caxtõ, who translated [printed see poste p. 121,] the history of K. Arthure." *Margin.*

† "K. Arthures seale kept at West minster in Iohn Leylandes dayes." *Margin.*

having revolted, assumed the royal seat, grown much familiar with Guenhera, messengers are sent to inform Arthur, who thereupon returns with his army. Both parties meet and being ready for battle Arthur makes an oration " with cheerfulnesse of countenance together with a certaine maiestie mixed, saying on this manner.

" Yee Cheualiers, the most noble lightes of martiall prowesse, and you the other multitude of most approued valiancie, do see whither our fortune and associate of so great victories hath brought vs, as what we haue with most strong hand gotten abroade, wee may not onely keepe vpright, but also get vs more greater booties with some straunge and large increase the which thing that it may at this instant be brought to passe and more easely, such occasion is now offered vs, as all good happes could not in deede, if they would more plentifully, not more prosperously offer themselues to fauour vs frendly. Let vs therefore go to this geare with most manly courages, whither as fortune, valiancie, and finally victory calleth vs. Now is the most impudent Mordred at hand, yet one most nearest to me in bloude, whome I haue brought vp and loued in hope of greate fame, and so far forth made much of, and that in very many booties bestowed vpon him in deede, and those no lesse beneficiall: as whē I shoulde passe into France to aduenge me of mine enemies, he so seeming to be then vndoubtedly of profound counsell, vnto him I did both commit my wife & state; (and, that which is much more,) my natiue country to keepe and gouerne our affaires as our deputie: finally to defend the same most valiantly from the dayly assault of Saxones, Scottes, & Pictes. But he in meane time forgetfull of my most bountiful liberallity towards him, & of our familiaritie, (which for most part in humaine affaires, hath vndoubtedly cheefest importance) and not remembring the solēne oath of warelike order wherby he is to me most deeply bounden like a false periured and mightie contemner of God and man,* yea an adulter also (as fame reporteth), now entertayneth me, a king and conquerour of nations, and his liege soueraigne lord returning into mine owne countrie (if God so would permit him), euen with opē hostilitie hauing ready for his cōplices the Pictes his kinsmen, the Scottes their neighbours, & last of all the Saxones to helpe him. And neither doth this so notable mischeefe only touch me, but in deede it toucheth you all. Wherfore you most inuincible champiōs, my only care, & you most valiant fellow souldiers, with present prowesse, handle your comune cause and let vertue now shine forth in you, which I haue hetherunto perceiued to be ready valiant & wonderful alwayes.

* " Nota. Their first battell fought in Kent." *Margin.*

" Sir

"Sir Gallouinus, you the most praise worthy garland of warlike prowesse, whose glory for manie causes, and cheefly this, is most commendable vnto the world, in that you haue set at nought Mordred our cõmune enemie, and in respect of equitie & oath of your alegeance to vs made, haue despised him your brother in law, stã'd you here on your right hand, as the most apt furnished horne with strẽgth of souldiours, for the first shares of hand stroakes and of renome shal light in this troupe of yours. Sir Augusellus, as the bulwarke of most approued valiancie shall cast himselfe to encounter with our enemies at the left wing. I myselfe (& God to frie'd) will in the middest of you fight it out continually and will be present as your onely safegard, but to the enemies will I be a terrour, a scourge, and a deserued destruction.

"But what neede many wordes which neyther in deede adde nor take away valiant courage. Your valiancy is enlarged by custome, exercise, and sustayning of labour, watchinges and penury, yea finallie by shedding of the enemies blond, and spoyling the same enemies: for the which considerations both I to you, and you to me againe, God fauouring so iust a cause, do promise assured victory. Go to, make immortall tryall of your manhoodes, and slay down right those traytours at a pinch."

The army shouts, and the sanguinary conflict commences. This battle was fought near the haven of Dorchester, and proved fatal to Gallouinus and Augusellus, though Mordred was defeated; to whom a similar chance afterwards occurred at Winchester. In another contest alledged to have taken place in Cornwal, Mordred was "thrust through with y^e. sword," and Arthur "in that broyle and fierce fight himselfe was either slaine outright or wounded past recouery," whereupon was public lamentation through Britain.

Chap. X. K. Arthures Commendation. After noticing various testimonies of ancient writers, Leland, in addressing a passage to Polydore Virgil, observes, "Though Polidore hold his peace it is not needful by and by for the whole worlde to be mute: and although Italy in times past so esteemed of Arthure, and yet still doth, when bookes printed both of his prowesse, & victories, as I haue learned, are read in the Italian tongue, yea in y^e. Spanish, and also in the French tongue: whereupon also the English collection of Thomas Mailerius his trauaile, is published abroade. The aduersarie I know will say, that many lyes haue crept into those bookes. Wherefore this

this is nothing els, but to *teach him which is fully taught.* As I contemne fables, so I reuerence & imbrace y^e^. truth of the history: neyther will I suffer this to be taken away from mee at any time but with losse of life. Vnthankfull persons I vtterly eschew and I betake me vnto those rockes & monumes, the true witnesses of Arthures renoume and maiestie."*

Chap. XI. The Antiquitie of Aualonia, i. e. Glastenbury.

Chap. XII. K. Arthures Buriall. Whether the hero died in the field of battle, or afterwards of his wounds, the authorities vary, "but touching the place of his buriall, they doe all agree as one," in considering it at Aualonia.

Chap. XIII. The two Pyrameds in that religious place.

Chap. XIIII. What manner person Guenhera was. "The coniecture is, and that not altogether vncertaine, this name of Guenhera soundeth in the Brittish language the same that Bella Dona doth in the Italian, & in Frech Belle Dame: no doubt the name was giuen for some fame, as Guenllean, that is white or fayre Leonora, or of coniecture Helena: so as y^e^. worde white may signifie faire, beautifull, or amiable. But as it is sufficiently apparent y^t^. she was beautifull, so is a thing doubted whether she was chaste yea or no. Truly so far as I can with honestie I would spare the impayred honor and fame of noble wome: but yet the truth of y^e^. historie pluckes me by the eare, and willeth not onely, but commandeth me to declare what the ancients haue deemed of her. To wrestle or contend with so greate authoritie were in deede vnto me a controuersie and that greate. The historie of Brittaine affirmeth that she had not only carnall knowledge of Mordred the Pict but also that she was ioyned to him in marriage. O mischiefe! O lewd life!! O filthy dayes!!!..... Most assured is this that she liued no long time after the death of her husband and the adulterer, but whether through any disease of the bodie, or with vnfayned sorrowe she dyed (which I doe sooner beleeue) it appeareth not playnely. Writers make mention that she beeing mooued with repentance did put vpo her a holy veyle at Ambrosia, and that there she dyed and was also there buried, vntill both the dilligence and also godlinesse of Sir Lancelot the most courteous and most inuincible knight had translated

* This chapter gives as historic fact that at Montgomery "amongest the ruinous olde cottages of the walles, is a place by common reporte knowne, which the remnant of the citizens of later age do calt Arthures gate." A like authority has Sir John Harrington in proof of the existence of Merlin. "Concerning his life that there was such a man a great counseller to king Arthur, I hold it certaine: that he had a castell in Wiltshire called after Merlins burie, now Marleborow, it is verie likely; the old ruines whereof are yet seene in our highway from Bath to London." Orlando Furioso. Argument of book iii.

the

the bones and ashes afterwardes vnto Aualonia. Heere aryseth a doubt against the suspition of this adulterie: whether so notable a louer or friend of Arthure, and the same a reuerencer of his royaltie had cõmitted such a fact that hee wouldc burie the adultresse in the most religiouse place so neare her husbands graue in the earth." *

Chap. XV. K. Arthures tombe found. "The Britaines being vtterly worne away by so many battles bestowed scarce any iust or right dilligence in writing of the historie.... The historicall singers only studied to preserue with musicall meanes the famous memorie of nobles in those daies. They sung the famous facts of noble personages upõ the harp. This studie or practise wonderfully profited knowledge, as it were deliuered by hand vnto posterity. Whereupon in deede it so commeth here to passe also that the name, fame, and glory of Arthure might be so preserued after a sorte." Hence Henry the Second (Anno 1157) being in Wales, "at his banquettes there (vsing an interpreter) he gaue eare not without pleasure vnto the historicall singers which singe to the harpe famous actes of noble men. † Truely there was one amongst the rest most skilfull in knowledge of antiquitie. He so sunge the praises and noble actes of Arthure, comparing Henry with him as conqueror in time to come for many respectes, that hee both wonderfully pleased, and also delighted the kinges eares: at what time also y^e. king learned this thing especially of the historical singer, that Arthure was buried at Aualonia in the religiouse place. Whereupon, sending away the saide singer as witnesse of such a monument most liberally rewarded, he had conference with Henricus Blesensis, alias Soliacensis his nephew, who euen then, or a litle after was made of an abbot

* In the romance the queen's paramour is Sir Launcelot. Although "men and women cold loue together seeuen yeares and no lecorus lusts were betweene them, and then was loue, truth and faithfulnesse." (p. 3. c. 128). Yet as Gueneuer "was a true louer there she had a good end:" i. e. repeated opportunity of gratifying her voluptuous passion with the amorous knight, whence the "warres were wrought and the death of the most noble knights in the world." Ib. c. 172.

† A practice continued in the time of Puttenham. "We ourselues who compiled this treatise haue written for pleasure a little brief romance or historicall ditty in the English tong of the Isle of great Britaine in short and long meetres, and by breaches or diuisions to be more commodiously soug to the harpe in places of assembly, where the company shal be desirous to heare of old aduentures & valiaunces of noble knights in times past, as are those of king Arthur and his knights of the round table, Sir Beuys of Southampton, Guy of Warwicke, and others like." Arte of English Poesie. 1589. p. 33. Carew, in the Survey of Cornwall, speaking of Tintengal, recites some rimes touching the

"Place which worthy Arthur bred,
Whose prayse the Breton sings."

in

in the isle of Bermundsege, chiefe magistrate ouer Glastenbury, that he might with most exquisite diligẽce search out thorowly the tombe or burying place of Arthure within the compasse of that religiouse house; it was assayed by him other whiles and at length founde out with greate difficulty." An account of the translatiou of the boues of the hero and his fair queen into the church: of the leaden cross preserved in the stone with the inscription downwards: their secoud removal and epitaph, which last sounding to the learned antiquary like "a harsh grating instrument," being scarce eloquent and too brief, there follows a new "encomiou funerale," and translation. Various relations of "the largenesse of K. Arthures lineaments" are also collected."

Chap. XVI. The translation of King Arthures bones, by Edward the first in 1276.

Chap. XVII. A confutation and ouerthrow of slaunders rashly affirming that Arthure was not liuing. Recapitulating and arguing on various writers, he says that another brabler "alledgeth more vaine matters are in Arthures history conteyned then that they may tollerably be allowed of him that is of ripe iudgement, and discreet knowledge. If he meane touching that history which is reade amongest the common sorte in the Italian, Spanish, Frenche and English tongues, I do not much strive with him: although the vpright reader shall call to minde the same thing hath beene often times done euen in the history, each where forraine of Charles Rowlande, Godfrey, Gny and Bellouse, that I may let passe many others: neither yet notwithstauding are their names, or credit of the true history taken away the more. It is no noueltie that men mixe triflinge toyes with true thinges, and surely this is euen done with a certaine employment that writers might captiuate yᵉ. simple common people with a certaine admiration at them when they heare of marueylouse matters." *

A peroration, or briefe conclusion, bespeaks courtesy as rightly looked for, knowing well "how slender furniture I haue at home, for the which cause I challenge not any thing at all vnto my selfe."

London. Imprinted by Iohn Wolfe, dwelling in Distaffe Lane, ouer against the signe of the Castell, 1582.

J. H.

* In a trifling toy of marvellous matter, highly esteemed by the learned few who study Aldernary classics, it is recorded in renown of a terrifying hero, that from his wonderful prowess and other "his good services, [he, by K. Arthur], was made one of the Knights of the Round Table." *History of Jack the Giant Killer.* Part I. c. vii. p. 24.

ART.

ART. IV. *The Auncient Order, Societie, and Vnitie Laudable, of Prince Arthure, and his knightly Armory of the Round Table. With a Threefold Assertion frendly in fauour and furtherance of English Archery at this day. Translated and Collected by R. R. Psal. 133, vers. 1 & vers. 4.*

"O how happy a thing it is and ioyfull for to see,
Brethren together fast to hold the Band of Amitie:
Eue so the Lord bestoweth on the his blssings manifold,
Whose harts and minds without all guile, this knot do keepe and hold."*

London: Imprinted by Iohn Wolfe, dwelling in Distaffe Lane, neere the signe of the Castle. 1583. *qto.*

Inserted in the translator's list under the year 1583, as "The laudable Society Order & Vnity of Prince Arthvre and his Knights of y^e. Rounde Table in London, by mee collected penned and published in English verse, with a threefold comendacion of Archery—Pervsed and allowed by the sayd Mr. Stephen Battman, preacher, and by y^e. Wardens of the Stacyoners. Printed by John Wolffe, conteyning 12 sheetis printed—Dedicated by me to the sayd Mr. Thomas Smith her Ma^tie. Customer, representing himself Prince Arthure, who gave me for his booke v^s. His 56 Knightes gave mee every one for his xviij^d. and euery Esq^re. for his booke viij^d. pence. When they shott vnder the same Prince Arthure at Myles end green."

In a subsequent page are the following remarks. "In the yeare 1583 I translated oute of Frenche into English a proper litle booke of the Blazon of the coloures in Armoryes and Ensignes Military, wich I intituled 'a rare, true and proper blazon of coloures in Armoryes and Ensignes militarie: with theyre peculiar Seavenfold Significations, Planets, signes, Proprietyes, Vertues and Fortunityes Quotidian. Translated (oute of a litle frenche booke printed at Parys in Anno Xti 1546)† by mee R. R.' first in the yeare 1583, and then first given to Prince Ar-

* Common version by Whittingham.

† Camden might allude to this work in the following passage. "Childish it is to referre hither the shields of King Arthurs round-table Knights, when they were devised, as it is probable, for no other end, but to teach yong men the termes of blazon." *Remaines*, Ed. 1637, p. 342.

thuer

thuer and his knights of the Rounde Table for encorage-ment of English Archery; but in the yeare of our Lord 1599 I added a præface in the beginning, and a peroration or conclusion in the ending, and gave yt to the Capteynes of the City for theyr encoragem^t. agenst all inward & owteward Enemyes, wherof I keepe the originall written copy. In perpetuam rei memoriam. Vntill God enable mee to publish yt in printe."

Poverty suppressed the second edition, while the produce of the first, amounting as above to about six guineas, and considered amply beneficial; is now under the price of a single copy of either part. Few early pieces are of more rare occurrence than the preceding and present articles. Hearne inserted a confused note upon them in the Collectanea, Vol. I. p. liii. gleaned from his friend John Anstis, whose only source of information was the catalogue of Richard Smith's library, sold 1682, neither of them having "been able to meet with this English edition." The late Rev. Mr. Brand, with considerable labour, perfected a copy of "the Ancient Order," in manuscript, and prefixed a note that the only copy he ever saw of this "most rare book" was in the possession of Mr. Douce. Both parts were possessed by the late George Steevens, and purchased at his sale by Mr. Bindley; a gentleman, whose easiness of access, and liberal communications, highly increase the value of a well-chosen collection, and to whom this work is already indebted for much valuable assistance. I have also to acknowledge the prompt loan of another copy by Mr. John Louis Goldsmid of the Grove, Box-hill, Surry.

A Dedicatory Address wishing to M. Thomas Smith, Esquier, "and to the Worshipfull Socyety of Archers, here yearely celebrating the renowmed memory of the magnificent Prince Arthure and his Knightly traine of the Round Table, Grace, Mercy, Peace, and Plenitude of temporall and eternall beatitude in Christ Iesus our onely Lord and Sauiour, Amen. .... Our ancient Arthures noble ordinance order and famous memory like as your worships do yearely with worthy solemnity celebrate as the Israelites did their daies of gladnes in their peace time.... But touching your famous order & fellowship of knights in shooting, though in K. E. 1 his time (ann. 1279) a valiant Knight and manly Mortimer at Kenelworth appointed a knightly game, which was called the Round Table of

of 100 knightes and so manie Ladies (nameth not expressely shooting to be one) yet for exercise of armes thither came many warlike knightes of diuers kingdomes. And the most famous & victorious king E. 3. builded at Winchester (ann. 1344) an house called the Round Table of an exceeding compasse, to the exercise of like or farre greater Cheualry therin: .... So the most famous,prudent, politike and graue prince K. Henry the 7. was the first Phenix in chusing out a number of chiefe Archers to giue daily attendance upon his person, whom he named his Garde. But the high and mighty renowmed prince his son, K. H. 8. (ann. 1509) not onely with great prowes and praise proceeded in that which his father had begon; but also added greater dignity vnto the same, like a most roial renowmed Dauid, enacting a good and godly statute (ann. 33 H. 8. cap. 9.) for the vse and exercise of shooting in euery degree. And furthermore for the maintenance of the same laudable exercise in this honorable city of London by his gratious charter confirmed vnto the worshipful citizens of the same, this your now famous order of Knightes of Prince Arthures Round Table or Society: like as in his life time who he sawe a good Archer indeede, he chose him and ordained such a one for a knight of the same order..... Herein for one *minibus ex minoribus*, I acknowledge myselfe right worshipful patrone & worshipful Citizens, answering with poore Pederectus, not worthy to be chosen in the number of 300, which in this citie for this purpose excell others in worthiness of learning, liberal art or humane dexteritie, but....as an addition vnto my last yeares translatio of the assertion of Prince Arthure incident in purpose and conuenient in order; I dedicate this ancient order, societie & vnitie of Prince Arthur & his knightly armorie, vnto you the famous & worshipful president, & to you the knights of English Archery in the same order, with a condigne commendation and encouragement vnto my natiue countrie vniuersallie therunto. Hubly & hartely beseeching you to accept in good part this my poore paines, as partly in fauour & furtherance of the lawdable exercise of shooting in this our prosperous peace time..... Your worthy good worships most humble and dutiful Orator, Richard Robinson, Citizen of London."

Then follows "a praise of the Bowe and commendation of this Booke, written by Thomas Churchyard, Gent." who gives honour to the bow in preference of murthering shot.

——"Wel, speak of shot what best you may the bow is braue in field,
And sure in skirmish Archers oft makes feeble shot to yeelde:

A rare

A rare deuise I will set out to strengthen man and bow,
And when the plaine deuice thereof the world shall see and know,
The Bow shall come againe in fame and win his wonted grace,
Looke out of hand for my discourse til then come Bow in place; *
And take thine ancient rowme & vse, as Arthures knights the gaue,
Thou art a fearfull foe in field and yet a pastime braue,
That brings vp youth and pleasures age, a noble thing in view,
An auncient arte, a worthy guise, that scornes all practise new:
An exercise that all men loue, an vse of armes and strength,
And to this English soyle of ours, wilt bring great fame at length.
So cease I heere in prayse of Bow, thinke of me what you please,
A longer matter shall I show before I crosse the seaes.

Finis qd. T. Chorchyard."

The French preface Englished, of the invention and substance of arms, with a signification of metals and colours, (in which are several errors, as azure is assyned to the planet Venus instead of Jupiter, to Friday which should be Thursday, and to silver for copper), and other arts of emblazonyng. "Now to the armorie of Prince Arthvre and the Knighis of his Round Table florishing by the fame of Englishe Archery at this daye." The arms of Elizabeth, "Prince Arthures Armes for that Society of Archers in London," and M. Thomas Smith, ornament one page, with a few lines, subscribed by Robinson.

Blank shields for fifty-eight knights,† with their names and the several bearings, described in rime.

"*S. Launcelot du Lac.*

1.

H. [Shield] O.‡

In siluer shield three bandes of blew§
Hee bare, full valyant hee,
And ventrous was, one of the cheefest
Approued in Cheualry:

Of knights which did the Table Rounde
Adorne with condigne prayse:
His factes and fame in bookes compilde
Are founde in these our dayes."

* It seems doubtful if any such discourse was printed.

† Each shield is placed between two Roman capitals, and may conjecturally be explained as the initials of the knight in archery, placed against the assumed title. The number of shields translated, and Smith's knights, who were to represent Knights of the origioal Order, are nearly equal.

‡ Since the last note was printed, I observe the suggestion seems confirmed from Sir Lancelot being personated by Hugh Offley. See p. 134.

§ These are like the arms of Grey. *Editor.*

"*S. Lamwell*

" *S. Lamwell of Cardyff.*

53.

E. [Shield] P.

A sheelde red, where a lady fayre,
In mantell clothed Greene,
On siluer palfrey mounted is,
As though she were some Queene,
This knight did beare: as one which did
By seruice dewe attend,
Or els in some distressed case
His Lady deare defend."

" *S. Pyramus.*

58.

T. [Shield] H.

In sable sheeld three gryffons golde,
Passant, carbonckled with eke golde,
This comely knight condignely bare
For his demerites many fold,
As whether hee were S. Pryam of Troy,
Or els from whence hee haue his name;
Great was his force his foes to anoy,
Defending his frends from harme & blame.

Here ende the Knights names and their commendations.

Retaine the good, refraine the ill,
Repute not amisse of my good will.

q. Richard R.'

" *A Breefe Repetition of the Table Rounde.*

" In so much as wee haue spoken of the Noble Knightes of the Round Table, which were in the tyme of the most magnificent King Arthure of Great Brittayne, and that wee haue in brief and roundly explained the deuise of euery their escucheon and plaine armories: it is good as mee seemeth and of great congruity to declare also somewhat of the state and institution of that Round Table, because peraduenture many which haue seene those armories, may yet bee ignorant what thing y^t. Round Table was. I say therefore y^t. the Round Table was one ordenance and institution which King Arthure of Great Britayne made and ordayned, as I haue sayde: and it was on this maner made to defend the Island of Malogres within the said kingdome of Great Brittaine. By this ordenance ought & were bound to come & assist him once in the

yeare at ye. feast of Whytsontyde all trauayling knights, and theare to enranck themselues at the sayd table, and were set downe in great honour and reuerence, feasting in the presence and companie of the saide King Arthure.* And moreouer euery knight of this order was bound to rehearse and recon vp all his feates of armes valyant actes and conquestes which they had exployted, by the labour and trauaiel of their bodyes for the honour of nobility, and estate of Knighthood and as well for the honour of their Ladyes as for other purposes tending vnto al honour and glory, in such sort that they all and euery of the so aspired to that estate, that they mightely amplified the said Round Table, whereby the nomber of them was very great. Like as one may see by their armories and escucheons, which

* The number of knights necessary to complete the Round Table is variously stated. A theological writer has the following passage. "King Arthur was a noble kiog, he had xij knightes of the rounde table; and whether Launcelot du lake were one of them, I do not wel remember; but he was a martial man too: he was a doughty knight: he did many worthy feates, as it followeth in the texte." (Calfhill's answer to the treatise of the Cross, 1565, fo. 126). This error might have arisen from the order instituted by Sir Galahed, described in Harding's Chronicle, that,

> ——— "he made xij knightes of the order
> Of Saynt Graall: in full significacion
> Of the table, whiche Joseph was the founder
> At Aualon, as Mewyn made relacion:
> In token of the table refyguracion,
> Of the brotherhede of Christes supper, & maundie
> Afore his death of hygest dignyte."

Mortimer, on the revival, at Kenilworth, selected an hundred knights, (ante p. 127) and Ritson, in a note on the Metrical Romances (V. iii. p. 255) attaches to this famous table "one hundred knights." On this point the Romance appears sufficient authority. When Merlin was deputed to obtain Gueneuer, "that is to me, said King Leodegrance the best tidings that euer I heard, that so worthy a kiog of prowesse and of noblenesse will wed my daughter. And as for my lands I will giue him, wisht I that it might please him, but he hath lands enough, he needeth nooe; but I shall send him a gift that shal please him much more, for I shal giue him the table round, the which Vther pendragon gaue me, and when it is ful compleate, there is an hundred knights and fiftie, and as for an hundred good knights I haue myselfe, but I lack fiftv, for so many haue been slaine in my dayes. And so King Leodegrace deliuered his daughter Goeneuer vnto Merlin, and the table round with the hundred knights, and so they rode freshly with great royalty, what by water and what by land till they came that night vnto London." Part I. C. 45. Again, "King Arthur went to his meate with many other kings. And there were all the knights of the round table, save those that were prisoners or slaine at an encounter. Then at the high feast euermore they should be fulfilled the whole number an hundred and fiftie, for then was the round table fully accomplished." C. 120. At the end of the third part there appears an error of the press, stating "when they were whole together there was euer an hundred and fortie." The French list has already been noticed as containing 150.

haue

haue beene assembled together and so blazoned, to th' ende that they which sawe and behelde them might take good example thereat and better vnderstande the condicion of the arte of warre, and so knowe what the estate of nobility and knighthood were for the augmẽtation of vertewe and attainement of glory and praise. Whereby many young princes and lordes might come to more greate perfection in following the feates and deedes of them which were also nombred and named The Knights of the Round Table, or trauelinge knights, and it was no marualle made amõgst them if such personages, as exploited euery excellent deede of armes and matters of prowesse, were beloued: because honour and glory are the rewardes of vertue, as saith the philosopher....."

Robinson's poems on Archery, or threefold assertion, with an eulogium on Elizabeth, concludes the work. In "the first assertion and is sacred historicall," the various passages of scripture mentioning the bow are industriously selected, with marginal references. The like from Ovid, Virgill, &c. &c. forms "the second assertion and vs prophane hystoricall." Domestic records supply "the thirde assertion englishe hystoricall," commencing A. C. 1108. Here the introduction of Arthur has not afforded the author any scope to enlarge on the prowess of the Patron.

"Arthvre the mirrour of manhood and Champion of Cheualrie,
Subdewed the Saxons to him, tho with many a victorie
Among the Brittons, after his time, west Saxons still bare sway."....

As a specimen of the poetry there is not much choice in selection, the whole is a detail of facts with little obligation to the muse beyond a rime.

"Henry the 8 that mighty prince and mirour of maiesty [Anno 1511
Ayded the Douches of Sauoy with power of Archery,
Fifteene hondreth tall good men, genst Duke of Gelderland,
Which did full great good seruice there her enemies to withstand,
Sir Edward Poynings did conduct this army to and fro,
Of whome the Chronicles much fame and valyancy do sho.
This mighty prince did also ayde the king of Arragon [1512
Agenst french power, where, as I read, our Archers many one
Of the french horsemen galled so, that foundring downe they fell,
And chasing their footemen also slew many as stories tell.
K. Henries ship the Regent cald with Carik French grapling
Our Archers geanst french-crosbowes shot & held them such tackling,
So as in fine the englishmen the Carick layde a boarde,
Where vnto them the pryze and pray the Lorde God did affoard.
Arde and Gwynes and Turwyn too with Turney testified [1513
Our Archers force which fleshly shot, as then was veryfied:

King Henry in his campea at arkes by Culpepers conduct,
Did cause 200 Archers atout to bee at full instruct,
Vnder the banner of S. George to issew manly owte,
Which set ao fercely on the french and flew so through the rowte,
That they forthwith discomfited, twice twelue of them were slaine,
And twelue score taken priaoners were, not small yet was the gaine
Our English got, when as the brason ordeinance and feelde peeces,
Before time lost, they wan againe, with bootyes spoyle and fleeces.
Whiles the King in France was on thia manner busied theare,
The Scottish King began as fast his broyles in England heare:
Genst whome the noble Norfolke Duke with Northern noble harts,
Of Archers Cheshyer, Lankasshyer, and others playd their partes,
Euen brant against that Flodden-hill so swift their arrowes flew,
K. Ieamy and many a noble Scot whereby they downeright slew.....
Queene Maryea dayes most miserable and troublesome though they were,
Of Archers actes nothing or small, the Chroniclea witnesse beare."

For Elizabeth an invocation bids her subjects

"Pray that our firme defence from God and Prince contenewe may,
Pray that yearely, from year to year, and many a yeare I aay,
God her will graunt va Nertors yeares, a mother in Israell,
And that wee all coheyrea with Chriat in heauen aboue may dwell.
So be it. q. R. Robinaon."

Col. "At London printed by R. I. for Iohn Wolf dwelling in Distaffe Lane, ouer against the signe of the Castle."

Archery by the late revival, and various publications that arose therefrom, cannot be considered as a novel subject. The entertaining treatise of Toxophilus by the learned Roger Ascham, written 1544, was reprinted at Wrexham 1788, and is now easily obtained.* The modern treatises are Oldfield's Anecdotes of Archery, 1791; Hargrove's, printed the same year at York; Moseley's Essay on Archery, 1792; and Roberts's English Bowman, 1801; in these many interesting particulars and amusing anecdotes are collected. A more enlarged history of the origin, warlike progress, decline, and temporary revivals of the art is yet wanted. The chronology of

* Robinson, in the Epistle prefixed to *The Assertion*, observes, "I could at large here call to minde the commendation of this peaceable practise of shooting which once I, as a rawe scholler, reade ouer in Toxophilus, and at times by tasked lessons interpreted in Latine here and there," a circumstance to ground the supposition that Ascham's work was placed in the hands of youth to excite learning. Mulcaster, who would probably have noticed such a fact, only praises shooting as a best round stirring without doors, adding, "which if I did not, that worthy man, our late and learned countrieman, Maister Askam, would be halfe angrie with me, though he were of a milde disposition, who both for trayning the archer to his bow, & the scholler to his booke, hath shewed himselfe a cunning archer and a skilfull maister."

Robinson

Robinson has copious references to his own period, when the art had recently become neglected. Though Englishmen once "made arrowes flee as thick as motes on the sonne beme," and surpassed every other nation in the management of the bow, upon the invention of the caliver, the whole fell rapidly into disuse, and at length was totally forgotten as a warlike system. Henry the Eighth passed several acts for promotion of Archery, and to render it the only public diversion; but those acts do not appear to have been regularly enforced.

An intelligent writer of that period exclaims

"O what cause of reproche shall the decaye of archers be to vs nowe liuyng? ye what irrecuperable damage either to vs or theim, in whose tyme nede of semblable defence shal happen? Whiche decaie, though we alredy perceiue, feare, and lament, and for the restoring therof cesse not to make ordinaunces, good lawes and statutes: yet who effectually putteth his hā̄d to continuall execucion of the same lawes and prouisions, or beholdynge them daiely broken winketh not at the offendours..... Verylye I suppose, that before crosbowes and handegunnes were broughte into this realme, by the sleyghte of our enemies, to the entent to distroye the noble defence of archerye, continuall vse of shootynge in the longe bowe made the feate soo perfecte and exacte amonge englysshemen, that thei than as surely and soone kylled suche game whiche thei lysted to haue, as thei nowe can do with the crossebowe or gunne." *

To what celebrity and effect the society of Prince Arthur arrived, may be gleaned from the pages of Richard Mulcaster, who gives a dissertation in the 26th chapter of his work in favour of shooting as an exercise, which is thus concluded.

"In the middest of so many earnest matters, I may be allowed to entermingle one, which hath a relice of mirth, for in praysing archerie, as a principall exercise, to the preseruing of health, how can I but prayse them, who professe it throughly, & maintaine it nobly, the friendly and franke fellowship of Prince Arthures knightes in and aboute the citie of London, which of late yeares haue so reuiued the exercise, so countenanced the artificers, so enflamed emulation, as in the selues

* *The boke named the Gouernour, deuised by Sir Thomas Elyot, knyght. Londini An. M. D. LIII. p.* 83.

for frindly meting, in workemen for good gayning, in companies for earnest comparing, it is almost growne to an orderly discipline, to cherishe louing society, to enrich labouring pouertie, to maintaine honest actiuity, which their so encouraging the vnder trauellours, and so encreasing the healthfull traine, if I had, sacred to silence, would not my good freind in the citie maister Hewgh Offly, and the same my noble fellow in that order Syr Launcelot at our next meeting, haue giue me a sowre nodde, being the chiefe furtherer of the fact which I commend, and the famosest knight of the fellowship which I am of? Nay would not euen Prince Arthur himselfe, Maister Thomas Smith, and the whole table of those wel known knights & most actiue archers haue layd in their challeng against their fellow knight, if speaking of their pastime I should haue spared their names? Whereunto I am easily led, bycause the exercise deseruing such praise they that loue so praiseworthie a thing neither can of them selues, neither ought at my hand to be huddled vp in silence." *

However, these puny knights bore little of the ancient costume of chivalry, beyond the name; they were afterwards rendered more ridiculous by the assumption of new coined titles of nobility, such as Duke of Shoreditch, Marquiss of Islington, Earl of Pancridge, &c. whence the several orders appear to have sunk into contempt, as naturally consequent upon such a piece of idle and farcical mockery.

As Prince Arthur, alias Thomas Smith, appears on one occasion attended by "Irish lackies," † it seems probable that the character was sustained by Thomas Smith the son, who, with his father Sir T. S. attempted about that period, to form a colony, under letters patent, in the north of Ireland. ‡ Not any credit was given in the plan of this expedition to the use of the bow, as each

* *Positions wherin those primitive circumstances be examined, which are necessarie for the training vp of children, either for skil in their booke, or health in their bodie. VVritten by Richard Mulcaster, master of the schoole erected in London Anno* 1561, *in the parish of Sainct Lawrence Pountneie, by the worshipfull companie of the marchaunt tailors of the said citie Imprinted at London by Thomas Vautrollier, dwelling in the blacke Friers by Ludgate,* 1581. *qto.*

† English Bowman, p. 269.

‡ *Per contra*, there was "Thomas Smyth, Haberd[asher] merchant, Capteyne of the Bishopsgate warde and Broad strete warde; then a good man (1588) now prisoner in the Tower synce February 1601." Robinson.

footman

footman was to be provided with "halberd or caliuer," and the horseman with "staffe and a case of dagges."*

The usefulness of the art is strongly contended for in the Discourses of Sir Iohn Smythe, Knight, who accuses military men of making "vaine and friuolous obiections against Archerie to suppresse and extinguish the exercise and seruiceable vse of long-bowes;"† but at that period it may be considered as onely followed for amusement. K. James, in the Instructions to his Son, (1603) enumerates it among the exercises to be used moderately, not making a craft of them as "running, leaping, wrastling, fencing, dauncing & playing at the caitche or tennise, archery, palle maillé, & such like other faire & pleasant field games." Cleland who enlarged on the work of the monarch, in the "Noble Institutions," speaks only of the "pastime of Shooting." This subject will be resumed in a future article. J. H.

ART. V. *The First Part of the no lesse rare then excellent and stately History of the famous and fortunate Prince Palmerin of England. Declaring the birth of him, and Prince Florian du Desart his brother, in the Forest of Great Britaine: the course of their liues afterward in pursuing Knightly adventures and performing incomparable deeds of Chivalry. Wherein Gentlemen may find choise of sweet inventions, and Gentlewomen be satisfied in courtly expectations. Translated out of French, by A[nthony] M[unday] one of the Messengers of her Majestie's Chamber. Patere aut abstine. London: Printed by Ber. Alsop and Tho. Fawcett, dwelling in Grub street neere the lower Pumpe.* 1639. Second Part with a similar title-page and date, both in b. l. Small 4to. The First Part runs to D d 8—the Second to F f 3.

ART. VI. *Palmerin D'Oliva. The First Part: shewing the Mirrour of Nobilitie, the Map of Honour,*

* CENS. LIT. Vol. VII. p. 240.

† A great portion of this performance is inserted in the "Bowman's Glory."

Anatomie of rare Fortunes, Heroicall presidents of Loue, wonder of Chivalrie, and the most accomplished Knight in all perfection. Presenting to noble minds, their courtly desire, to Gentiles their expectations, and to the inferiour sort, how to imitate their vertues: handled with modestie to shun offence yet delightfull for Recreation. Written in Spanish, Italian, and French: and from them turned into English, by A[nthony] M[unday], one of the Messengers of his Majesties Chamber. Patere & abstine. London: Printed for B. Alsop and T. Fawcet, dwelling in Grub street neere the lower Pumpe. 1637.

Palmerin D'Oliva. The Second Part: of the Honourable Historie of Palmerin D'Oliva. Continuing his rare fortunes, Knightly deeds of Chiualry, happy successe in loue, and how he was crowned Emperour of Constantinople. Herein is likewise concluded the variable troubles of the Prince Trineus, and faire Agriola the Kings daughter of England: with their fortunate Marriage. Translated, &c. Both parts, b. l. Small 4to. The First Part containing Z. 4—the Second B. b. 7.

"And so opening another book, he saw it was Palmerin de Oliva, and next it another, called Palmerin of England; which the licentiate espying, said, 'let this Oliva be torn to pieces and burnt, that not so much as the ashes may remain; but let Palmerin of England be preserved, and kept as a singular piece; and let such another case be made for it, as that which Alexander found among the spoils of Darius, and appropriated to preserve the works of the poet Homer.' 'Therefore, Master Nicholas, saving your better judgment, let this and Amadis de Gaul, be exempted from the fire, and let all the rest perish without any further enquiry.'

(Jervis's Translation of Don Quixotte, Vol. I. Ch. 6.)

The punishment thus imposed by the iuimitable Cervantes on the unfortunate Palmerin d'Oliva appears at a subsequent period to have been inflicted with equal rigour on his English counterpart: highly popular as this once was with our forefathers, it has long since ceased to occupy

cupy the attention of their descendants, and has not retained a sufficient hold upon their affections to induce that active class of booksellers, who provide a banquet for the appetite of juvenile readers, to reduce the victories and fritter the laurels of the heretofore magnanimous Palmerin into the shape of the unexpensive chap-book.

I am not aware that even *Aldermary Church Yard* has given up his bones. Its comparative scarceness may be estimated from the circumstance of its not having been seen by Mr. Southey, whose acquaintance with our romances is so generally extensive.

The original, according to Mr. Southey, was written by a female, who is claimed by the Portugueze as *their* countrywoman. The elegance of her style (of which I am unfortunately ignorant) and not the vigour of her imagination or the purity of her morality, must be the inducement which renders them anxious to adopt her. From a passage in this book it is clear that the translator did not know who the author was.*

Of Anthony Munday, the translator, much has been given by Warton, and additional notices are afforded in the CENSURA LITERARIA. Continually employed in the task of translation for the gratification of romance readers, we cannot wonder that his productions bear evident marks of haste, or even that he may have been induced to intrust portions of his undertakings to deputies, who, as Mr. Southey has remarked, "knew neither French nor English." Romances were then as necessary to certain readers, as novels in the present day; and we all know that the fecundity of the Minerva press too frequently produces little more than an unformed embryo.

I fear that the manners of the original were frequently altered to suit the taste of their readers by these translators: Mr. Southey (whose knowledge of the original, renders his opinion decisive) says "that the costume of the Spanish romances is very ill preserved in the various translations." Chr. of the Cid, p. 82.

From a passage of the original, given by Mr. Southey in the preface to his edition of Palmerin of England, it is

* "But such ridiculous follies are not here to be inserted, and though the *Spaniard* in *his* History affirme it, yet carries it no likelihood," &c. Part ii, ch. 37.

evident

evident that honest Anthony little regarded the language, actions, or even sexes of his original. "When Cardin returns from exposing Palmerin de Oliva, the mother asks what he has done with the infant. Think no more about him, he replied; he is in God's hands, who can save him; and if not he is christened and must go to heaven." (Preface to Southey's Palmerin of England, p. 21.) The Cardin here spoken of, Munday without the least scruple, has emasculated into *Cardina*, a female attendant of the Emperor's daughter, and has entirely omitted the devout precaution of the authoress to prevent the damnation of the infant Palmerin. Whether he thought it might smack too strongly of popery, which at that period could not have been very fashionable among the *messengers of her majesty's chamber*, I know not; but he altogether deprives the unfortunate mother of all consolation, by making Cardina "discourse in what sort shee had left it; which grieved her (the mother) as much as the weight of her offence." The first edition of Palmerin d' Oliva, in an English dress, was printed by Charlewood, in 1588; although Herbert has omitted a notice of any edition prior to that by Creed in 1596—a copy however of Charlewood's edition was in the collection of the late Isaac Reed, Esq. We are informed, by Warton,* that notwithstanding many translations from the modern languages were licensed to be printed, they were afterwards suppressed by the interest of the Puritans. He says, "but not only the clamours of the Calvinists, but caprice and ignorance, perhaps partiality, seem to have had some share in this business of licensing books. The rigid arbiters of the press who condemned Boccace in the gross, could not with propriety spare all the licentious cantos of Ariosto.—The romance of Palmerin of England was licensed to be printed in 1580, on condition, that if any thing reprehensible was found in the book after publication all the copies should be committed to the flames."

I have had no opportunity of referring to the registers of the Stationers' Company to ascertain whether a similar restraint was imposed on the printing of Palmerin d'Oliva, but apprehend from its appearing shortly after that

* History of English Poetry, Vol. iii. p. 487 et seq.

time

time and existing with impunity, that it was indebted to the same caprice or partiality which in the preceding and the same year allowed a new edition of the Decameron, and the English *Amorous Fiametta* of Boccace to be given to the public without censure or restraint. The justice of these Calvinistic accusers would have been less favourable to Palmerin d'Oliva, than was their inattention, from whatever cause it may have originated. Yet the same authority which winked at or permitted the immorality and tautology of Palmerin d' Oliva, launched all its thunder at the Satires of Hall! The brayings of the ass perhaps had no terrors for the lion. Meres however attacked this work, and denounced it "as one to be censured of." * It is by the bye not discreditable to his taste that he omits Palmerin of England in the list of those works of a similar nature, to which his pen is hostile. A few years afterwards we find another severe censure on Palmerin d'Oliva, and which justly analyses that work in a general enumeration of the objections to works of recreation of that period. The passage I allude to is in Vaughan's Golden Fleece, 4to. 1626, p. 11, wherein he says "excellent were those Spaniards, which wrote the Life of Guzman the Rogue, and the Adventures of Don Quixot de la Mancha, the former serving to withdraw a licentious young man from prodigalitie, whoredome, and deceit; and the latter to reclaime a riotous running wit from taking delight in those prodigious, idle, and time-wasting bookes, called the Mirrour of Knighthood, the Knights of the Round Table, *Palmerin de Oliva*, and the like rabblement, deuised no doubt by the devyll to confirme soules in the knowledge of euill. Honest mirth I like, but if it be accompanied with scurrilitie, baudrie, notorious lyes, or with prophane and too frivolous fopperies, I vtterly dislike all such pretended recreations."

In two points of view however, and those of a nature interesting to an antiquary, even the work in question may be worth the investigation. The unseemly toad, it is said, has a jewel in its head: and the purest gold is occasionally found amidst the vilest dross. As affording illustrations of early manners and of the variations of our

* Wit's Treasury, 1598, p. 268.

language,

language, there may be some parts of this book worth extracting.* It is a subject not unworthy of remark, that from the eleventh until the close of the fifteenth century, the ordinances of marriage were either little attended to, or the frequency of concubinage superseded the necessity of sanctioning the impulses of passion by the regulations of the church. The natural consequence of this laxity of morals was the increase of illegitimacy. The subjection of the daughters of their villeins to the will of the lords under the feudal system, might have been one cause of the general immorality throughout Europe: but perhaps the gallantry arising from the continual intercourse between the sexes, which was a natural consequence of the institutions of chivalry, coupled with the celibacy, either imposed or voluntary, of several classes of knighthood, tended still more strongly to lessen the regard due to the virtue of continence. That very *fidelity* too, which was so indispensable in the character of a perfect knight, added dangers to the freedom of conversation which existed between him, and the mistress of his affections. His word was supposed to possess equal validity with an oath, and the too tender fair frequently listened to the seductive arguments of her faithful lover; and allowed his *promise* to supply the place of a more solemn, though not less binding sanction. Danger, or the continual habit of roving in search of adventures, removed the lover from his affianced spouse: years rolled away over the separated couple: and if he lived to return to the arms of his mistress, he not unfrequently was greeted by a relative, to whom by resuming his pledge at *the altar*, he was to give the credit of legitimacy. From these causes it is not to be wondered at, that to use the language of a modern writer, in speaking of the early ages, "the spurious race of adultery and prostitution are to be seen not only enjoying the honours and offices of public life, but some of them even obtaining the sway of kingdoms,"

* "Those who described the ages of chivalry (which were chiefly the old romance writers) described simply what they saw; and have always been found in accord with historians of the greatest authority."—"In this light, they are as highly to be prized as the ancient poets so justly were, in the times of the Greeks and Romans; and if some authors had known, instead of having despised, the ancient romances, they would have wrote with more clearness of those ages." Preface to St. Palaye's Memoirs of Ancient Chivalry.

(Card's

(Card's Literary Recreations.) To such extent had the evil reached in some parts of the Continent as to render obsolete almost every legal incapacity, which might lessen the bastard's rights. "* Mais ils ne font point grande different au pais d'Italie d'un enfant bastard à un legitime." From Bishop Hurd's *Letters on Chivalry and Romance* we learn, that "bastardy was in credit" with both heroic and gothic manners: and William the Conqueror commenced one of his charters thus, "*Ego Gulielmus cognomento Bastardus.*" If so trivial then were the objections to, or so honourable the appellation of, bastard, in the middle ages, we cannot be surprised that the authors of the old romances have not considered the estimate of their hero's pretensions and character diminished by his being born *without* the pale of wedlock. Amadis de Gaul is the son of King Perion of Gaul and the fair Elisena; who, smitten at first sight, through her confidante, tenders her person to the equally enamoured stranger, on the sole condition that he promises "on the faith of a king and a knight, that he will take her to wife when time shall serve." There appears no other reason why the King of Gaul should have debauched the daughter of his unsuspecting friend, and why that daughter should have abandoned, without scruple, every particle of female delicacy, than that Amadis might travel over the globe "blest with a bastard's birth." In this however he is not singular; throughout the whole of Palmerin d'Oliva the princesses, both *Christian* and *Turk*, give way to the cravings of sensuality with as little restraint as the females of Otaheite. They are dazzled with glory, and, like Leucothoe, find the splendour of the god, irresistible. They love without being addressed, and yield without being seduced.

The Prince Florendos, son to the King of Macedon, having heard of the fame of the beautiful Griana, daughter to the Emperor of Constantinople, visits that monarch's court, where he is received with the courtesy to which his rank and qualifications entitle him: he has an opportunity of assisting the Emperor in his wars, and as a reward for his services demands the

* Memoires de Commines Liv. 7, chap. 2. p. 527. Elz. edit.

band

hand of Griana in marriage. A sneaking cousin however of the lady, by the mother's side, has already obtained a promise in his favour through the exertions of his aunt, the Empress, who rules the good Emperor as despotically *within* doors, as he does the luxurious Byzantines without.—Florendos falls sick, but the Emperor, or rather his wife, is inexorable. The fair Griana however "understanding for certaine, that the grievous sicknesse of the Prince Florendos, is caused by very earnest love which he bears to her, and accounting it great pitie to loose so good a knight," sends one of her damsels, who is a special go-between, to tell him that "if there be any thing in her power may doe him good, she will gladly accomplish it." So liberal an offer is not rejected by the dying prince, whose disease quickly yields to the remedies thus generously afforded him. Tarisius, her cousin, during this period was not inattentive to the motions of his rival, and his suspicions receiving confirmation from the evidence of his senses, he ungallantly breaks in upon Florendos as he is about to enter the Princesses apartment, for the purpose of carrying her away with him to his father's dominions. This interruption however is fatal, and her progress from the shores of the Bosphorus to the capital of Macedonia is unfeelingly interrupted. This unmannerly conduct of Tarisius however is very properly punished, as he receives from his enraged rival "so great a blow on the head, that he fell down to the ground as he had been dead."—The whole story, after the escape of Florendos to Macedon, is reported to the King, who feels a natural and just indignation at the easiness of his daughter, as well as at the treason of Florendos. "Thou lewd gyrle," he exclaims to the trembling princess, "darest thou conceiue the thought to doe me this dishonour? By my crowne, for this thy presumption, I shall make thee such an example to all other, as thy head from thy shoulders will scant quit thy fault." This Blue beard threat does not deprive the lady of her sexes' dissimulation; she affects ignorance of the cause of his anger, and talks very sensibly, by acknowledging her father's power to chastise her "if she haue done evill." The good Remicius, though governed by his wife, is not a slave to his daughter, but confines

confines her in a strong tower, of which the key is kept in his own pocket. In this confinement she gives birth to our hero, who, for the sake of preserving his mother's reputation, is exposed in a grove of palm and olive trees, from whence his name is derived. In this grove he is found by a wealthy farmer, who carries the infant home, nurses it as his own, and educates it, until his lofty blood aspiring to knightly deeds, he is led from his supposed father's habitations by an accident, and commences his career of renown.

His sorrowing mother at length yields a reluctant consent to the applications of her parents, and weds Tarisius, whom she accompanies into Hungary. Palmerin, born to be admired, becomes the object of affection to Laurana, daughter of the Duke of Durace: this passion is mutual, and the knight gives way to it without resistance, and encourages it in the lady, until warned in a dream of his dwarfs that to another damsell his vows are fated. This dream is of a singular nature, and from the fright into which it put the innocent squire, reminds us of the unhappy situation of Sancho, whose personal sufferings were destined to remove the enchantment of Dulcinea, an object certainly in which, although his master was materially concerned, the rib-roasted Pança had no interest whatever.

Fate now leads the way to the court of the Emperor of Almaigne, where his daughter, the future wife of Palmerin, resides. His introduction to the court is a splendid one, as he overpowers an enchanted knight who had been gifted with the privilege of never being overcome in fight but by one possessing an enchantment of *superior* force. This wretched conjuror, notwithstanding, is defeated by a *greater* conjuror than himself, and his "charmed life" falls before the blade of our hero. The Emperour, rejoicing in the fall of his hitherto invincible foe, calls Palmerin before him.

"So went Palmerin to the Emperour, who calling him to him, said: my noble friend, I shall make knowne to you what hath been concluded in your absence. The ladyes of the court haue been so long lockt in, for feare of the enchanted Knight whom you haue slaine, as they haue desired to progresse a litle, for which cause, and to pleasure them I haue thus determined; two leagues hence haue I a goodly castle, enuironed with woods

woods and pleasant meadowes; there may wee hunt the wilde hart, and bore, with other pastimes: but now haue I caused scaffolds & other prouision to be made there for a Tourney, and forty knights will I appoint in this action, tenne against tenne, and the first conquerours shall keepe the field against tenne other, that shall reuenge the tenne vanquished: so having all jousted, they shall fight at Barryers, with * rebated swords, and the brauest champion shall haue a rich jewell, which the Empresse hath prouided for that purpose: now would I haue you one of the ten challengers, and my nephew Ganerino, on the defendants side: for him doo I esteeme one of the best knights of my courte: will you not doo thus much at my request? God forbidde (said Palmerin) that I should refuse any thing you please to command." Part I. I. 7.

In this jousting, as we may imagine, Palmerin conquers all the other knights and obtains the prize; after which "the tabells being couered, the Emperour, and all the knights of the Tourney sate down to meat: where much talk was spent as concerning the successe on all sides, but Palmerin and Polynarda had enough to doe to view each other, their eyes, doing their office, and carrying between them the message of their passions, yet so discreetly shaddowed, as none could perceive them. Supper ended, the knights and ladies went to daucing, and afterwards to their chambers, because the Emperour commanded the next day another tournament."† Part I. K. 2.

In a subsequent part we find England and the acts of Englishmen forming a considerable part of the narrative, in

* ——— "one who never feels
The wanton stings & motions of the sense;
But doth *rebate* and *blunt* his natural edge
With profits of the mind." Measure for Measure, Act i. sc. 5.

In the reign of Hen. VII. certain gentlemen calling themselves "servants of the Lady Marie," offered to keep the course at Greenwich, and to run courses against all comers for six days. On the third day, to strike eight strokes with swordes *rebated*, and foure more for the sake of an aduersary's mistress." On the fifth day to fight on foot with speares *rebated*. (MSS. Harl. apud Strutt.)

† Of the fidelity of this portrait of ancient manners we may judge from the counterpart given by Froissart, in speaking of the rejoicings made on the entry of Isabel of Bavaria into Paris—he says "These iustes contynued tyll it was nyght; than they departed & the ladyes brought to their lodgynges. The kynge with his company was brought to his lodgynge of Saynt Pole, and there was a supper for the ladyes with suche haboundance that it were harde to recorde

in which the latter appear in an honourable point of view, and indeed the character of our countrymen for chivalrie virtues was very early a subject of admiration on the continent. St. Palaye repeatedly bears testimony to this fact, and towards the conclusion of his treatise on Ancient Chivalry, having enumerated the virtues which in the first years of chivalry, were the foundation of its glory, he says ("and for which, in the good old times, the English were no less renouned)."

Numbers obtained not success in their attacks on Palmerin, more than individuals; whether they charged him in a body, or ran singly their courses against him, his usual force and skill enabled him to baffle their assaults, and send them grovelling to the earth—having discovered Hermes one of his friends in the custody of twelve knights, belonging to the Duke of Gaul, he attacked them all without delay, and speedily maimed, discomfited, and overcame them: and then, in compliance with the customs of knighthood, disposed of their horses; and coming to Hermes said "What doo you Sir Knight? Why take you not the best horse among all the dozen? That shall I, sir, seeing you command me. "Hermes, mounting on horseback, commanded his squire to take a fresh one for him likewise, and so they rode on together rejoieing at this good fortune." We learn from St. Palaye that to settle exactly, and to lace the helmet on the head was an art which demanded much skill, and indeed of which the necessity must be very obvious.* We are repeatedly informed, that Palmerin *clasped* his helmet, not meaning thereby that he put it on his head, but that

corde it and the feest and reuell with syngynge and daunsyng till the nexte mornyoge the sonne rysinge."

Froissart's Chronicle, Lord Berners's Translation, 1525, Vol II. fol. 175.

* Carelessness in this particular has been more than once attended with fatal effects: owing to neglect in fastening his visor securely Henry the Second of France lost his life, as did Aymer de Valence Earl of Pembroke. Our Henry the Eighth nearly suffered severely, from his inattention to this point. "The x day of March the King having a new harnesse made of his own devise and fashion, such as no armorer before that time had seene, thought to assay the same at the tilte, and appointed a Iustes to serve him. On foote were appointed the Lorde Marques Dorset and the Erle of Surrey. The King came to one ende of the tilte, and the Duke of Suffolk to the other: then a gentleman sayd to the Duke, sir the King is come to the tilte's ende—I see him not, sayd the

that the joints of the visor were *carefully fastened* ere he ventured on his course.

The Turks, as is usual in our old romances, occupy a prominent situation; sometimes unmerciful, sometimes benevolent, but always abused, and never fortunate. The fair princess of England with her husband Trineus (whose misfortunes are mentioned in the title page of the second part) unluckily become prisoners to Olimael, an authorized freebooter; he tenders the lady to the Turkish soldan, who retains her in his seraglio, until death frees her from his power. "Olimael, in consideration of his noble present, was created High *Admyrall of the Mediterranean Sea, and furnished with greater store of †foystes and galleyes than he had before." Pt. ii. c. 1. As the history advances towards a conclusion, that is to say, when the writer's imagination can no longer eke out a tournament or a brawl, it becomes necessary to unite the long separated Florendos and Griana, and thus remove the blot from the shield of Sir Palmerin: the ar-

Duke on my faith, for my head peece taketh from me my sight. With these wordes, God knoweth by what chaunce the King had his speare delivered him by the Lorde Marques, the viser of his head-peece being up, and not downe nor fastened, so that his face was cleane naked. Then the gentleman sayde to the Duke, sir the King commeth, then the Duke set forwarde and charged his speare, and the King likewise unadvisedly set toward the Duke: the people perceiving the Kinges face bare, cryed hold, holde, the Duke neyther saw nor heard, and whether the King remembred that his visar was up or no, fewe could tell: alas what sorrow was it to the people when they saw the spleters of the Dukes speare strike on the Kinges hedpeece; for on a suertie the Duke strake the King on the browe right under the defence of the headpeece on the very cayfe, scull, or bassenet pece whervnto the barbet for power or defence is charneld, to which cayfe or bassenet neuer armorer taketh heede, for it is euermore covered with the visar, barbet and volant pece, and so that pece is so defended that its of no charge. But when the speare on that place lighted it was great ieopardie of death, insomuch that the face was bare, for the Dukes speare brake all to shyuers, and bare the Kinges visar or barbet so farre backe by the counterbuffe that all the Kinges head pece was full of spleters."—Grafton's Chronicle, fol. 1104.

* From the Syrian *Emir*, a prince, and the Greek αλς. αλος, the sea—a phrase first introduced by the Emperors of Constantinople.

† The foyst, from a passage in Grafton (where indeed the phrase is often used) I conceive it to be a vessel drawing little water. "Then six archers which kept the watch followed Prior John to the sea, and shot so fast, that they beat the Galimen from the shore, and Pryor John himselfe waded to his *foyst*, and the Englishmen went into the water, but they were put backe with pikes or else they had entred the foyst." Grafton's Chronicle, fol. 1008. In *Barrett's Alvearie*, it is called "a light and swift shippe," and in *Minsheu's Spanish Dictionary* a "little pinnase."

rangements

rangements for this are miserably formed: Florendos, after whining so many years over his lost Griana, at length determines to go to Hungary to see her; he obtains, by fabricating a tissue of lies, an interview with the Queen in her apartments, in the course of which the unfortunate Tarisius enters; finding her talking with strangers, he demands the reason of so indecorous a proceeding: the rudeness of this inquiry is intolerable, and is requited, as no doubt it deserved, with a blow from the dagger of Florendos, who effectually stops the King's curiosity.—In the tumult which ensues, the Prince and the Queen are on the point of being torn to pieces, but, by dint of the foulest falsehoods, they induce an old friend, the Duke of Pera, to remit them for judgment to Constantinople. It is but justice to the authoress to say, that throughout the whole of this transaction she is consistent in taking leave altogether of common honour and morality, for, after Palmerin has delivered the Prince and Griana, by slaying their accusers in combat, the submissive widow marries, to the great joy of all parties, the base assassin of her unoffending husband!—Palmerin makes an *honest woman* of Polynarda, the daughter of the Emperor of Almaigne, and mounts the throne of Constantinople. Whether it be so in the original, or whether it be from partiality to his country in the translation, I know not, but the daughter of the King of England is almost the only woman of rank, throughout the history, who has patience to wait for the offices of the church, ere she makes her lover happy.

Of the two pieces of poetry contained in the Second Part, I extract the second, as the best: neither are mentioned by Ritson, in his enumeration of Munday's poetical productions in the Bibliographia Poetica; in which perhaps he has consulted Munday's credit, as their merit would not add a single sprig of bays to the wreath even of the city-laureat.

"*The Dittie sung by Aurecinda to the Prince Trineus.*

"The God of Warre, fierce, sterne and rigorous,
When he beheld faire Venus heavenly beauty,
Made small account of her disloyalty,
But suddenly became full amorous.

Beautie had then her power vigorous,
Changing rough lookes to sweetest secresie.
But he I love incens'd with cruelty,
Doth not regard my tormens languorous.
Why should I then pursue that stubborne minde,
That with excuses kils my hope out-right?
Yet if he helpe not, death must me acquite.
Oh mighty love in nature most unkinde,
Thou dost constraine me to affect the man,
That neither favour, love, nor kindnesse can.

What have I said? the Knight of my desire,
Is meere divine, & furthest from compare:
Whose eagle's eyes can well discerne my care,
And with sweet pitie's drops allay this fire.
The little god hath made him gracious,
His mother milde, to me the ladies smart:
That shines his lovely image in her heart,
Then to despaire beseemes no vertuous.
Regard sweet friend the passions of thy friend,
Whom God and nature hath appointed thine:
Giue Love his due, & then thou must be mine,
So shall long sorrow haue a happie end.
The Persian Mayd, say boldly thou hast wonne;
That Monarchs, Kings, and Princes, ne're could done."

It may perhaps be worth while to remark, that in Part II. Chap. 3, an idea occurs, which might have afforded to Shakspeare the hint for that beautiful passage in Hamlet's soliloquy, "The undiscover'd country, from whose bourn no traveller returns." Hamlet, Act iii. Sc. 1. The words in the romance are "before he took his journey wherein no creature returnethagaie," &c. The first edition of Palmerin d'Oliva was printed in 1588; and as according to Mr. Malone's opinion Hamlet was not written until 1596, this may not appear an improbable conjecture, particularly as the passages in question possess a very remarkable similarity.

Of Palmerin of England it is unnecessary to say any thing, as through the taste and industry of Mr. Southey it has been laid before the public in a corrected shape. The first edition, as before mentioned, was licensed to Charlwood in 1580, and the last in quarto, of which I can obtain any information, was printed in 1664, and which I apprehend to have been the fourth.

W.

ART. VII. *A Pil to purge Melancholie: or a prep*[a]*rative to a purgation: or Topping, Copping, and Capping: taking either or whether: or Mash them, and squash them, and dash them, and diddle come derrie come daw them, all together.* qto. *eight leaves. n. d.*

At the back of the title

"*In laudem implaudim.*

"This worthy worke may printed bee,
For ought therein that I can see:
For the graue Author nothing sayth
Contrary to the Catholique faith;
Nor ought therein that doth agree
With learning, wit, or good moralitie?
His od vaine.

A short dedicatory epistle, inscribing

"To M. Baw-waw health, with increase of mirth and merrie conceites. Maister Baw-waw, as one vnknowne, yet mooued through affection, as also hearing of your arriuall into England, I haue made bolde to dedicate this my simple labor vnto you, to be shrowded, shielded, and defended by your indifferent censure, you beeing a Spirit all compoz'de of mirth and merrie conceite: and although it may seeme but a toy, yet being read, may refrigerate your senses tossed and weeried with the tedious trauell of forraine countries, as also stirre vp a hart plunged in melancholie, and adde alacritie to a minde disposed to mirth. Thus, not knowing how I may well commend it, I referre it (as before) by you to be censured.

Yours his blue vaine."

The next piece commences without address,

"I cannot but maligne and with dyre execrations bellow foorth the gorgonian dieresis of your late com̃ensed misprision, wherby you do vnkennell your goatish affections, and let loose the firie codpeece-humor, & sparrow-like dominations calcionated with the modulation of your supposed Arcadian sprightlinesse, to serenize my metaphisicall partes. But I wonder how this crooknosd conceite of yours came snayling itselfe into the diurnall reuolution of your jadelike, plunging, durtie, & seauenger-like, sweeping & rakeing togeather the rubbish and outcast of your herringcobs inuention..... How thou durst

 presume

presume to call my vnstayned name in question, with thy scattring papers like halfe penny gigges: but I commaund thee by thy pumpes and pantables to desist from printing them, or I do assseuerate my oath vnto thee, that I will cause thee to be most dangerouslie exulcerated. Hadst thou none to theorize thy halting barbarisme and wit wanting Howliglas vpon but me, and then to print it for euery trencher-waighting foolish knaue to slauer on.... Therefore, presently turne the hower-glasse of your determination, or looke for roddes.

She that skornes thee and thy puffie stuffe: Snuffe."

An answer follows.

" I haue double dd. receiued your letter written in a fidling style: which I haue answered with a crowding spirit.... I do perseuere in my scuruie louzie meaning, to beray & betray the world with my flattring papers like sixe pennie gigges, and to haue them priuted: and to confirme my resolution, I haue sworne by my pumpes and pantables, bootes, slippers, and shooes, it shall be performed with as much expedition as may be..... If you will send me twentie more such snuffes, they shall be answered, but how? I will not promise you in an Arcadian spirit, but rather with some Lenton relictes, or with some drunken drouzie draffie durtie doungbill stile, or scauenger like kind of wryting and inditing, fit for such driueling, scribbling, sniueling, filthy, fidling, stuffe: therefore I countermaund you, presently to auert your heauy displeasure & indignation conceiued and intended against me, or looke for no fauour at my handes.

He that loues thee and thy snuffie stuffe, Snipsnap."

The remaining portion is ludicrously addressed

" To all skorners, skoffers, mockers, iybers, and deriders: and to all foule knaues, fine knaues, faire knaues, proud knaues, prettie knaues, prating knaues, foolish knaues, flattring knaues, fliering knaues, cogging knaues, deceitfull knaues, soothing knaues, smoothing knaues, dissembling knaues, madde knaues, merrie knaues, drouzie knaues, dronken knaues, harme hatch knaues, warme watch knaues, cold catch knaues, harme watch knaues, and harme catch knaues: and to all other inferior knaues, of what qualitie and propertie soeuer; togeather with all jacks, whipiackes, and skipiacks; dawes, woodcocks, peacocks and weather cocks: and to all and singuler flat knaues and very knaues, tapsters, tilters and tylers, diggers, ditchers and deluers; plotters, workers, deuizers and contriuers of rogarie, knauerie, and villanie: long cut, short cut, pinch cut, and plucke cut, the writer hereof sendeth greazing and greeing,

ing, raking, shooueling, swapping, loading, threshing and sweeping; with salting, seazoning and sauoring, powdring, spiceing and fauouring; brushing, blouzing and blazing, with blowing, fyring and flaming.

" Your Letter (faire Mistris) was deliuered, and receiued, according to the direction: bnt being written in a loftie stile, it may require some extraordinary deliberation to answere your foolishipps abhomination: but because it may not seeme altogether to loose his grace and majestie, I thought I would hit ye, and wit ye, and scant ye and want ye, and lacke ye and lot ye, and get ye and haue ye, and lose ye. [Seven pages are occupied with a continued string of invectives, such as]..... Then tit ye and tip ye and tap ye, and heele ye and halt ye, and hop ye and top ye and cop ye and lip ye and lap & lop ye, and hick ye & hack ye & hew ye, and hood ye and hart ye and hind ye, and horne ye and hammer ye and stammer ye, and stunnie and head ye..... Then crooke ye and cukold ye and corne ye, and knit ye and knot ye and knag ye, and snig ye and snag ye & crag ye, and kricke ye and kracke and krancke ye, and bind ye, and fast ye & lose, and knaue ye, & crampe ye & knacke ye..... Then ferret ye and feare ye and fray ye, and gast ye and ghost ye and spright ye, and fetter ye and foxe ye and fright ye..... Then skoggin ye and skoffe ye and skorne ye and skald, and skar ye and skurfe ye and skarfe ye, and mocke ye and mop ye and mow ye, and shelter ye and shield ye, and shrowd ye and shade ye, and house ye and mow ye and mew ye..... [Concluding] Then pepper ye and poyson ye and pearch ye, and pine ye and perish ye and paine ye, and so fret ye and frost ye and freeze ye, and plunge ye and pardon ye & plague ye. And so fire the worlde with rattes and brattes, and sprattes and gnattes, and knottes and cords, & kogges and bobs, and noddes and oddes and hearing-cobs, and bussardes and beares and bugges and battes, and flagges and flyes & waspes, and burres & beenes and buffes, and bees and bawdes and butterflyes." [Without signature. The next page, which seems intended as a postscript, is given entire.]

" Val. I commend me vnto you, and to your Sis. Although at this time not worthie either to be remembred or commended, because she thought that a red hearing was not a dish daintie enough to feast so royall a guest as a commaunder, yet thinke I my stomacke eager inough at all tymes and seasons to feede vpon a poore sprat, in her company. And although she thinkes sorrell a sauce too sweete for an asse-head; yet I thinke mustard & green-sauce, without suger, not sweete inough for her calues-head. So I am very well content to beare the asses burden on my backe for once, if she be as willing to weare

the eares, as I am pleased to stinke of the pumpe, because I am not able to endure a paire of straight leather shooes on my feete, my heeles being sore. And to requite your kindnes and goodwill, which I perceiue you beare mee, I haue sent you by this bearer some ditties and songes, such as I haue: and if it lie in my power to gratifie you with a better thing, ye shall command me. In the meane time, I rest beholding vnto you for your curtesie shewed me at the poore widdowes house, being in your sisters conceite too homelie a roofe to entertaine so great a commaunder: and for bidding me, come vp asse into a higher roome, that chollericke pill of hers will easely be dygested with one pleasant conceit or other of Mounsier de Kempe* on Monday next at the Globe, where I would gladly meete you if your leisure will so permitte. In the meane time I bid you farewell. Finis."

Either the popularity or the warfare Thomas Nash kept alive with contemporary wits might give origin to this epithetical medley, a poor attempt to imitate the rambling humour of that writer. The local allusions probably refer to incidents connected with his life, and the dedication is addressed to him as "Maister Baw-waw," a term used by Nash in the "Lenten stuffe, or prayse of the red herring," in the following passage. "All this may passe in the Queenes peace, and no ma̅ say bo to it: but bawwaw quoth Bagshaw to that which drawlacheth behinde."† In the same dedication the "arriuall in England," is noticed, and Nash speaks of his "return from Ireland," in his Epistle Dedicatory. Such allusions and the "Arcadian sprightlinesse—Herring cobs invention—Lenton relictes," &c. &c. fix the date of printing to 1599, or following year.

This tract was discovered in a volume of philosophical transactions, in the immense mass belonging to the late Mr. Dalrymple, and was purchased at the sale by Mr. Heber. J. H.

* "An Almond for a Parrot," 1589, attributed to Nash, is dedicated to the "conceited Cavaliere Monsieur du Kempe." Reed's Sh. Vol. iii. p. 243.

† See p. 59 of "Nashe's Lenten stuffe," 1599. This tract may be found in the fourth volume of the Harleian Miscellany, which the valuable republication by Mr. Park making of easy reference, further extracts appear unnecessary, one passage excepted. At p. 52, Nash observes "the head town in that Iland is Leystofe, in which bee it knowne to all men I was borne, though my father sprang from the Nashes of Herefordshire." The last word is misprinted, in Cibber's Lives, Hertfordshire, and that error transcribed into Berkenhout.

ART.

ART. VIII. *Dolarny's Primerose; or the first part of the passionate Hermit, wherein is expressed the liuely passions of zeale and Loue, with an alluding discourse of Valours ghost. Both pleasant and profitable, if iudiciously read and rightly vnderstood. Non est Beatus, esse qui se nescit. Written by a Practitioner in Poesie and a stranger amongst Poets, which causeth him dread this sentence: Nihil ad Parmenonis suem. At London, Printed by G. Eld, and are to bee sold by Robert Boulton, at his shop in Smithfield, neere long lane end.* 1606. *qto.* 36 *leaves.*

The perusal of the "first part" forms the extent of my acquaintance with this "practitioner in Poesie," nor does that appear to unriddle the conceit of "Dolarny's Primerose." The author, John Raynolds, dedicates the poem to Esme Stewart, Lord of Aubignuy, "one of the Gentlemen of his Maiestie's bed-chamber, ennobled with the rarest guifts that honour may afforde, or vertue challenge," and observes,

"Beholding right Honorable (as in a mirror) the estates or proceedings of passed times, and hauing in homely manner penned these few vnpolished lines, I presumed to present them into your Lordships hands: which although they are not stretched to the delicate treble keye of such refined poems as Maro sung in the ears of Augustus, yet they may bee rightly called the fruits of as well intended thoughts....if it wil please your Lordship to harbour this handful of harsh sounding sillables vnder the safe conduct of your honours faire protection I shall not onely thinke them sufficiently guarded from enuious tongues: but also esteeme my selfe happie, to haue them shadowed vnder the winges of so worthy a Macænas."

"*To the Right Honourable Lord Aubignuy health eternall.*

"What nere seene gemme shall I deuise to set
Vpon your helme, your temples to ingert?
What trophe rare, what wreath or coronet,
Can guerdonize your meriting desert?

O let me pollish some nere written line,
To fit your worth for worldlings to peruse:
And place it in that loftie crest of thine,
Whose siluer showers nourisheth my muse.

Making

Making them spring as flow'rs from frosty earth
With Aprill deaws, the world's broad eye to view;
Which else had died and nere obtained birth,
Had they not gain'd incouragement from you.
Base are the thoughts that longs to write and dare not,
Then if you smile, let others frowne, I care not.
Your Lordship's euer humbly deuoted:

IOHN RAYNOLDS."

The same number of introductory lines from the author "to the gentle readers whatsoeuer," and "In laudem Authoris," by Abraham Sauere Gentleman, precede

" Dolarny's Primerose.

" When flowring May had, with her morning deawes,
Watred the meadowes and the vallies greene,
The tender lambes with nimble-footed eawes,
Came forth to meete the wanton sommers queene:
The liuely kidds came with the little fawnes,
Tripping with speed ouer the pleasant lawnes.

To heare how that dame Natures new-come broodes
Began to set their sweet melodious notes,
With sugred tunes, amidst the leauie woodes,
In chaunting musicke, through their pretty throats:
By whose sweet straines right well it might appeare
The pride of sommer to be drawing neere.

Then bright Apollo threw his radiant smiles
Into the lappes of each delicious spring:
Where Philomele the weary time beguiles
In grouie shades, fountaines inuironing:
The late bare trees there sportiuely did growe
With leauie sprigs on euery branch and bowe.

In garments green the medowes fayre did ranck it,
The vallies lowe of garments greene were glad,
In garments greene the pastures proud did pranck it,
The daly grounds in garments greene were clad:
Each hill and dale, each bush and brier were seene,
Then for to florish, in their garments greene.

Thus as the medowes, forests and the feelds,
In sumptuous tires had deckt their daynty slades,
The florishing trees wanton pleasure yeelds,
Keeping the sunne from out their shadie shades:
On whose greene leaues, vpon each calmie day,
The gentle wind with dallying breath did play.

The

The oake, the elme, the alder, and the ashe,
Were richly clad, in garments gay and greene,
The aspen trees, that oft the waters wash,
In like arraiment, then were neatly seene:
The lou'ly lawrell, precious, rich and faire,
With odors sweet did fill the holesome ayre.

Their spreading armes, their branches and their boughes,
Were made a bower for the pritty birds,
Where Philomele did come to pay her vowes,
With sugred tunes, in steed of wofull words:
Their lofty tops, of towring branches fayre,
Dampt with the musicke of delicious ayre.

Whose hawty pride regarded mirth nor moanes,
But with ambition view'd the sommer flowers,
Their labells hang'd, with quiuering dew-pearl'd stones,
Did represent spangles on am'rous bowers:
Their grouy shade such pleasing ayre did lend,
As doth on groues, and grouy shades attend.

Vnweldy trees, gorgeous to behold,
Stood hand in hand, with branches all combining,
Their gentle armes each other did infold,
With iuye sprigges, vpon their bodies climbing:
The more to breake, the hot reflexing rayes
Of bright *Apollo*, in the sommer dayes."

Such is the commencement of the poem. The beauties of Nature inviting the author to roam, he meets with an aged man who, descanting on youth, introduces the relation of finding a hermit; and a long and woful plaint follows, made by him, in relating his history, against fortune and love. A banquet is set forth by the hermit, and the board supplied with a skull, an hour glass, an earthen pot of withered flowers, a book, a bell, and some roots. These themes for morality are descanted on successively: the following is on the scull.

" In his hand he took the dead mans scul,
The which did seeme to fill his stomacke full.
He held it still in his sinister hand,
And turn'd it soft, and stroakt it with the other;
He smil'd on it and oft demurely faund,
As it had beene the head of his owne brother:
Oft would h'haue spoke, but something bred delay;
At length halfe weeping, these words did he say.

This

This barren scull, that here you do behold,
Why might it not, haue beene an Emperours head,
Whose store-house rich, was heap'd with massy gold?
If it were so all to him is dead:
His empire, crowne, his dignities and all,
When death tooke him, all them from him did fall.

Why might not this, an Empresse head haue beene,
Although nowe bare, with earth and crooked age?
Perhaps it was the head of some great Queene,
Vertuous in youth, though now spoil'd with earth's rage:
Well if it were so rich a treasure once,
Now tis no more but rattling gastly bones.

Say that it were the head of some great man,
That wisely searcht, and pri'd out euery cause;
And that inuented, euery day to skanue,
The deepe distinctions of all sorts of laws:
And sometimes so cut off his neighbours head,
Why if it were, himselfe is now but dead.

And might it not a lady sometimes ioye,
Thaue deckt and trim'd this now rainbeaten face
With many a trick, and new-found pleasing toye?
Which if that now she did behold her case,
Although on earth she were for to remaine,
She would not paint, nor trimme it vp againe.

Why might not this haue beene some lawiers pate,
The which sometimes, brib'd, brawl'd, and tooke a fee,
And lawe exacted to the highest rate?
Why might not this be such a one as he?
Your quirks and quillets, now sir, where be they?
Now he is mute, and not a word can say.

Why might not this, haue garnisht forth some dame,
Whose sole delight was in her dog and faune,
Her gloues, and maske, to keepe her from the aime
Of *Phebus* heate, her hands or face to tanne:
Perhaps this might in euery sort agree,
To be the head of such a one as shee.

Or why not thus some filthie pander slaue,
That broaker-like, his soule doth set and sell,
Might not haue dyed, and in an honest graue,
After his death, gone thether for to dwell:
And I come there, long after he were dead,
And purchase so his filthy panders head.

Or

Or say 'twere thus, some three chind foggie dame,
The which was so, but then a bawd was turn'd,
And kept a house of wanton *Venus* game,
Vntill such time her chimnies all were burn'd:
And there some one with Gallian spice well sped,
May dye of that and this might be her head.

But O I runne, I runne too farre astray,
And prate and talke, my wittes quite out of doore,
Say 'twere a King, Queene, Lord, or Lady gay,
A lawyer, minion, pander, or a whore:
If it were noble, 'twere not for me to creake on:
If it were base, it were too vile to speake on.

But what so ere it was, now tis but this,
A dead mans scull, vsurped from his graue,
Yet doo I make it still my formost dish,
For why? 'tis all the comfort that I haue,
In that I may, when any dine with mee,
Shew what they were, and eke what they shall bee."

The author heard "the hermit's life and his," but the pen grown dull denies to indite, and the story is left unfinished. J. H.

ART. IX. *The Quintesence of Wit, Being A corrant comfort of conceites, Maximes, and poleticke deuises, selected and gathered together by Francisco Sansouino. Wherin is set foorth sundrye excellent and wise sentences, worthie to be regarded and followed. Translated out of the Italian tung, and put into English for the benefit of all those that please to read and vnderstand the works and worth of a worthy writer. At London printed by Edward Allde, dwelling without Cripple-gate, at the signe of the gilded Cuppe. Octobris* 28, 1590 *qto.* 108 *leaves.*

The translator, Captain (Robert) Hichcock, in the Epistle Dedicatory "to the Right Worshipfull Maister Robert Cicell, Esquire, one of the sonnes of the Right Honorable the Lord High Treasurer of England," observes "the dissoluing of doubts, and discouering of secret sentences breedes a light-sommes in man, and puts away the wearines of time, and labour

labour of the spirites, such care and foresight of our commoditie had our fore-fathers and auncient writers, that alwaies they filled the printers shops full of great vollumes, and maintained the worldes knowledge with an innumerable number of bookes, and neuer in any age bookes were more sought for and better esteemed (if the authors thereof be of sound iudgement) then in these our florishing daies, where flowing wittes abound, and reapes the reward of well dooing and vertuous disposition. The praise, preferments, great fame, and good fortunes they haue found, is such a gazing glasse to looke in, that thousands therby seek after vertue and learning to shun the rebuke of vicious idlenes and sloath, none more disliked then ignorant idiots, nor more admired than the worthie wits of our world. Who is not abashed to follow a painted shadowe? and who takes not great glorye to waite where some substance is looked for? though the wise for their wisedome are enuied of the foolish, yet the fond for their folly are derided and pointed at by all kinde of people, wisdome is honoured in his meanest attire, and fondnes is but scorned in his brauest garments; the bare presentation of the honorable, brings gladnes to the beholders, and the proud pomp of the vain-glorious, are both irkesome and disdained; golde is more made off for his goodnes then his cullour, and men look more into the perfectnes of things then to the outward apparance; this book though it be printed in common paper, yet was it not penned in ordanarye discourses; it spreadeth it self like a tree that hath many braunches, whereon some bowe is greater then another, and yet the fruite of them all are alike in taste, because no soure crabbes were grafted where sweet apples should growe, nor no bitter oranges can be gathered where sweet powngarnets are planted; the excellency of this fruit, must be sencibly felt and tasted with a well seasoned minde and iudgement, and the delicatenes therof must be chewed and chawed with a chosen and speciall spirite of vnderstanding, not greedily mumbled vp and eaten as a wanton eates peares that neuer were pared. Philosophie and farre fetched knowledge may not be handled and entertained like a Canterbury tale, nor vsed like a riding rime of Sir Topas."

An address from the author to the Emperor Rodolph the Second, and another to the reader. The work contains 803 aphorisms, which forms the first book of Sausouinos, of politick conceits: "Captain Hicheock seruing in the Lowe Countries Anno 2586 [1586] with two hundreth souldiours, brought from thence with this booke,

booke, the seconde," which was to be put to the printing as soon as translated. A short specimen may serve.

"Touching the managing of warfare the counsell of the olde doth little helpe, if in putting the same in execution, the courage, the valour and the gallant lustines of youthes doo not set their handes to the dooing, who for the moste parte are of a very quick vnderstanding, and haue their spirites and wittes in such a readines, that oftentimes they ouercome the difficulties of the affaires with greater discretion and prudence then others can beleeue, for we must not expect the processe of yeeres, when the vertue of valour and force is to be shewed: for so much as the race and course of force and vertue is much more swift then that of age."

"That common-wealth where iustice is found for the poore, chastisement for those that be insolent & tirants, weight and measure in those things which are solde for the vse of man, exercise and discipline amongst yong men, small couetousnes amongst olde persons, can neuer perishe."

"A good prince ought neuer to laye handes vpon any man for what iniurie soeuer he hath doone him, for his hands ought neuer to be exercised in the reuenging of iniuries doon against him, but in defending and reuenging the iniuries of those that obey him."

"Ambassadours are the eyes and eares of states, and the other offices the eyes of princes, but woe be vnto that prince that sometimes doth not see without those eyes."

"He is an vnprofitable citizen, that for any occasion dooth withdrawe himselfe to perswade vnto others that which in himselfe he dooth feele to be the benefit of the common-wealth."

* *

ART. X. *Here begynneth a litil boke the whiche traytied and reherced many gode thinges necessaries for the infirmite & grete sekenesse called Pestilence the whiche often times enfecteth vs made by the most expert Doctour in phisike Bisshop of Arusiens in the realme of Denmark, &c.*

Such is the head title to a quarto tract of nine leaves, without date or printer's name. The types are sufficiently rude for it to class in the fifteenth century; and it was considered,

considered, on a late occasion, as a production of Caxton's press; the late Mr. Thomas Baker appears, by Herbert, p. 217, to have entered it in Maunsell's catalogue as by Wynken de Worde; but the Rev. Mr. Dibdin, on inspecting the present copy, has declared it to be the work of Machlinia. Here investigation may conclusively rest, as a judgment formed on such accurate and extensive research as Mr. Dibdin has given to typographical antiquities is not likely to be mistaken. In his intended work, which proceeds most rapidly, considering the superior embellishments that accompany it, a full account of this little article, with a fac-simile of the first page, will be given. Turning the leaf, for a different specimen from the work of this holy physician, (who invokes the aid of the blessed Trinity and Virgin Mary,) the following are the signs of the pestilence.

"Fyrst I sayde the tokenes of this infirmite vii thynges ought to be noted in the same. The first is whan in a sommers daye the weder ofien times chaungeth, as in the morning the wedyr appereth to rayne, after ward it apperith cloudy & atte laste wyndy in the south. The seconde token is whan in sommer the dayes apperith al derke & like to rayne & yet hit rayneth not. And if many dayes so continue it is to drede of grete pestilence. The thirde tokyn is whan multitnde of flyes ben vpon the eerthe thenne it is signe the ayer is venemous and enfect. The fourth token is, whan the sterres semen ofte times to falle; then hit is token that the ayer is enfecte with moche venemous vapours. The v token is whan a blasyng sterre is see in the element, thenne it sholde fortune sone after to be grete manslaghter in bataylle. The vi token is, whanne there is grete lyghtnynge and thundre namely oute of the southe. The vii token is whan grete wyndes passen out of the south they be foule & vnclene therfore whan these tokenes appere it is to drede grete pestilence but god of his mcy will remeue it."

The causes and remedies of the disease, with comforts of the heart and letting of blood, follow; concluding "these remedyes be sufficient to eschewe thys grete sekenesse with the helpe of God; to whom be eu̇lastastyng laude & praysing world withouten end. Amen."*

J. H.

* Another edition, printed for Richard Banks, n. d. Her. 411.

ART.

ART. XI. *Democritvs, or Doctor Merry-man his Medicines, against Melancholy humors. Written by S. R. Printed for Iohn Deane, and are to be sold at his shop at Temple-barre, vnder the gate.* [date cut off, entered 24 Oct. 16?7.] qto. 23 leaves.

The above are the initials of Samuel Rowlands, author of various pieces, for some of which he studiously laboured the most singular titles. The present work forms the fifth and eighth in Ritson's list. A variation of title occasioned this mistake. It now lies before me as a chap-book "Doctor Merryman: or nothing but mirth, being a Poesy of Pleasant Poems and Witty Jests. Printed and sold at the Printing Office in Bow-Church-Yard, London," with some omissions. As the first poem.

"*Honest Gentle-men.*

"Some ancient Seniors, that experienc't be
Of famous Doctors, do applaud these three:
First, Doctor Dyet, a right sober man,
That nere disorder'd courses ran:
But keepes such rules as nature holdeth good,
For to preuent corruption of the blond.
He is no glutton with the filthy swine,
Nor drownes his wittes as drunkards do with wine:
But by his temperate carriage liueth long,
Keeping an able body, sound, and stronge.
Next Doctor Quiet, of a modest life,
That alwayes doth auoyde contentious strife;
He enters not into the swagg'ring fits,
With those whom rage depriueth of their wits;
For euery light occasion to contend,
Not caring whom it bee, with foe or friend,
To vex himselfe in fretfull furyes rage:
For all these passions he can well aswage;
Whereby he keeps himselfe in perfect health,
Esteeming more of that, then Cressus' wealth.
The third is Doctor Merry-man, whose dyet
Doth keepe himselfe and all his friends in quiet,
With disposition of a pleasant sort;
And men of wit will vnto him resort,
To driue away dull melancholy mind,
Which to a madding frenzy is inclynd:

This Doctor honest recreation vseth,
And such iests as are here he often chuseth:
Not to offend, but like Democritus
That laugh't at th' Athenians, he doth thus;
He makes but merry with some shallow braynes,
And smyles at many in their knauish vaines;
And if that discontentment grow,
Tis not his fault but theirs that take it so.

[*Epigram.*]

Enuy betwixt two friends a breach did make,
And th' one of t'other very hardly spake:
Rayling vpon him, with vntruths and lyes,
And all the slaunders that he could deuise.
Th' other that no good conceit did lacke,
Gaue him all gratious words behind his backe,
Commending him for a kind honest man
With as much prayse as for his life he can:
One that heard this told him it seemed strange,
That for bad words so good he did exchange;
But he reply'd, Sir, we both lyers be,
I do but slander him as he doth me. J. H.

ART. XII. *Psyche; or the Legend of Love. Castos docet et pios amores. Martial. London.* 1805. [Back of title] *Printed for James Carpenter, Old Bond Street, by C. Whittingham, Union Buildings.* 12mo *pp.* 214.

Bibliography embraces every period, from the sombre text of Caxton to the trim type of Caslon. The difficulty arises in seldom being able to extract novelty from the latter. One hundred copies of the *Legend of Love* have been distributed to the "chosen few," while the readers have multiplied above ten fold, and a perusal is only obtained by favour. For the present loan I am indebted to the Rev. Mr. White, of Lichfield, and consider that those who may not have seen the elegant and fascinating numbers of Mrs. Henry Tighe,* will feel gratified in the perusal of the following specimens.

* See some complimentary lines addressed to this Lady on her poem, by Mr. Moore, in the second volume of his Epistles, Odes, &c. p. 77.

"The

"The loves of Cupid and Psyche (says the faire authoress, in a short and apposite preface) have long been a favourite subject for poetical allusion, and are well known as related by Apuleius: to him I am indebted for the outline of my tale in the two first cantos; but, even there, the model is not closely copied, and I have taken nothing from Moliere, La Fontaine, Du Moustier, or Marino. I have seen no imitations of Apuleius, except by those authors, nor do I know that the story of Psyche has any other original." Dated Rosanna, Jan. 1802.

"*Sonnet addressed to my Mother.*

"Oh, thou! whose tender smile most partially
Hath ever bless'd thy child: to thee belong
The graces which adorn my first wild song,
If aught of grace it knows: nor thou deny
Thine ever prompt attention to supply.
But let me lead thy willing ear along,
Where virtuous love still bids the strain prolong
His innocent applause; since from thine eye
The beams of love first charm'd my infant breast,
And from thy lip Affection's soothing voice
That eloquence of tenderness express'd,
Which still my grateful heart confess'd divine:
Oh! ever may its accents sweet rejoice
The soul which loves to own whate'er it has is thine!"

A short proem thus commences:

"Let not the rugged brow the rhymes accuse,
Which speak of gentle knights and ladies fair,
Nor scorn the lighter labours of the muse,
Who yet, for cruel battles would not dare
The low-strung chords of her weak lyre prepare;
But loves to court repose in slumbery lay,
To tell of goodly bowers and gardens rare,
Of gentle blandishments and amorous play,
And all the lore of love, in courtly verse essay.

And ye whose gentle hearts, in thraldom held,
The power of mighty Love already own,
When you the pains and dangers have beheld,
Which erst your lord hath for his Psyche known,
For all your sorrows this may well atone,
That he you serve the same hath suffered;
And sure your fond applause the tale will crown,
In which your own distress is pictured,
And all that weary way which you yourselves must tread.

The first Canto, introduction of the heroine. Her fatal beauty is not attempted in minute description, though its effect more engages the attention.

For she was timid as the wintry flower,
That, whiter than the snow it blooms among,
Droops its fair head submissive to the power
Of every angry blast which sweeps along,
Sparing the lovely trembler, while the strong
Majestic tenants of the leafless wood
It levels low. But, ah! the pitying song
Must tell how, than the tempest's self more rude,
Fierce wrath and cruel hate their suppliant prey pursued.

Envy of Venus, and her vengeful instructions to Cupid are next described, with his visit to the fountains of Joy and Sorrow; where

Pleasure had call'd the fertile lawns her own,
And thickly strew'd them with her choicest flowers;
Amid the quiet glade her golden throne
Bright shone with lustre through o'erarching bowers:
There her fair train, the ever downy hours,
Sport on light wing with the young Joys entwin'd;
While Hope, delighted, from her full lap showers
Blossoms, whose fragrance can the ravish'd mind
Inebriate with dreams of rapture unconfin'd.

The two fountains temper the darts of love; the vases filled; visit to the couch of Psyche. In using the dart love also wounds himself. Sacrifice to Apollo for an explanation of her dream. The decree.

" On nuptial couch, in nuptial vest array'd,
" On a tall rock's high summit Psyche place;
" Let all depart, and leave the fated maid
" Who never must a mortal Hymen grace;
" A winged monster of no earthly race
" Thence soon shall bear his trembling bride away;
" His power extends o'er all the bounds of space,
" And Jove himself has own'd his dreaded sway, [obey."
" Whose flaming breath sheds fire, whom earth and heaven

The devoted heroine left on the rock, borne by zephyrs to the island of Pleasure; surprise at the enchanting scene; description of the beauty and treasures of the palace of Love. The banquet and marriage.

Once more she hears the hymeneal strain,
Far other voices now attune the lay,

The

The swelling sounds approach, awhile remain,
And then retiring faint dissolved away:
The expiring lamps emit a feebler ray,
And soon in fragrant death extinguished lie:
Then virgin terrors Psyche's soul dismay,
When through the obscuring gloom she nought can spy,
But softly rustling sounds declare some Being nigh.

Oh, you for whom I write! whose hearts can melt
At the soft thrilling voice whose power you prove,
You know what charm, unutterably felt,
Attends the unexpected voice of Love:
Above the lyre, the lute's soft notes above,
With sweet enchantment to the soul it steals
And bears it to Elysium's happy grove;
You best can tell the rapture Psyche feels
When Love's ambrosial lip the vows of Hymen seals.

Solitude of the heroine during the day; request to see her relations and reluctant consent of Love, conclude the first Canto. Opening stanzas, the visit to the paternal mansion and envy of the Sisters. Their speech to implant suspicion in her breast; its effect.

Oh! have you seen, when in the northern sky
The transient flame of lambent lightning plays,
In quick succession lucid streamers fly,
Now flashing roseate, and now milky rays,
While struck with awe, the astonished rustics gaze?
Thus o'er her cheek, the fleeting signals move,
Now pale with fear, now glowing with the blaze
Of much indignant, still confiding love,
Now horror's lurid hue, with shame's deep blushes strove.

Psyche returns, conceals the lamp until

Allowed to settle on celestial eyes
Soft sleep exulting now exerts his sway,
From Psyche's anxious pillow gladly flies,
To veil those orbs, whose pure and lambent ray
The powers of heaven submissively obey.
Trembling and breathless then she softly rose,
And seized the lamp, where it obscurely lay,
With hand too rashly daring to disclose
The sacred veil which hung mysterious o'er her woes.

Twice, as with agitated step she went,
The lamp expiring shone with doubtful gleam,
As though it warned her from her rash intent;
And twice she paused, and on its trembling beam

Gaz'd with suspended breath, while voices seem
With murmuring sound along the roof to sigh;
As one just waking from a troublous dream,
With palpitating heart and straining eye,
Still fixed with fear remains, still thinks the danger nigh.

Her imprudent curiosity is discovered, the god awakes, suddenly departs, and the palace vanishes, leaving the heroine deserted on a sandy wild. Her repentant invocation and prayer, the celestial answer with comfort and advice. Visit to the temple of Venus; hears the task to be performed; commences her journey, guided by Innocence as a Dove; and the Canto finishes by reverting to, and continuance of, the description of her wandering state from the commencement of the poem. The third Canto opens in praise of Love; an armed knight introduced, who attends the heroine as a champion, with his page Constance; assumes the command of passion, who appears as a Lion. They arrive at the bower of loose delight;

On a soft downy couch the guests are placed,
And close behind them stands their watchful page,
But much his strict attendance there disgraced,
And much was scorned his green and tender age,
His calm fixed eye, and steady aspect sage:
But him nor rude disclaim nor mockery,
Nor soothing blandishments could e'er engage
The wanton mazes of their sports to try,
Or from his lord to turn his firm adhering eye.

Psyche's escape from the alluring blandishments; conducted by Innocence to the vale of Retirement.

Oh! have you never known the silent charm
That undisturbed retirement yields the soul,
Where no intruder might your peace alarm,
And tenderness hath wept without control,
While melting fondness o'er the bosom stole?
Did fancy never, in some lonely grove,
Abridge the hours which must in absence roll?
Those pensive pleasures did you never prove?
Oh you have never loved! you know not what is love!

They do not love, who can to these prefer
The tumult of the gay, or folly's roar;
The Muse they know not; nor delight in her
Who can the troubled soul to rest restore,
Calm contemplation: yes, I must deplore
Their joyless state, even more than his who mourns
His love for ever lost; delight no more

Unto

Unto his widowed heart indeed returns,
Yet while he weeps, his soul their cold indifference spurns.

Psyche straying, while her knight sleeps, is met by Vanity and Flattery; betrayed by them into the power of Ambition; her danger, rescue by the Knight, and battle compared.

Beside the cold inhospitable lands
Where suns long absent dawn with lustre pale,
Thus on his bark the bold Biscayen stands,
And bids his javelin ronse the parent whale;
Fear, pain, and rage at once her breath assail,
The agitated ocean foams around,
Lashed by the sounding fury of her tail,
Or as she mounts the surge with frightful hound,
Wide echoing to her cries the bellowing shores resound.

Fierce was the contest, but at length subdued
The youth exulting sees his giant foe.
With wonder still the enormous limbs he viewed,
Which lifeless now the waves supporting show;
His starred helm, that now was first laid low,
He seized as trophy of the wonderous fight,
And bade the sparkling gem on Constance glow;
While Psyche's eyes, soft beaming with delight,
Through tears of grateful praise applaud her gallant knight.

The fourth Canto draws an interesting contrast between Sympathy and Suspicion; the journey continues, and the heroine benighted is met by Credulity, described from a picture by Apelles.

It was a helpless female who exclaimed,
Whose blind and aged form an ass sustained:
Misshaped and timorous, of light ashamed,
In darksome woods her hard-earned food she gained,
And her voracious appetite maintained,
Though all devouring yet unsatisfied;
Nor aught of hard digestion she disdained,
Whate'er was offered greedily she tried,
And meanly served, as slave, whoever food supplied.

Credulity seized upon by Slander, or the Blatant Beast; delivered by the Knight who is wounded in the contest. The heroine deluded by Credulity into the castle of Suspicion; her agony at concluding she is deserted; betrayed into the cave of Jealousy. Magick deception represents the knight in the bower of loose Delight, unarming; she descries Love.

While thus she gazed, her quivering lips turn pale,
Contending passions rage within her breast,

Nor ever had she known such bitter bale,
Or felt by such fierce agony opprest:
Oft had her gentle heart been sore distrest,
But meekness ever has a lenient power
From anguish half his keenish darts to wrest;
Meekness for her had softened sorrow's hour,
Those furious fiends subdued which boisterous souls devour.

For there are hearts that, like some sheltered lake,
Ne'er swell with rage, nor foam with violence;
Though its sweet placid calm the tempests shake,
Yet will it ne'er with furious impotence
Dash its rude waves against the rocky fence,
Which nature placed the limits of its reign:
Thrice blest! who feel the peace which flows from hence,
Whom meek-eyed gentleness can thus restrain,
Whate'er the storms of fate, with her let none complain!

The knight arrives and relieves Psyche; effect of lingering resentment and reconciliation. The opening of the fifth Canto cannot be omitted.

Delightful visions of my lonely hours!
Charm of my life, and solace of my care!
Oh! would the Muse but lend proportioned powers,
And give me language equal to declare
The wonders which she bids my fancy share,
When rapt in her to other worlds I fly,
See angel forms unutterably fair,
And hear the inexpressive harmony,
That seems to float on air, and warble through the sky.

Might I the swiftly glancing scenes recall!
Bright as the roseate clouds of summer's eve;
The dreams which hold my soul in willing thrall,
And half my visionary days deceive,
Communicable shape might then receive,
And other hearts be ravished with the strain;
But scarce I seek the airy threads to weave,
When quick confusion mocks the fruitless pain,
And all the fairy forms are vanished from my brain.

Fond dreamer! meditate thine idle song!
But let thine idle song remain unknown;
The verse which cheers thy solitude, prolong;
What, though it charm no moments but thine own,
Though thy loved Psyche smile for thee alone,
Still shall it yield thee pleasure, if not fame,
And when escaped from tumult thou hast flown

To

To thy dear silent hearth's enlivening flame,
There shall the tranquil muse her happy votary claim!

Psyche's arrival at the palace of Chastity; an impostor known as the "knight of the bleeding heart," prevents the entrance of her companion; her plea for his admission; gates unbarred by Hymen. Hymn celebrating the various triumphs of Chastity. Psyche becomes a supplicant to enter the service of Chastity; directed to continue the journey. Tempestuous voyage; the coast of Spleen; attack and shelter in the grotto of Patience. The sixth and last Canto commences with describing the power of Love to soften adversity, and effects of ill-temper. Voyage continued, Psyche becalmed; Island of Indifference rescued by her knight and voyage concluded. Psyche reunited to her Lover, who has attended as the armed knight, and invited by Venus to receive in heaven her apotheosis. The poem concludes,

Dreams of Delight farewell! your charms no more
Shall gild the hours of solitary gloom!
The page remains—but can the page restore
The vanished bowers which Fancy taught to bloom?
Ah no! her smiles no longer can illume
The path my Psyche treads no more for me;
Consigned to dark oblivion's silent tomb
The visionary scenes no more I see;
Fast from the fading lines the vivid colours flee!"

As a narrative poem this forms a pleasing and interesting performance. The legitimate stanza of Spenser is a difficult and hazardous attempt, and the slavish recurrence of the rhime too frequently baffles all the powers of genius. It may be objected that there are a few lines of this description, where the similarity of the conclusion scarce amounts to a rhime, and the abrupt opening of the first canto, picturing the distress of Psyche, with its continuation, at the end of the second canto, forms too long an interval. Such slight blemishes, as are immediately discoverable, will weigh little with the lover of the Muse, while enjoying the more general beauties, flowing from a brilliant imagination. Let it be hoped that this introduction to extended notice will assist in surmounting the causeless timidity of the writer, and that the fear of periodical critics will no longer keep from the public this pleasing production.

J. H.

ART. XIII. *A merie ieste, vttered by Hannibal, to kyng Antiochus.*

[From William Painter's Palace of Pleasure, 1567.]

"*The xxj Nouell.*

"Antiochus makyng greate preparacion & furniture, to inferre warre vpon the Romanes, decked his armie with siluer and golden ansignes and pendentes, wherein he had plentie of wagons, chariottes, and eliphantes with towers, his bande of horsemen glittered gloriouslie, with golden bridles, trappers, barbes, and suche like. The king beholdyng, in glorious and reioysyng wise, his gaie and beautifull armie, looked towardes Hannibal, and said.

How saiest thou Hannibal? "Thinkest thou that these thynges be not inough and sufficiente, to matche with the Romanes?" Hannibal mocking and deluding the cowardnesse and weakenesse of his souldiers, cladde in those precious and costlie furnitures, saied. "All these thynges be inough and inough againe for the Romanes, although thei were the moste couetous men of the worlde." The kyng vnderstoode Hannibal, that he had meant of the nomber of his souldiors, and of their brauerie. But he meant of the praie and spoile, whiche the Romanes should winne and gette."

"*Of the bookes of Sybilla.*

[From the same.]

"*The xxv Nouell.*

"In auncient chronicles these thinges appere in memorie, touchyng the bokes of Sybilla. A strange and vnknowen old woman, repaired to the Romane kyng Tarquinius Superbus, bearyng in her armes nine bookes, whiche she said were deuine oracles, and offred them to bee solde. Tarquinius demaunded the price. The woman asked a wonderfull some. The kyng makyng semblaunce, as though the olde woman doted, began to laughe. Then she got fire in a chafing dishe, and burned three bookes of the nine. She asked the kyng againe, if he would haue the sixe for that price, whereat the kyng laughed in more ample sort, saiyng, that the olde woman no doubt did dote indeede. By and by she burned other thre, humblie demaũdyng the kyng the like question, if he would buye the reste for that price. Wherevpõ the kyng more earnestlie gaue heede to her request, thinkyng the constant demaundes

maundes of the woman not to be in vaine, bought the three bookes that remained for no lesse price, then was required for the whole. Therewithall the woman departed from Tarquinius, and was neuer seen after. These bokes wer kept in the capitole at Rome, wherevnto the Romanes resorted, whē thei purposed to aske counsaile of the goddes. A good example for wise men to beware, how thei despise or neglecte auncient bokes and monumentes. Many the like in this realme haue been defaced, founde in religious houses, whiche no doubt would haue conduced greate vtilitie and profite bothe to the common wealth and countrie, if thei had been reserued and kepte, whiche bookes by the ignoraunte haue been torne and raised, to the greate grief of those that be learned, and of them that aspire to learnyng and vertue."

* *

ART. XIV. *Poems: VVritten by Wil. Shake-speare. Gent. Printed at London by Tho. Cotes, and are to be sold by Iohn Benson, dwelling in St. Dunstans Church-yard.* 1640.

There is a magic in Shakspeare's name, even to the "whistling," which renders it all-powerful. This volume, principally consisting of translations, which never proceeded from his pen, is considered valuable,; and a compleat copy being seldom met with, it has been suggested an account of the contents would be useful.

Prefixed is an engraved portrait by Marshall, which Horace Walpole described as "genuine." An address to the reader, with the initials of John Benson, inviting a perusal of the lines as "serene, clear, and elegantly plain, such gentle strains as shall recreate and not perplex your brain, no intricate or cloudy stuff to puzzle intellect, but perfect eloquence." Lines upon the author by "Leon. Digges,"* and by "Iohn Warren."† Prefixes with title four leaves, then a new title-page, an exact copy of the above, omitting the date. The poems extending to L folded in

* For him see Cens. Lit. vii. 318, 424.

† The lines by Warren do not appear to have been considered worth preserving with the other commendatory verses prefixed to Reed's edition.

eights.

eights.* With L 2, a head title of "an addition of some excellent poems, to those precedent of renowned Shakespare; by other Gentlemen;"† and which may be traced in the works of Jonson, Beaumont, Herrick, and Carew; at M 4, Finis.

J. H.

ART. XV. *A new Enterlude called Thersytes.*

¶ *Thys Enterlude folowynge, Dothe Declare howe that the greatest boesters are not the greatest doers.*

¶ *The names of the players.*

Thersites, a boster.
Mulciber, a smyth
Mater, a mother.
Miles, a knyght.
Telemachus, a childe.

This rare dramatic piece may be considered as hitherto unknown: it is mentioned by the industrious Langbain in the *Momus Triumphans*, 1688, and again in his *Account of the Dramatic Poets*, 1691, where he candidly adds "an Interlude which I never saw," p. 552. Phillips, Winstanley, and Mears, erroneously give it to Sir Aston Cokain; and Chetwood, who certainly never saw it, announces "Thersytes his humours and conceits, 1598," which addition Reed has noticed as "probably the offspring of this bookseller's fertile brain." *Biog. Dram.* V. II. p. 442.

The work commences, at the back of the title, with the entry of Thersites, bearing a club, who is just returned from the siege of Troy where he lost all his harness, and determines on applying to Mulciber to make him new. As a specimen of the author's attempt at

* Several copies contain only the second title-page to L i, which appear perfect from the word Finis being used. Query, if there was not a publication of the volume in that state, and for want of sale the portrait and other additions made in 1640?

† This addition entered at Stationer's Hall, by Benson, Nov. 4, 1639. Malone's Supplement, Vol. I. p. 709.

wit,

wit, which may rival the puns of modern comedy, the following dialogue is selected.

Thersites. " I say abyde good Muleiber, I pray ye make me a sallet.
Mulciber. Why Thersites hast thou anye wytte in thy head,
Woldest thou haue a sallet nowe all the herbes are dead?
Besyde that it is not mete for a smyth
To gether herbes, and sallettes to medle with.
Go, get the to my louer Venus,
She hath sallettes yoough for all vs:
I eate none suche sallettes, for now I waxe olde,
And for my stomacke they are verye coulde.
Thersites. Nowe I praye to Iupiter that thou dye a cuckolde;
I meane a sallet with whiche men do fyght:
Muleiber. It is a small tastinge of a mannes mighte,
That he shoulde, for any matter,
Fyght with a fewe herbes in a platter:
No greate laude shoulde folowe that victorye.
Thersites. Goddes passion, Mulciber, where is thy wit & memory?
I wolde haue a sallet made of stele.
Mulciber. Whye Syr, in youre stomacke longe you shall it fele,
For stele is harde for to digest.
Thersites. Mans bones and sydes, hee is worse then a beest!
I wolde haue a sallet to were on my hed,
Whiche vnder my chyn, wt. a thonge red,
Buckeled shall be:
Doest thou yet parceyue me.
Muleiber. Your mynde now I se." *.....

The smith, who " must haue a shop made in the place," according to the stage direction; proceeds to make a sallet, and, upon further request, an habergyn. The last he transfers in a speech announcing to Thersites, that

" Yf Maluerne hylles should on thy shoulders light,
They shall not hurte the, nor suppresse thy mighte:
Yf Beuis of Hampton, Colburne, and Guy,
Will the assaye, set not by them a flye:
To be briefe this harbergyn shall the saue
Bothe by lande and water, nowe playe the lustye knaue.
Then he goeth in to his shoppe againe.
Thersites. When I consider my shoulders that so brode be,
When the other partes of my bodye I do beholde;
I verely thynke that none in chrystente
With me to medele dare be so bolde:
Now haue at the lyons on eotsolde!
I wyll neyther spare for heate, nor for colde.
Where art thou King Arthur, & the knightes of the round table,
Come brynge forth your horses out of the stable?
Lo, with me to mete they be not able,
By the masse they had rather were a table.
Where arte thou Gawyn the curteise, and Cay the crabed?
Here be a couple of knightes, cowardishe and scabbed:

* Reed's Shak. Vol. XIII. p. 362.

Appere

Appere in thy likenesse syr Libeus disconius,
Yf thou wilt haue my clubbe lyghte on thy hedibus!
Lo, ye maye see he beareth not the face,
With me to trye a blowe in thys place:
Howe, syrray! approche syr Launcelot de lake:
What, renne ye awaie, and for feare quake?
Nowe he that did the a knight make,
Thought neuer that thou any battaile shouldest take,
Yf yu wilt not come thy self, some other of thy felowes send,
To battaile I proucke them, them selfe let them defende;
lo, for all the good that euer they se,
They wyll not ones set hande to fight with me!"

The boaster threatens to stalk through London streets, in spite of the proctor and his men; then, if he cannot find an antagonist, to visit the regions below and afterwards climb to heaven, to know why Peter the fisher keeps good fellows out. The smith next makes the briggen irons, and his employer promises to remember the kindness while stars shine, women love silk, beggars have lice, and cockneys are nice, &c. Mulciber's character finishes with producing a sword that will pare iron. A long dialogue between the mother and son ensues; the one soothing and praying peace, the other continuing the same rant of boasting.

" I wyll haue battayle in wayles, or in kente,
And some of the knaues I wyll all to rent:
Where is the valiaunt knighte syr Isenbrase,
Appere syr I praye you dare ye not shewe your face?
Where is Robin Iohn, and little hode?
Approche kyther quickely if ye thinke it good,
I wyll teache suche outlawes, wyth Chrystes curses,
How they take hereafter awaye abbotes purses."..... .

At length " a snaile muste appere vnto him, and hee must loke fearefully vppon the snaile." Being put in a sweat, with fear, he attacks it first with the club and then with the sword, saying,

" I wyll make the or I go, for to ducke,
And thou were as tale a man as frier tueke.".....

The snail having drawn in her horns, he resolves to seek more deeds of chivalry.* Miles, who describes himself, on entering, as " a pore souldiour come of late fro Calice;" and before joins in the scene, apparently by speaking aside, comes forward to offer battle, when Thersytes runs to his mother for shelter, as persecuted

* This incident is evidently borrowed from the *Kalendar of Shepardes*. See Cens. Lit. Vol. VIII. p. 31.

by

by a thousand horsemen. Upon this secretion Miles departs, and the boaster again advances alledging his antagonist had done wisely. Telemachus arrives with a letter from his father Ulisses to request Thersites to obtain a charm from his mother for the boy, as the worms do him harm, and invites him to his house, when they are to have "minstrelsy, that shall pype hankyn boby." As Ulisses was ever ready to mar Thersites, the mother refuses her assistance, an altercation of humour follows, and a curious charm is performed. It invokes

> "The cowherd of Comertowne, with his crooked spade,
> Cause frome the the wormes soone to vade:
> And iolye Jacke iumbler, that tuggleth with a horne,
> Graunte that thy wormes soon be all to torne.
> Good graundsyre Abraham godmother to Eue,
> Graunte that this wormes no longer this chylde greue.
> All the courte of conscience in cuckuldshyres,
> Tynckers, and tabberers, typlers, tauerners,
> Tytty yiles, fryfullers, turners and trumpers,
> Tempters, traytoures, turners and thumpers,
> Thryftlesse, theuyshe, thycke and thereto thynne,
> The maladye of this wormes cause for too blynne:
> The vertue of the tayle of Isaackes cow,
> That before Adam in paradyse dyd lowe," &c.....

At length Telemachus departs, and on the mother going out, there is a long speech of ribaldry, wishing her death, with an unfavourable and not very delicate description of her person and manners from Thersites. He concludes with threatening the knave he had seen before, when Miles re-enters, who makes a short speech "and then he must strike at hym, and Thersytes muste runne awaye and leave his clubbe & sworde behynde." Some lines from Miles end the performance.

The rarity of this piece has induced me to hastily form an article. It takes precedence, I believe, of the earliest specimen yet known of an interlude, unconnected with scriptural history, and will be found to give a new period to the appearance of that species of production on the English stage. The concluding lines affix a very extraordinary date for its being first acted or printed, viz. between the 12th and 14th of Oct. 1537. An invocation, at the end, prays favour for the King, Lady Jane, and the Prince, whose birth was on the 12th, and, according to Hume, from Strype, the mother died within two days after. These lines the hearer was to print in his heart, and they contain

contain the only serious allusion to the Deity in the whole piece. They conclude

" To youre rulers and parentes, be you obediente,
Neuer transgressinge their lawefull commaundemente.
Be ye merye and ioyfull at borde and at bedde:
Imagin no traitourye againste youre prince and heade. *
Loue God and feare him, and after him youre kinge,
Whiche is as victorious as anye is lyuinge:
Praye for his grace with hartes that dothe not fayne,
that longe he maye rule vs withoute grefe or paine:
beseche ye also that god maye saue his quene,
Louely Ladie Jane, & the prince that he hath send them betwen,
to augment their loy, and the comons felicitie:
Fare ye wel swete audience, god graunt you al prosperitie.
Amen.

¶ Imprinted at London, by Iohn Tysdale, † and are to be solde at hys shop in the vpper ende of Lombard stiete, in Alhallowes church yarde neare vntoo grace church." ‡

Sept. 25, 1809.

J. H.

ART. XVI. *A boke of very Godly Psalmes and prayers, dedicated to the Lady Letice, Vicountesse of Hereforde* [a Griffin passant with motto] " *Geve God the Glorye nowe and evermore.*" *Imprinted at London, in Fletestreate, at the signe of the faucon, by Wylliam Griffith.* 1570. 16mo. *pp.* 118.

Herbert's notice is from the Stationer's register. The epistle describes it compacted and devised as a recreation during " sickely solitarinesse," and is signed " Roger Edwardes." The psalms are in prose.

* *

* This seems to allude to the rebellion which had then recently made considerable head in the North.

† He printed 1550-63.

‡ It is in quarto, and contains seventeen leaves. I have this morning selected it from a list of an hundred plays, of which a catalogue for sale will be printed during the ensuing winter. Among them will be found the Enterlude of Jack Juggler; Gammer Gurton's Needle; Earl of Huntington, both parts; Pinner of Wakefield; others by Gascoigne, Shakspeare, Deckar, Chapman, &c.

To Correspondents.

The favours of the Rev. Mr. DIBDIN, and our friend at the Museum, are unavoidably postponed to the next Number.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

NICHOLAS LORD VAUX.

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British Bibliographer.

N° III.

Art. I. *Memoir of Lord Vaux.*

An account of Lord Vaux is given in the preface to the new edition of *The Paradise of Dainty Devises:* but as that will hereafter be separated from the *Bibliographer*, it is necessary to say a few words of him here, to accompany the engraved head which appeared in the last number.

It is now universally admitted, that Lord Vaux the poet was not *Nicholas*, the *first* Peer, who died in 1524; and it seems at length sufficiently ascertained, that the author who merits this denomination was, *Thomas* his son and heir, *second* Baron, who died about 1555, rather than the grandson, *William*, third Lord Vaux, of whose pretensions some doubt has been suggested; and who died in 1595. The mistake of the name of *Nicholas* is believed to have originated with Puttenham in his *Art of Poetry*.

Mr. Park * has observed, that it appears by a passage in the prose Prologue to Sackville's *Induction* in the *Mirror for Magistrates*, that Lord Vaux had undertaken to pen the history of King Edward's two sons, cruelly murdered in the Tower of London; but that it does not appear he ever executed his intention.

This poet is more distinguished by morality and sentiment, than by imagery. Yet, even in the latter, his two celebrated poems of *The Assault of Cupid*; and

* Royal and Noble Authors, I. 310.

The Aged Lovers renunciation of Love, so well known from having long since found a place in *Dr. Percy's Reliques*,* are far from deficient; and the sweet and touching simplicity of the ideas, and the airy ease of the language, entitle them to high commendation.

I have expressed in another place what seems to me to be the merit of those pieces by this noble author, which are printed in *The Paradise of Dainty Devises*. He who speculates on the productions of genius, may justly wonder that, of all men, they whose elevated situation enables them to appreciate the value of retirement, and whose refined leisure gives them the best opportunity of pursuing and fixing the passing phantoms of intellect, should have done so little in this way in the long lapse of ages. Yet how few have there been of high rank in this country, who have even attempted to produce fruit of this kind! And of those few, how very rarely have the attempts been successful!

It is a fair inference, that to write good poetry requires, in addition to native genius, some qualities to which a lofty station is unfavourable. Much artificial skill indeed, which can only be attained by much and continued labour, is necessary to enable the most fertile mind to communicate its wealth to others in the form of genuine poetical composition. There are many steps between thinking poetically, and writing poetically.

Lord Vaux could do both. With a sensibility that made him shrink from the follies, the vexatious ambition, the crimes and dangers of the active life into which his rank had thrown him, his mind overflowed with all those plaintive reflections on frail humanity, which soften the bosom, and he joined to these stores the command of those "strokes of art," by which he could convey to others, in the most pleasing manner, a transcript of the ideas with which he himself was impressed. In the *Aged Lover*, there are two or three stanzas most delicately turned, yet of exquisite simplicity.

That numbers of his own rank have lived as happily accomplished as he was, cannot reasonably be doubted.

* See Vols I. and II.

But

But as they have suffered the flame of the muse to expire selfishly within their own breasts, their memories are justly forgotten in the dust, while the soul of Lord Vaux still lives to delight and refine us, and to draw down flowers of new blossom on his grave.

Dec. 4, 1809.

ART. II. *Chronological List of the Works, in verse and prose, of George Wither.*

Having fallen in with a bevy of Wither's pieces at a book-shop, several years ago, which led me to purchase others, and to undertake the perusal of more, I have tried to form somewhat like a *Catalogue Orné* of this writer's voluminous productions; and trust it may be likely to find "fit audience though few" among the patrons of the BRITISH BIBLIOGRAPHER.*

The following list is gathered chiefly from Wither's own catalogue,† from Wood's Athenæ, from Dalrymple's Extracts,‡ from the collection of my friend Mr Hill, and from the King's pamphlets, &c. in the British Museum. T. P.

1. "*Iter Hibernicum:* or his Irish voyage." Verse.
2. "*Iter Boreale*, a northern journey." Ver.
3. "*Patrick's Purgatory.*" Ver.
4. "*Philarete's Complaint.*" Ver.

These four are mentioned by Wither as composed in his minority, and therefore may be called his *Juvenilia*, but were "lost in *manuscript.*" From the term JUVENILIA being applied afterwards to other pieces published by Wither in 1622 and 1633,§ Wood has erroneously

* An able and interesting Memoir of Wither has been given in N° I. of the present publication; to which this bibliographical essay is designed as supplemental, and may at least evince the persevering patience of its contributor.

† Printed at the end of "Fides Anglicanæ," 1660.

‡ Extracts from Juvenilia, or Poems, by George Wither. Printed at London, 1785: and presented to literary friends by the late Alex. Dalrymple, Esq.

§ Wither himself in 1633 described his printed works to consist of two vols.; the *first* containing his Juvenilia, and the *second*, his Britain's Remembrancer.

asserted that the above-named "were recovered and *printed* more than once."*

5. "*Abuses stript and whipt:* or Satyricall Essayes. Divided into two bookes." Ver. (1611,†) 1613, 2 edits. 1614, 1615, 1617, 1622, 1626, 1633, 8vo. and 12mo. A satire‡ is annexed called "The Scourge:" with "Certaine Epigrams," addressed to several persons who were presented with this publication.

Much of the writer's early history occurs in this work: and much of it is general satire. The leading heads of its contents may be seen in CENSURA LITERARIA, Vol. II. p. 294. The title might have been suggested by Marston,§ who says "I'le *strip* you nak't, and *whip* you with my rimes." Scourge of Villanie, 1598. Great variations are observable in different editions.

6. "*Prince Henrie's Obsequies*; or mournefull Elegies upon his Death. With a supposed Interlocution be-

* Athen. Oxon. II. 392. Wither numbers them among those MSS. which were lost when his house was plundered, or by other casualties: and offers the restorer of them such satisfaction as he shall reasonably demand.

† This date is given from Dalrymple, who said in 1785—"Mr. Herbert has a copy of 'Abuses stript and whipt,' wanting the title-page, with Wither's head, 1611 *ætat: suæ* 21+1581=1609; so that 1611 must refer to the publication, and not to Wither's age." This to some readers may appear doubtful; but it places the birth of Wither in 1590: and that *was* the year of his nativity. I am therefore inclined to believe, that his Satires were not printed till 1613, (the earliest known edition) though certainly written in 1611, as the following lines from a later production sufficiently attest and ascertain:

> "*In sixteen hundred ten and one*
> I notice took of publick crimes:
> With mine own faults I first begun,
> Observ'd the changes of the times;
> And what GOD had on me bestown,
> Employed for the common good,
> Therein I sought to find mine own,
> Which was so oft misunderstood,
> That I, for being so employ'd,
> Have been three times nigh quite destroy'd."
>
> Wither's Warning-piece to London, scr. 1662.

Taylor, in his Aqua Musæ, says that the lines under Wither's portrait were made by himself. Qu. who was Sir T. I. supposed to be? See the Plate to No. 1.

‡ This Satire will remind the poetic antiquary of Hall and Marston.

§ Or perhaps from a puritanical pamphlet printed in 1569, and entitled "the Children of the Chapel *stript and whipt*." See Warton's Hist. III. 288.

tweene

tweene the Ghost of Prince Henry and Great Britaine." Ver. 4to. 1612. 8vo. 1617, 1622, 1633.

This is inscribed to Robert Lord Sidney of Penshurst, in a metrical epistle dedicatory, wherein the writer declares that he "doth neither write for praise nor hope of gaine." A second dedication is addressed to the whole world in generall, and more particularly to the Isles of Great Britaine and Ireland, &c. The verses are, as the author terms them, elegiac-sonnets;* consisting of fourteen lines each, and extending to forty-five in number. A sonnet-epitaph precedes the "Interlocution," and a "Sonnet of Death" follows it, composed in Latin rhymes, and paraphrastically translated.

7. "*Epithalamia:* or nuptiall poemes upon the most blessed and happy marriage betweene the high and mighty prince Frederick the fifth, Count Palatine of the Rhine, &c. and the most vertuous, gracious and thrice excellent princesse Elizabeth, sole daughter to our dread Soveraigne James, King of Great Brittaine, &c. Celebrated at Whitehall the 14 Feb. 1612-3," Ver. 4to. 1613. 8vo. 1620, 1622, 1633.

* Mr. Dalrymple remarked that these were so different from the common style of court funeral elegies, that it would be unpardonable to consign them to that oblivion which such pieces generally deserve. Extr. p. 48. One of them is here presented as a specimen. It is addressed in a strain of dignified consolation to the poet's amiable patroness, Princess Elizabeth.

"ELEG. 14.

"Thy Brother's well: and would not change estates
With any prince that raigns beneath the skie;
No, not with all the world's great potentates:
His plumes have borne him to eternitie!
He raigns o'er Saturn now, that raign'd o'er him:
He fears no planet's dangerous aspect;
But doth above their constellations climb,
And earthly joys and sorrows both neglect.
We saw he had his Spring amongst us here;
He saw his Summer, but he skipt it over;
And Autumn now hath ta'en away our Deare:—
The reason's this, which we may plain discover,
He shall escape (for so Jehovah wills)
The stormy Winter of ensuing ills."

Mr. Polwhele, who probably never saw or heard of Wither's Epithalamia, has a beautiful sonnet on the loss of an infant daughter, much in unison with the close of this elegy.

In his book of Satyricall Essayes, having been deemed over cynical, Wither wrote this partly to shew that he was not wholly inclined to that vein, but more especially (as he professes) out of the love and duty which he owed to the personages celebrated :* and it was a tribute that the princess Elizabeth appears to have been nobly mindful of, when the author was under difficulties and distresses. At the end of the Epithalamia are "Certaine Epigrams concerning Marriage." These are seven in number.

8. "*A Satyre* written† to the King's most Excellent Majestie." Ver. 8vo. 1614, 1615, 2 edits. 1616, 1620, 1622, 1633.

The author addresses this to James I. and signs himself his Majesty's "most loyall subject, and yet prisoner in the Marshalsey." His imprisonment there seems to have been incurred by the freedom of his poetical reflections on some of the peers in "Abuses stript and whipt." Yet this could not have been his first offence, since he speaks of having been relieved from the effects of a former accusation, through the condescending interference of Princess Elizabeth. The present poem he terms an *Apology* for former errors, proceeding from the heat of youth: but part of it is a vindictive appeal to the King‡ from the restraint put upon his person, and part

* Yet Wither's love of admonishment prevailed over the blandishings of courtly congratulation, and hence he recommends the Princess to reflect amid the splendour of a court,

> "'Tis but a blast, or transitorie shade,
> Which in the turning of a hand may fade:
> Honours, which you yourselfe did never win,
> And might (had GOD so pleas'd) another's been.
> And think, if shadowes have such majestie,
> What are the glories of eternitie."

† In some copies this word *written* is altered to *dedicated*.

‡ The following lines may more than vie with Churchill in boldness and independency of spirit: for it should be recollected that Wither was at the time under confinement for the licentiousness of his pen.

> "Do not I know a great man's power and might,
> In spight of innocence, can smother right;
> Colour his villanies, to get esteem,
> And make the honest man the villain seem?—
> I know it, and the world doth know, 'tis true:
> Yet, I protest, if such a man I knew

That

part of it is a monologue conducted by the author between the impulses of supplication and disdain. Mr. Dalrymple affirms, this spirited defence had so good an effect as to get his release. Extr. p. 71. Before the poem are two introductory copies of verses "to the mere Courtiers," and to "the honest Courtiers:" both very caustic.

9. "*The Shepheard's Pipe.*"* Ver. 8vo. 1614, 1620, 1772.

In the last of these editions, this highly poetical production is assigned to Browne, the author of Britannia's Pastorals; but in the edition of 1620, it is given to Wither. This however would be of insufficient authority, as it is deemed a spurious impression of his works, did not Wither himself affirm, that the Shepherd's Pipe was "composed jointly by him and Mr. W. Brown."† The modern reprint was taken from Mr. Warton's copy, which then had the undurable character of being an *unique*. At the end are two complimentary Eclogues by Chr. Brooke and Jo. Davies, both addressed to Browne. The latter is much in the imitative taste of Spenser's rustic pastorals, and little if at all inferior.

In the reprint of 1772, a third is added from Wither's Shepheards Hunting.

10. "*The Shepheards Hunting:* Being certaine Eglogues, written during the time of the Author's imprisonment in the Marshalsey." Ver. 8vo. 1615, 2 edits. 1620. 1622. 1633.

These eclogues form a continuance or *second part* to those in the Shepherd's Pipe. They were composed as a recreation during the purgatory of imprisonment, and were published after the poet was set at liberty, by

> That might my *country* prejudice, or *Thee*;
> Were he the greatest or the proudest He
> That breathes this day: if so it might be found,
> That any good to *either* might redound;
> I unappalled dare, in such a case,
> Rip up his foulest crimes before his face,
> Though for my labour, I were sure to drop
> Into the mouth of ruin, without hope."

* This consists of seven eclogues and pastorals, the first of which includes the metrical tale of Jonathan, by Tho. Occleve. See Warton's Hist. vol. iii.

† Fides Anglicana, p. 91.

the persuasion of his friends: though for such reluctant compliance, he supposes he should be considered as one of those "who out of an arrogant desire of a little preposterous fame, thrust into the world every unseasoned trifle that drops out of their unsettled brains." "Yet," (he adds) "those that know me can witness, if I were so affected, I might perhaps present the world with as many several poems as I have seen years; and justly make myself appear to be the author of some things that others have shamefully usurped, and made use of as their own." These passages are taken from a postscript to the reader: the work is inscribed "to those honoured, noble, and right virtuous friends, my visitants in the marshalsey, &c." and has been favourably exhibited in truly poetic extracts by Mr. Dalrymple, Mr. Gilchrist,* and in Cens. Lit. i. 43. The names of the colloquists in edits. 1615 and 1620, were Roget and Willie. Roget was afterwards altered to Philarete, and seems to have been intended for Wither, as Willy was for Browne. The title of the book, he says, was *imposed* by his stationer.

11. "*Fidelia*. Newly corrected and augmented." Ver. 8vo. 1619, 1620, 1622, 1633.†

This piece has a prefix from "the stationer [Geo. Norton]‡ to the reader," in which he represents, that it was "long since imprinted for the use of the author, to bestow on such as had voluntarily requested it in way of adventure:" it would seem, for circulation among their acquaintance, in the prospect of some pecuniary return; and perhaps to enable the versatile writer to support himself with more credit or comfort during his confinement in the Marshalsea. Norton proceeds to say, that it had pleased Wither now to allow him to print and publish it for his own benefit, so long as he should, in printing of it, carefully respect his credit: and he expresses a wish that he could as well present the reader with *all* the rest he had been author of. This

* In Gent. Mag. lxx. 1149.

† In this edition a press error dates the title 1632.

‡ Some of Wither's pieces in 1615, were printed by W. White and by T. Snodham for Geo. Norton, who kept a shop at the signe of the Red Bull near Temple Bar.

was

was in 1619, which is the earliest date of any copy now known to be extant: yet even then it was printed by E. G. for Tho. Walkley, and in 1620, it was reprinted by John Beale for Walkley, with what he entitled, "The Workes of Master George Wither of Lincolns-inne, gent."* A prose argument precedes this poem, which is denominated "An Elegiacal Epistle of Fidelia to her unconstant Friend." Mr. Dalrymple terms it "most passionate and elegant:" it combines indeed, in many passages. the amatory elegancies of Ovid, with the genuine pathos of Pope, and far transcends any of those heroical epistles produced by Drayton, which professor Hurdis thought well enough of to republish; but its effect, as in many of Wither's pieces, is weakened by dilatation. Mr. D. has reprinted from it numerous short selections; but the whole should be perused, to have its merits felt. Subjoined to Fidelia, edit. 1619, are *Inter Equitand. Palinod:*† and two sonnets, or rather songs,‡ which for their standard excellence have been reprinted by Dr. Percy in his Reliques. All these pieces were afterwards incorporated

* These works comprise his Satyre to the King, Epithalamia, Shepherd's Pipe, Shepherd's Hunting, Fidelia, and the Christian's Armour, or Faith and prayer; being a metrical paraphrase upon the Creed and Lord's Prayer. In a stationer's postscript to Wither's Juvenilia, 1633, signed J. M. this edition is slurred as an "imperfect and erroneous copie, foolishly entitled his *Works*." The Juvenilia contained in addition to the above, Wither's Motto, Faire Vertue, and Epigrams, Sonnets and Epitaphs.

† This short poem may possibly be adverted to, in his first Satire against Love.

"——— how comes it now
You carp at Love thus in a Satyr's vein?
Take heed you fall not in her hands again.
Sure if you do, you shall in open court
Be forc'd to sing a *palinodia* for 't."

‡ The second of these "Shall I wasting in despair," which has been set to modern music, seems to have had its prototype in Browne's Britannia's Pastorals, 1616, Book ii. A close resemblance to this has been ascribed to Sir W. Raleigh. Other parodies may be found in Heywood's History of Women, 1624; in Beedome's poems, 1641, reprinted in Wit a sporting, 1657: with a professed Answer by Ben Jonson, at the end of Certaine Epigrams, &c. which follow a Description of Love, printed in 1620, and several times afterward. This little volume contains a love-sonnet, quoted by Hearne in his notes on William of Newborough, and attributed to Wither. Ritson has reprinted it in his Ancient Songs, p. 207. By Warton it was misconceived to be a parody on a song of Taylor the water-poet. See his Companion to the Oxford Guide.

into

into Wither's "Faire Vertue;" but with alterations, not always for the better.

12. "*A Preparation to the Psalter:* by Geo. Wyther," in pr. 1619, folio, on a neatly engraved title plate, by Delaram.

This volume is inscribed to Charles Prince of Wales, as the frontispiece to a greater building, which does not seem to have been completed. His plan was to divide his proposed Treatise on the Psalms of David into fifteen decades, each of which was to be "every whit as large as this Preparation," which extends to 148 folio pages. Yet such was his thirst after satire, that he tells the reader, "if it be any pleasure to see *abuses whipt* againe, many of the Psalms will give so just occasion, that he believes his meditations on them in verse, will answer part of his desires." The present work is extended to 14 chapters of learned comment and critical dissertation on the author, names, order, titles, poesy, music, rhetoric, excellency, matter, form, and end of the Psalms. To which is added, "A Metrical Soliloquy; or, The Author's Preparation of himself unto the Study and Use of the Psalter:" with a hymne of thanksgiving after sickness. Prefixed to the volume is what he terms "a sonnet," wherein all creatures are excited to join together in praise of their almighty Creator. This I willingly transcribe: for though little more than a lyric paraphrase of the 148th Psalm, it may compare with the modern version of Merrick, and gain much praise from the comparison.

"Come, O come, with sacred lays
Let us sound th' Almighty's praise.
Hither bring, in true concent,
Heart, and voice, and instrument.
Let the orpharion sweet
With the harp and viol meet:
To your voices tune the lute,
Let not tongue nor string be mute;
Nor a creature dumb be found,
That hath either voice or sound.

Let such things as do not live,
In still musick praises give:
Lowly pipe, ye worms that creep
On the earth or in the deep,

Loud

Loud aloft your voices strain,
Beasts and monsters of the main.
Birds, your warbling treble sing;
Clouds, your peals of thunder ring;
Sun and moon, exalted higher,
And you, stars, augment the quire.

Come, ye sons of human race,
In this chorus take your place:
And, amid the mortal throng,
Be you masters of the song.
Angels and celestial powers,
Be the noblest tenor yours.
Let in praise of God, the sound
Run a never ending round:
That our holy hymn may be
Everlasting, as is He.

From the earth's vast hollow womb,
Music's deepest base shall come.
Seas and floods, from shore to shore,
Shall the counter-tenor roar.
To this concert, when we sing,
Whistling winds, your descant bring:
Which may bear the sound above,
Where the orb of fire doth move;
And so climb, from sphere to sphere,
Till our song th' Almighty hear.

So shall he from Heaven's high tow'r,
On the earth his blessings show'r:
All this huge wide orb we see
Shall one quire, one temple be.
There our voices we will rear,
Till we fill it every where:
And enforce the fiends that dwell
In the air, to sink to hell.
Then, O come: with sacred lays
Let us sound th' Almighty's praise."

13. "*Exercises upon the first Psalme*, both in prose and verse." 1620, 8vo.

Wither, in the title page to this book, designates himself "of the societie of Lincolnes Inne;" and inscribes his work to Sir John Smith, Knt. only son to Sir Thomas S. Governor of the East India Company, &c. from whom he had received much respect and many courtesies. In requital for which, and as a pledge of honest affection.

affection, he consecrates these exercises to the service of the son: intending thus to publish the rest of the Psalms, by one or two together, until a whole decade be imprinted This specimen consists of a preamble, wherein the author, person, matter, method, occasion, and use of this Psalm are pointed out: then succeed a metrical translation of the same, the several readings of ancient and modern interpreters, a copious exposition, meditations in verse upon the same psalm, a paraphrase upon it in prose, a prayer taken from it, and (to fill up five vacant pages of the last sheet) a metrical paraphrase upon the first eight verses of the 12th chapter of Ecclesiastes. The sublime beauty of our bible translation is not, and perhaps cannot be, heightened by verse.

Oh, do not thou the [evil] time prolong!
But mind him, whilst the silver cord is strong.
Now, whilst the golden ewer uncras'd is found,
And at the fountain-head the pitcher sound:
Before the wheel be at the cistern tore,
Or dust grow earth as earth it was before;
And, from the body's quite dissolved frame,
The soul returns to God, from whence it came.

14. "*Exercises on the nine Psalms*, next following: in prose and verse." These Wither tells us, were all lost.*

They are spoken of in a prefix to the preceding publication, as then having wanted much of being finished. These nine with those on the first psalm, were probably designed to form the first decade of psalmodic exercises, announced in "A Preparation to the Psalter"

15. "*Wither's Motto.*† *Nec habeo, nec careo, nec curo.*

* In his Fides Anglicana, p. 91.

† Taylor, the water-poet, in contrast to this, came out with *his* motto—"*Et habeo, et careo, et curo*; *I have, I want, I care*," in 1621.

"This *Motto* in my head at first I took,
In imitation of a better book:
And to good minds I no offence can give
To follow good examples whilst I live."

This is complimentary to his opponent, and so are other passages: nor does much personality appear in the production. Wood therefore had no strong authority for pitting them, as he did, against each other. In 1625 was printed at Oxford An "Answer to Wither's Motto, without a frontispiece: wherein *Nec habeo nec careo, nec curo*, are neither approved nor confuted, but modestly controuled

curo."† (nor have I, nor want I, nor care I.) Ver. 8vo. (1618), 1621, 4 edit. 1633, 1641.

This is placed first on the list of books which Wither informs us "were composed when he was of riper years:" yet his "Satire to the King," had an earlier date of publication, and is included in the same list. He records its appearance in 1618, but I have seen no printed copy before 1621 ‡ Mr. Dalrymple justly terms it "a spirited poem which shews great independence of mind, and has many poetical beauties." His own appreciation is this: "the said *motto*, and the *descant* thereupon, may perhaps appear to some readers, a careless, rather than a serious composure, because expressed in an unusual and extravagant strain: nevertheless, it hints many good principles, which the author thought would be best insinuated in that mode: and he was not therein deceived. For, it then so well pleased, that about thirty thousand copies thereof were imprinted and published

trouled or qualified." T. G. Esq. the author, addresses himself to Wither, and says—"If the worst come, we shall do no worse than lawyers, who fall out with one another at the Bar, and are friends when they meet at the Temple-hall at dinner." The purport of this tract is to point out some contradictory passages in Wither's Motto: but the writer seems afraid of his antagonist, and his performance is the product of insipidity. Shipman in his Carolina, 168 , reviled Wither as a rhyming presbyterian, and trumpeter to rebellion, in his *Nec habeo, nec careo, nec curo.*

† An engraved frontispiece, full of emblems, contains this Motto, and a whole-length of the Author, looking toward heaven, and pointing to the earth, with his back supported by a pillar and his foot spurning a sphere. The adumbration of his *Motto* is thus unveiled:

"The words *Nec habeo*, he doth there bestow,
And what he means doth with his finger show.
Above him hover angels, and his eye
He fixing, on the glorious heavens on high,
(From whence a ray into his breast descends)
His other word *Nec careo*, thither sends;
To intimate that he can nothing need
Whom angels guard, and God himself doth feed.
By force, or sly temptations, to prevaile,
Both temporal and ghostly foes assaile
His naked person: but, without a wound,
Their darts are broke, or back on them rebound.
So with *Nec curo* those he entertains:
And to expresse how highly he disdains
The best contents the world afford him may,
A globe terrestriall he doth spurne away."

‡ This date the engraved title bears: but Mr. Dalrymple infers that there must have been an earlier edition as the plate is so much worn. Wither's own report of the number taken off, may account for the effect observed by Mr. D.

within

within a few months."* The *descant* here spoken of, forms a triple play and disquisition upon the tripartite motto in his title-page. He inscribes his work "To any body," and talks with his customary indifference as to its reception with the world. Long as the poem is, he professes to have undertaken it as a recreation after more serious studies, and the carelessness expressed in his motto, proceeded, he says, from an undistempered *care* to make all his actions, as near as he could, such as might be decent, warrantable, and becoming an honest man.† He therefore deprecates the idea, that any part of his production should be personally applied to any but himself. "My intent (he avers) was to draw the true picture of mine own heart, that my friends who knew me outwardly,‡ might have some representation of my inside also: and that, if they liked the form of it, they might fashion their own minds thereunto. But my principal intention was, by recording those thoughts, to confirm mine own resolution; and to prevent such alterations, as time and infirmities may work upon me."

* Fragm. Prophetica, p. 47.

† The following declaration of his integrity, as a poet, is not less honourable to himself than spiritedly sarcastic on many hireling rhymers.

"I have no Muses, that will serve the turne
At every triumph, and rejoice or mourne
Upon a minute's warning, for their hire;
If with old sherry they themselves inspire.—
I cannot at the claret sit and laugh,
And then, half tipsie, write an Epitaph:—
Nor, like the poetasters of the time,
Go howl a dolefull Elegie in tyme,
For every lord or lady-ship that dies;
And then perplex their heirs, to patronize
That muddy poesie. Oh! how I scorn
Those raptures, which are free and nobly born,
Should, fiddler-like, for entertainment scrape
At strangers' windows, and go play the ape
In counterfeiting passion, when there's none, &c.
I cannot, for my life, my pen compel
Upon the praise of any man to dwell,
Unless I know, or think at least, his worth
To be the same which I have blazed forth."

‡ Of his person he says:

"I have not so much beauty to attract
The eyes of ladies: neither have I lackt
Of that proportion which doth well suffice
To make me gracious in good people's eyes."

This would seem to be true from his portraitures by Hole and Payne.

This

This was the highly laudable design of Steele in publishing his Christian Hero: but alas! he failed to fulfil it. Wither, in his own estimation, did not appear to fail.

16. "*The Songs of the Old Testament*, translated into English measures: preserving the naturall phrase and genuine sense of the holy text: and with as little circumlocution as in most prose Translations. To every song is added a new and easie Tune, and a short prologue also; delivering the effect and use thereof, for the profit of the unlearned Reader." Pr. & ver. 8vo. 12mo. 1621. Cum privilegio et permissu superiorum.

This contains fourteen of those versions of scripture afterwards entitled "Songs of the Church." It is inscribed to the Archbishop of Canterbury (Dr. Abbot), and all the clergy. Wither tells us in it, that he had not leapt on a sudden into this employment, but in studies of a similar nature had consumed almost the years of an apprenticeship.

17. "*Faire Virtue*: the Mistresse of Phil'arete. Written by Him-selfe." Ver. 8vo. 1622. 12°. 1633.

Mr. Dalrymple entertained a doubt whether "Philarete's Complaint," called in the early editions of Abuses stript and whipt, "Aretophil's Complaint," be the same as this poem under different names. Wither has solved this doubt, in his "Fides Anglicana," by recording them as distinct poems. Mr. D. with less hesitation asserted, that Wood was demonstrably wrong, in his Athenæ, concerning the contents of the Juvenilia: but Mr. D. himself was not right in this assertion. Wood had the authority of Wither for classing what he did, under the term *Juvenilia*, and he was only wrong in limiting it to four productions lost in MS.* which he supposed (with Mr. D.) were recovered afterwards and printed. Philarete's Complaint is more likely to have resembled the epistle of Fidelia. "Faire Virtue" was undoubtedly one of Wither's early performances, as it is thus obliquely noticed in his "Satire to the King:"

> "I would not (could I help it) be a scorn,
> But (if I might) live free as I was born,

* See p. 179, and Athen. Oxon. ii. 392. Wither extended the enumeration of his Juvenilia to thirteen pieces.

Or

Or rather, for my mistress Vertue's sake,
Faire-Vertue: of whom most account I make."*

It has all the youthful g'ow of a rich poetic mind,† exalted by an early admiration of female excellence; and was thought by Mr. Dalrymple to contain a more perfect system of female tuition than is any where else to be found. By Mr. D. therefore it was largely extracted from. A prefatory epistle from the stationer (John Marriot) to the reader, written, as we are informed, by Wither himself, tells us the poem was composed many years agone, and, unknown to the author, got out of his custody by an acquaintance. To prevent "imperfecter coppies" therefore, from being scattered abroad, he condescended that it might be published (by Marriot‡) *without his name*; and his assent was conveyed in these very characteristic terms. "When (said he) I first composed it, I well liked thereof, and it well enough became my yeares; but now, I neither like nor dislike it. That, therefore, it should be divulged, I desire not; and whether it be, or whether (if it happen so) it be approved or no, I care not. For this I am sure of; howsoever it be valued, it is worth as much as I prize it at. Likely it is also, to be as beneficial to the world as the world hath been to me; and will be more than those who like it not, ever deserved at my hands." The moral object of the poem is thus forcibly described: "Here you shall find, familiarly expressed, both such Beauties as young men are most intangled withall, and the excellency also of such as are most worthy their affection: that, seeing

* Again, in his "Motto." 1621

"*Faire Virtue* is the lovely nymph I serve,
Her will I follow, her commands observe."

† In the midst of his poem he pays a pleasing complimentary tribute

"To that art sweet *Drayton* had;
And the happy swain that shall
Sing *Britanna's Pastorall:*
And to their's whose verse set forth
Rosalind and *Stella's* worth."

These were Browne, Lodge, and Sidney.

‡ Yet Marriot's edition, if he published one, has not been seen. Those of 1622 and 1633 were printed for John Grismand.

In Harwood's poems, 1793, is a copy of verses in praise of Wither, after having perused his Philarete, and returned it to the owner, Mis S—y.

both

both impartially set forth by him that was capable of both, they might the better settle their love on the best." In the reprint of Wither, preparing at Bristol, doubtless the whole will appear; and may serve to verify the poet's own prediction of his posthumous celebrity:

> " Future times shall happy call thee,
> Though thou lie neglected now:
> Virtue's lovers shall commend thee,
> And perpetual fame attend thee!"

18. " *A Miscellany* of Epigrams, Sonnets,* Epitaphs, and such other Verses as were found written with the Poeme foregoing." Printed at the end of his Faire Virtue, in the two editions of Juvenilia.

19. " *The Hymnes and Songs of the Church:* Divided into two parts. The first part comprehends the canonicall hymnes, and such parcels of holy Scripture, as may properly be sung with some other ancient Songs and Creeds. The second part consists of spiritual songs, appropriated to the severall tunes and occasions observable in the Church of England. Translated and composed by G. W. and printed at London by the Assignes of George Wither, cum privilegio regis regali." pr. & ver. 8vo. 4to. & 12mo. 1623. also 8vo. without date.

One of these editions has an epistle dedicatory to James I. which declares that the Hymnes, &c. were imprinted under his gracious protection, and according to his royal privilege.† Nay, he was also pleased to grant and command, that they " should be annexed to all psalm-books in English metre." Considering that James, himself, had constructed a rival version, this would seem to have been a very liberal licence. We further learn, that the celebrated Orlando Gibbons had fitted tunes to this new psalmody, and (according to Wither's report) chose to make his music agreeable to

* One of these, at its opening, may remind the reader of Milton's Comus.

> " When bright Phœbus, at his rest,
> Was reposed in the west,
> And the cheerfull day light gone,
> Drew unwelcome darkness on," &c.

† See this Privilege reprinted from Rymer, in CENSURA LITERARIA, Vol. iii. p. 218.

the matter, and what the common apprehension can best admit, rather than to the curious fancies of the time. Two of the editions close with "a song for the King's day," i. e. in celebration of his accession.

20. "*The Schollers Purgatory*, discovered in the stationers' Commonwealth, and discribed in a Discourse Apologeticall; as well for the publike advantage of the Church, the State, and the whole Commonwealth of England, as for the remedy of private injuryes. Imprinted for the honest stationers." It would seem at a foreign press. Pr. 8vo.

This has no date, but, from internal notices, must have appeared in 1625 or 6. It is addressed, in the way of argumentative petition, to the Archbishop of Canterbury [Abbot] and to the Bishops and others, in the convocation-house assembled. At the opening of the address, the author speaks of having composed a little poem (doubtless his "Abuses Stript,") well known throughout this kingdom, wherein having glanced at some particulars, not then in season to be meddled withal, he unhappily fell into the displeasure of the state; and was shut up from the society of mankind, denied access to the sight of his acquaintance, and (what must have been the severest of hardships to Wither) refused the use of his pen! "But of these usages (says the sturdy satirist) I complaine not; for they are past: and He that made me, made me strong enough to despise them." Opportunity having been afforded to justify his honest intentions, and to give his reasons for questionable expressions, "I was restored (he says) to the common liberty; as I persuade myself, with the good favour of the king, and of all those that restrayned me." Such favour was presumable at least, since the royal privilege and grant was given to Wither, for printing his "Hymnes and Songs of the Church." This grant, he further says, "passed his majesty's hand, and office after, with so much unusual favour, and such good wishes, besides expedition, that I was greatly encouraged to ingage my credit almost 300l. further thereupon, to imprint and divulge my booke, according

according to his majesty's letters patents." But the booksellers, it seems, "those cruel bee-masters, who burne the poor Athenian bees for their honey," endeavoured not only to overthrow his grant, because he would not let them have the benefit thereof, at their own rates, but became so malapert and arrogant, as to traduce and vilify the author's licensed labours; though being themselves only "the pedlars of books, and for the most part ignorant fellows, acquainted with nothing concerning them, but their names and prices." From this selfish slander of the bibliopoles, who termed these hymnes of the church, "needless songs, popish rymes, and Wither's sonnets," the present strong and sarcastic appeal is made to the hierarchy. His adversaries, the book-pedlars, and many zealous ministers, alledged that he had "undecently intruded upon the divine calling" of metrifying the psalter: and he, therefore, tauntingly exclaims; "I wonder what 'divine calling' Hopkins and Sternhold had more than I have, that their metrical psalmes may be allowed of, rather than my hymnes! Surely, if to have been 'groomes of the privie Chamber,' were sufficient to quality them; that profession [the law] which I am of, may as well fit me for what I have undertaken; who having first layd the foundation of my studies in one of our famous universityes [Oxford] have ever since builded thereon, towards the erection of of such fabricks as I have nowe in hand." Wither had spent about three years in preparing himself for this task, had been invited by some of the clergy to pursue it, and on its completion, had received the sanction of his Grace of Canterbury, (who gave order to alter one word only) and the approbation of the royal judgment in its favour. It cannot therefore excite surprise that he was severely outraged, by having his version of the Canticles stigmatised as obscene, and his hymn for St. George's day slurred as popish and superstitious. Of both he enters into a copious and lawyer-like defence, nor does he spare the brotherhood of stationers, either in their corporate or individual capacity. The following declaration of his own principles as a writer, will be likely to gain assent from those who have perused his early works, devoid of vulgar prejudice or popular prepossession.

"Let all my writings, privatly or publikly dispersed, be examined; from the first Epygram that ever I composed untyll the publishing of these Hymnes, now traduced by my adversaries: and if there can be found out one lyne savouring of such a mynde as may give cause to suspect I undertook that taske without that true Christian ayme which I ought to have had; or if you can have any probable testimony that throughout the course of my lyfe, or by any one scandalous act, I have given that cause of offence as may disparage my studies, or trouble their devotions to whose use my Hymnes are tendered: let those thinges be layde to my charge, untyll I find meanes to disproove or wash away such imputations."

21. "*Britains Remembrancer*: Containing a Narration of the Plague lately past; a Declaration of the Mischiefs present; and a Prediction of Judgments to come: if repentance prevent not. It is dedicated (for the glory of God) to posteritie; and to these times (if they please)." Ver. 12mo. 1628. Engraved frontisp. Imprinted for Great Britaine. By the hand of Wither himself: as a prefatory introduction states.

This, though it only passed through one edition, is a book more easily to be procured than almost any coeval publication.* The impression of it was very extraordinarily large; and it must have been freely purchased, or it could not now be so generally diffused. Wither's enthusiastic hardihood, as a vaticinal poet, is shown in his Dedication to the King, in his prose premonition, and poetical conclusion.† The volume was written

* It seems unaccountable therefore that Wither, in his Fragmenta Prophetica, 1669, should speak of it as "not easie to be gotten;" and yet inform us that the impression consisted of 4000 copies. See his Mem. to London, 1665.

† In this he tells his readers

——————"I have thrice
Imprisonment endur'd; close prison twice:—
And, being guarded by God's providence,
I lately walked through the pestilence,
And saw, and felt, what Nature doth abhor,
To harden me, and to prepare me for
This worke—and therefore neither all the graces
Of kings; nor gifts, nor honourable places;

Should

written in 1625: and is referred to in his Furor Poeticus 1660, as produced, though heeded not, "nigh forty years ago," p. 89. For the assumption of the prophetic and censorial character which the poet here takes up, he certainly believed himself to have been religiously waranted; and hence decrees perennial existence to his warning song.

"What I have done is done: and I am eas'd
And glad, how ever others will be pleas'd.—
And this I know,—that nor the brutish rages
Of this now present, or succeeding ages,
Shall root this Poem out: but that to all
Ensuing times, the same continue shall
To be perused in this land, as long
As here they shall retain the English tongue!"

This is uttered with the self-complacency of Horace, but from very different views. The poem has been ably appreciated, and a solution of its more poetic cantos judiciously displayed by Mr. Spurdens, in CENSURA LITERARIA, V. 17. et seq. Much of it might be profitably perused by the reflecting, at this eventful crisis.

22. "*A Prophesie* of our present calamity, and (except we repent) future misery." fol. 1628.

This is mentioned by Wood as printed on a single sheet in folio: and written in 1628. Qu. if not an abstract from Britain's Remembrancer?

23. "*The Psalmes of David* translated into lyrick-verse, according to the scope of the original. And illustrated with a short argument and a briefe prayer, or meditation, before and after every psalme, by Geo. Wither." 1632. 12mo.

This very neat little volume bespeaks itself to have been printed "in the Neatherlands," and exhibits a more elegant specimen of typography than any of

Should stop my mouth: nor would I smother this,
Though twenty kings had sworne that I should kiss
The gallows for it; lest my conscience should
Torment me more, than all men living could.—
For I had rather in a dungeon dwell
Five years, than in my soul to feel a hell
Five minutes: and so God will be my friend,
I shall not care how many I offend."

Wither's pieces which proceeded from a London press. It is inscribed "to the Majestie of the most virtuous and high-borne princesse Elizabeth, queen of Bohemia, and countesse of the palatinate of the Rhyne," whose gracious favour he here thankfully acknowledges, that when his own forward Muse flutter'd out of her nest, the princess obtained the preservation of his endangered liberty, whereby he escaped that pinioning which would have marred his flying forth for ever after. See No. 7 and 8 of the present list, in farther explanation of this acknowledgment. It appears from his Scholler's Purgatory (1625) that he was then preparing a version of David's Psalms for the English lyre; "and if our metrical translation (he says) were rectified and purged from those imperfections and escapes which the first translators unwillingly committed in the infancy of reformation, then the singing of psalms would be more helpful to devotion, in such manner as the reformed churches now use it." According to his present dedication, Wither was honoured with the gracious respect of James the First, and encouraged to finish this Translation of the Psalms "about the time of his translation to a better kingdom." This was in 1625. Sometime after the decease of James, on remembering that he had long since vowed a pilgrimage to the Queen of Bohemia, he seems to have travelled to her court to accomplish his vow, and to present her Highness with the first jewel he had, "which, if it were answerable to his humble affections, would be the richest ever presented to a princess." Some of the Psalms have a twofold version, for the purpose of being sung to different tunes, and at the end is "a concluding hymne" by Wither, on four pages.*

24

* One specimen perhaps may be endured, as the collection is not common.

"PSA. 137.

"As nigh Babel's streams we sate,
Full of griefs and unbefriended,
Minding Sion's poor estate,
From our eyes the tears descended;
And our harps we hanged high
On the willows growing nigh.

For (insulting on our woe)
They that had us there enthralled,
Their imperious pow'r to show,
For a song of Sion called:

'Come

24. "*Emblems illustrated*, by Geo. Wither." (on an allegorical frontispiece.) A second title runs thus: "A Collection of Emblems, ancient and modern. Quickened with metricall Illustrations, both morall and divine; and disposed into Lotteries: that instruction and good counsell may bee furthered by an honest and pleasant recreation." Ver. folio, 1634-5.

These Emblems engraved on copper by Crispin Pass, with a Motto in Greek, Latin, or Italian, round every plate, came into the hands of Wither, it seems, about 20 years before the date of this publication: but the verses upon them were thought so meanly of, as to occasion removal from the plates. Yet the workmanship of Pass having received just commendation, and a few illustrations by Wither, having delighted his friends, they requested him to moralise the rest; and to this, he says, he condescended. But without seeking out the original meaning of each Emblem, he contented himself with giving such explanation as occurred at first sight, so it should serve to remind the reader of some duty which he might else forget, or lead him to beware of some danger, which he might be unheedful to prevent. This plan he very creditably executed. The four divisions of the book are inscribed to four great personages, and at the end is a device for casting lots amid the Emblems.*

25.

'Come ye captives, come, said they,
Sing us now an Hebrew lay.'

But, oh Lord, what heart had we,
In a foreign habitation,
To repeat our songs of Thee,
For our spoiler's recreation?
Ah, alas! we cannot yet
Thee, Jerusalem, forget.

Oh, Jerusalem! if I
Do not mourn (all pleasure shunning)
Whilst thy walls defaced lie:
Let my right hand lose his cunning;
And for ever let my tongue
To my palate fast be clung." &c.

This is closely versified in harmonious metre, of which Wither has displayed considerable variety in his valuable little performance.

† This *lottery* Mr. Dalrymple seems to have entered as a distinct publication. See his list. One short extract from the Emblems may favourably

25. "*The Nature of Man.* A learned and usefull tract, written in Greek by Nemesius, surnamed the Philosopher; sometime Bishop of a city in Phœnicia, and one of the most ancient Fathers of the Church. Englished and devided into sections, with briefs of their principall Contents." Pr. 12°. 1636.

This translation was not made from the Greek of Nemesius, but from two Latin versions which are specified in a preface to the reader. It is inscribed by Wither to his "most learned and much honoured friend, John Selden esq.;" and dated from his "cottage, under the Beacon-hill, Farnham, May 23, 1636." This transfusion of the labours of a Phœnician prelate into his mother tongue seems to have been undertaken in a season of philosophical leisure and retirement, which Wither but rarely enjoyed. In his epistle to Selden, he says—"I have lately confined my selfe to my rustick habitation, in that part of this kingdome, which is famous for the best of those meats, wherewith the poet Martial invited his friend: *Pallens faba, cum rubenti lardo.* Yet it hath not made me so meer a Corydon, but that I relish the delicates of the Muses; and retaine some ambition to be continued in your esteem." To be continued in the esteem of Selden, who had vouchsafed him "a friendly and a frequent familiarity," was an object worth

show their moral design. It is placed below "The figure of one rolling a stone up a steep hill.

"A massy mill-stone, up a tedious hill,
With endless labour Sisiphus doth roll,
And down, when rais'd aloft, it tumbleth still,
To keep employed his afflicted soul.
On him this task is feign'd to be impos'd,
To be, though vain, perpetually assay'd:
But some there be, by no such streight enclos'd,
Who on themselves as endless tasks have laid.
Yea, knowing not, or without care to know,
How they are worn and wearied out in vain:
They plunge themselves into a world of wo,
To seek uncertain ease in certain pain.
Yet we are bound in faith, with hope and love,
To roll the stone of good endeavour still
As near as may be to perfection's top,
Though back again it tumbles down the hill:
For then, what works had never power to do,
God, by his grace, will freely bring us to."

ambition:

ambition: and there seems reason to conjecture, from the space which intervened between the present and his subsequent publication, that Wither had cherished this amicable and honourable intercourse with the most learned philologist, critic, antiquary, herald and linguist of his time, whom Grotius called 'the glory of the English nation,' and whom Sir Robert Cotton, Sir Henry Spelman, Camden, Drayton, Usher, Hyde, &c. were proud to number among their first literary friends.

26. "*Haleluiah*; or Britans second Remembrancer. Bringing to remembrance (in praisefull and pœnitential Hymns, spirituall Songs; and morall Odes) meditations advancing the glory of God, in the practise of pictie and vertue, and applyed to easie Tunes, to be sung in families, &c. Composed in a three fold volume by George Wither. The first contains hymns occasionall: the second, hymns temporary; the third, hymns personall. That all persons, according to their degrees and qualities, may at all times, and upon all eminent occasions, be remembered to praise God, and to be mindfull of their duties.

'*One* woe is past; the *second*, passing on:
Beware the *third*, if this in vain be gone." Ver. 12mo. 1641.

The copies of this are as scarce as those of his first Remembrancer are common: yet this would seem to be the more inviting publication, from the variety of its contents; and, according to Mr. Dalrymple, "such are its poetic merits, that there are some things interspersed, which are no where, perhaps, to be surpassed." Such an assertion may be thought to border on hyperbolic praise, or overweening partiality: but of this the public will have it in their power to judge, as a selected portion of the book is preparing for reprint, by Mr. Gutch of Bristol, who is about to publish Wither's Juvenilia with an ingenious biographical prefix, combining many passages respecting the Author from his own poetical data. The following four stanzas, as a brief sample of the present book, are taken from a Sunday Hymn:

"Great Lord of time! great King of Heav'n!
Since weekly thou renew'st my days,
To thee shall daily thanks be given,
And weekly sacrifice of praise.

This

This day the Light, Time's eldest born,
Her glorious beams did first display;
And then the evening and the morn
Did first obtain the name of Day.

Discretion grant me, so to know
What Sabbath-rites thou dost require,
And grace, my duty so to do,
That I may keep thy law intire.

Nor doing what should not be done;
Nor aught omitting, fit to do;
Nor over burthening any one
With more than thou enjoin'st them to,"* &c.

27. "*Campo Musæ:* or the field-musings of Captain George Wither, touching his military ingagement for the King and Parliament: the justnesse of the same, and the present Distractions of these Islands:" Ver. 8vo. 16,3. 2 edits. 1644.

This poem, Wither tells us,‡ was written whilst the Author was in arms for the King and Parliament, to reunite and not divide them; as appears by this impress in his cornet, under the figure of a sword and pen, *Pro Rege, Lege, Grege.*† It was partly composed to vindicate himself from the aspersions of those who imputed to him a desertion of principle, relating to the royal power: and partly to evidence, that he had neither actually nor intentionally infringed it. In support of this, he refers to his hearty prayer made for the King, and registered in "Britain's Remembrancer:" while he thus declares his enthusiastic love of liberty, and self-devotion to the cause.

* Fragmen. Proph. 1669. p. 191. ‡ In Frag. Proph. p. 49.

† The above pamphlet produced "Taylor's *Aqua Musæ*, or Cacafogo Cacadæmon: Captain George Wither wrung in the withers: being a short lashing satyre, wherein that jugling rebell is compendiously finely ferked and jerked for his raylling pamphlet against the King and State, called *Campo Musæ*. Printed in the fourth year of the grand rebellion." It seems to have been a mistaken notion of Wood and others, that Wither and Taylor were at continual variance as authors. The "Motto" of the latter contradicts this, and so does the dedication to this squib: "Capt Geo. Wyther (he says) was a man that I have these 35 years loved and respected, because I thought him simply honest; but now his hypocrisie is by himself discovered, I am bold to take my leave of him. His 'Campo Musæ' doth declare the gentleman's loyalty, his book called 'Britain's Remembrancer,' in 7 and 8 cantos, do shew his art in adulation, and also what spirit of contradiction inspired his Muse." This charge is not without foundation; though Taylor was a red-hot Royalist

"For

' For this I partly fight: not with the King,
But with those miscreants who seek our harm,
And his abused name and person bring
Unwary people, by fair shows, to charm.

And ere they shall accomplish their intent,
By slaving him, their projects to befriend,
Or by dishonouring of the Parliament;
My life-time in this quarrell I will spend.

Or if I must unhappily survive
To see our English honour overthrown,
I will not (if I may avoid it) live
To be a slave, where I did freedom owne:
Nor, willingly, in any land remain
In which a tyrant (call'd a King) shall raigne."

There is much of a martial spirit in these "Field Musings," but few approaches to real poetry, or consistency. They are inscribed to the earl of Essex, Lord-generall of the army; under whose command he says he "served faithfully," until his troop was disabled; and shall again when it is recruited. His Colonel was Middleton, "a valiant Scot," on whose left flank he led his own troop to combat. He after says—

"My quarter was the field; my tent and bed
A well-made barley cocke: the canopie
And curtains, which to cover me were spread,
No meaner than the star-bespangled skie."

Wood tells us that Cromwell made him a Major General of the horse and foot in the county of Surrey: but it does not appear that his rank in the army rose higher than Major. In the present tract he speaks of his Farnham misadventure, and affirms,

"He had the Castle to his care committed,
Without supply of money, meat, or men,
Save his half troope."

28. "*Se Defendendo:* a Shield and a Shaft against Detraction. Opposed and drawn by Capt. George Wither: by occasion of scandalous rumours, touching his desertion of Farnham-castle; and some other malicious aspersions." Pr. 4to. 1643.

On the 14th of Oct. 1642, Wither, by a Committee of the

the Lords and Commons for the safety of the kingdom, was appointed Captain and Commander of Farnham-castle, in the county of Surrey, and of such foot as should be put into his hands by Sir Richard Onslow, knt. and Richard Stoughton, esq. for the defence of the King, parliament, and kingdom. But his government was of short duration, for the Castle was ceded on the 1st of Dec. to Sir William Waller: and Wither says he was advised by his superiors to quit the place, and to draw away his men, ammunition, &c. This does not seem to have been done in a very soldier like way, and therefore he was rumored to have deserted the place.* He here enters into a circumstantial excusation of his conduct, which is closed with the following defiance. "Whosoever hath reported that I have either committed or omitted any thing through negligence, faithfulness, or want of courage; or that I have otherwise behaved myself than became a souldier, in the ordering, keeping, or quitting Farnham-castle, or in any publike service or duty, since I took arms in defence of the King, parliament and kingdom; and shall not call me to account for it, either before a councell of war, or where else it may beseem me to take notice thereof, and make answer for myself; that man (unless he shall heartily repent the scandal) is thereby injurious, as well to the publike, as to me; and, as most of my detractors and oppressors have hitherto proved, is a *foole*, a *coward*, or a *villain*, or *all*:

"When I have spoke, despights to sports are turn'd;
When I am silent, my proud foes are scorn'd.

29. "*Withers Remembrancer*: or Extracts out of Master Withers his booke called Britain's Remembrancer. Worthy of the review and consideration of himselfe, and all other men." 8vo. 1643.

An address to the reader says: "There flie abroad certaine pamphlets in the world, being Extracts of a poem written by Mr. George Withers, &c. as if there were something in them to tell the world, from the prophetical provisions of the Author of such things as are now to

* Taylor, in his "Aqua Musæ," accuses Wither of cowardice, when he commanded at the taking of Farnham-Castle.

befall

befall it. It were yet some happiness unto us, if that Author, on whom the severer sort of men look with some admiration, might with his book be brought forth to let us see the just and true measure of our condition at this time, &c. But since we cannot for the present command him (being in a posture of warre above our power) we shall however become master of his booke, out of which some material passages are extracted." This does not seem to have proceeded from Wither, who is spoken of as having the command of a troop of horse in the service of the Parliament; and being quartered at Maidstone, in Kent; "an act in the first motion and progress of it, without the commands of the King, and expressly against his proclamations since, and hath executed some things in the county, beyond the sense of his book;" for which he is publicly called on to state the grounds of his proceedings in reason and conscience. The things here alluded to are likely to have been what "Se Defendendo" records, viz. his seizing, by order of Parliament, goods from the estates of malignants (in Surry, Middlesex, and Kent) to the amount of 170*l.* besides other property from Captain Andrews, Sheriff Denham,* &c. &c. In this tract Farnham garrison is mentioned as being thought a sufficient protection for the associated brigade of Kent, Surry, and Sussex.

[To be continued.]

T. P.

ART. III. *Ayres and Dialogues, for One, Two, and Three Voyces. By Henry Lawes, Servant to his late Ma^ty. in his publick and private Musick. The First Booke. London: Printed by T. H. for John Playford, and are to be sold at his shop, in the Inner Temple, near the Church Door.* 1653. *Fol.*

In the centre of the title is a fine portrait of Lawes, by William Faithorne.

An ample account of this excellent composer having appeared long ago, not only in Sir John Hawkins's History of Music, but in Mr. Warton's and Mr. Todd's Notes on Milton, it will not be expected that much should be said of him here.

* Probably Sir John Denham the poet, of whose facetious lenity toward Wither a pleasing anecdote is related by Anthony Wood in Ath. Oxon. ii. 392.

The

The Ladies Alice and Mary, the Earl of Bridgewater's daughters,* to whom this work is dedicated, were not merely Lawes's scholars. They were his great benefactors during his sufferings for the Royal Cause, not only in the rebellion but afterwards.

Milton's thirteenth Sonnet is addressed "To Mr. H. Lawes on his Airs," and will at any rate shew the high estimation in which his contemporaries held his music.

The "Commendatory Verses," which follow Lawes's address "To all Understanders or Lovers of Musick," are by "Ed. Waller, Esquire," "Francis Finch, Esquire," "Will. Barker," "T. Norton," "John Cobb," "Edward Phillips," "John Phillips," and "John Cawarden:" several of them in a neat vein of poetry.

"*The Table, with the Names of those who were Authors of the Verses,*" set to music, deserves the attention of the reader. We shall follow it with a few specimens of the Airs themselves: including the Latin Ecchо by Fuller the historian.

Ariadne.....	Page 1	Mr. Will. Cartwright of Christ Church, Oxford.
Am I dispis'd because you say.....	19	Mr. Robert Herick.
Amarantha sweet and fair.....	15	Col. Richard Lovelace.
Ask me why I send you here.....	24	Mr. Herick.
Begone, begone thou perjur'd man..	15	Henry Lawes.
Careless of Love and free from fears.	11	Carew Raleigh, Esquire.
Chloris yourself you so excell.....	14	Edmond Waller, Esquire.
Celia thy bright Angel's Face.....	17	Thomas Earle of Winchilsea.
Canst thou love me and yet doubt..	23	William Earle of Pembroke.
Come my Lucasta	25	Sir Charles Lucas.
Come heavy Souls	28	Dr. William Stroud, Orator of the University of Oxford.
Come, come, thou glorious Object..	30	Sir William Killigrew.
Come my Sweet whilst every strain..	32	Mr. Cartwright.
Dearest do not now delay me.....	20	Mr. Henry Harrington, Son to Sir Henry Harrington.
Farewell fair Saint.....	10	Mr. Thomas Cary, Son to the Earle of Monmouth, and of the Bedchamber to his late Majesty.
Gaze not on swanns.....	15	Mr. Henry Noel, Son to the L. Viscount Cambden.
Give me more Love or more Disdain.	21	Mr. Tho. Carew, Gent. of the Privy Chamber, and Sewer to his late Majesty.

* See Collins's Peerage (*New Edition*, soon forthcoming) Vol. III. p. 196, for these Ladies. *Editor.*

He that loves a Rosie Cheek.....	12	Mr. Carew.
I long to sing the siedge of Troy.....	27	Mr. John Berkenhead.
If when the Sun at Noon.....	18	Mr. Carew.
It is not that I love you lesse.....	22	Mr. Waller.
Imbre lachrymarum Largo.....	36	Mr. Thomas Fuller, Batch. Divinity.
Ladies who gil'd the glitt'ring Noon..	35	Mr. Francis Lenton.
Lately on yonder swelling Bush.....	24	Mr. Waller.
Lovely Chloris through thine eyes...	20	Mr. Henry Reynolds.
The Day's return'd.....	33	Mr. Berkenhead.
Till now I never did believe.....	16	Sir Thomas Nevill.
Till I beheld fair Cœlia's Face.....	25	Francis Finch, Esquire.
'Tis true fair Cœlia.....	29.	Mr. Henry Bathurst.
Thou art so fair & young.....	31	Mr. Aurelian Townshend.
'Tis Wine that inspires.....	32	Lord Broughill.
Two hundred minutes are run down .	7	Mr. Berkenhead.
Venus redress a wrong.....	7	Mr. Cartwright.
When thou poor Excommunicate ...	8	Mr. Carew.
When on the Altar of my hand.....	9	Mr. Carew.
While I listen to thy Voyce.....	13	Mr. Waller.
Θέλω λέγειν Ἀτρείδας.....	26	Anacreon's Ode, call'd the Lute.
In quel gelato core (TAVOLA) (last page in the book)		By divers and sundry Authors.

Dialogues and Songs for two voyces.

Distressed Pilgrim, a Dialogue betwixt Cordanus and an Amoret..... Page	1	Col. Francis Lovelace.
Aged man that mowes these Fields, A Dialogue betwixt Time and a Pilgrim	3	Mr. Aurelian Townshend.
As Cœlia rested in the shade, A Dialogue betwixt Cleon and Cœlia ...	5	Mr. Tho Carew.
Bacchus Pacchus fill our brains	9	Mr. Townshend.
Go Thou Emblem of my heart.....	10	Mr. Harington.
O the Fickle State of Lovers.....	12	Mr. Francis Quarles.
Musick thou Queen of Souls.....	14	Mr. Thomas Randolph, of Trinity Colledge, Cambridge.

Ayres and Songs for three voyces.

Come Chloris, hie we to the Bower..	16	Mr. Henry Reynolds.
Though my Torment far exceeds...	17	Mr. Harrington.
If my Mistress fix her eye.....	18	Mr. Harrington.
Keep on your Vaile.....	19	Dr. Stroud.
Thou Shedheard whose intentive eye.	20	Mr. Townshend.
O now the certain Cause I know...	21	Mr. Cartwright.
Sing Fair Clorinda.....	22	Sir Wm. Davenant.
Grieve not Dear Love.....	24	John Earle of Bristoll.
Ladyes whose smooth and dainty Skin	26	Mr. Harrington.

" *A Complaint against Cupid.*

" Venus redress a wrong that's done
By that yong sprightful boy thy son;
He wounds, and then laughs at the sore,
Hatred itself could not do more;

If I pursue, he's smal and light,
Both seen at once, and out of sight;
If I do flye, he's wing'd, and then
At the first step I'm caught again.
est one day thou thy selfe may'st suffer so,
Or clip the wanton's wings, or break his bow."

" *Disdaine returned.*

" He that loves a rosie cheek,
Or a corall lip admires;
Or from star-like eyes doth seek
Fuell to maintain his fires,
As old time makes these decay,
So his flames must waste away.

But a smooth and steadfast minde,
Gentle thoughts and calme desires,
Hearts with equall love combin'd,
Kindle never-dying fires;
Where these are not I despise
Lovely cheekes, or lips, or eyes.

Cœlia, now no tears can win
My resolv'd heart to return;
I have search'd thy soul within,
And find nought but pride and scorn;
I have learn'd those arts, and now
Can disdaine as well as thou."

" *To his Mistress objecting his age.*

" Am I dispis'd because you say,
And I believe, that I am gray?
Know Lady you have but your day,
And night will come, when men will swear
Time has spilt snow upon your hail:
Then when in your glass you seek,
But find no rose-bud in your cheek,
No, nor the bed to give the shew,
Where such a rare carnation grew;
And such a smiling tulip too.
Ah! then, too late, close in your chamber keeping,
It will be told
That you are old
By those true tears y'are weeping."

" *The*

" *The excelency of Wine.*

" 'Tis wine that inspires,
And quencheth Love's fires,
Teaches fools how to rule a state;
Maydes ne'r did approve it,
Because those that love it
Dispise and laugh at their hate.

The drinkers of beer
Did ne'er yet appear
In matters of any weight;
'Tis he whose designe
Is quickn'd by wine
That raises things to their height.

Who then should it prize,
For never black eyes
Made wounds which this could not heale;
Who then doth refuse
To drink of this juice,
Is a foe to the Commonweale."

" *An Eccho.*

" Imbre lachrymarum largo
Genas spargo,
Quavis aurora;
Deus cito
Tu venito,
Nunc nunc sine mora,
Ora:
Hoc non valet, semper oro,
Semper ploro,
Cor deficit dolendo;
Te te amo,
Ad te clamo,
Dato finem flendo
endo.
Peccatorum primus ego,
Hoc non nego,
Fateor vero:
Sed tu Deus
Esto meus
In te solum, spero,
ero:
Vox pergrata satis, satis,
Jam cœdam Fatis;
Mortuus; vivam tamen:

Hic cum morior,
Cœlo orior,
Magnum magnum hoc solamen.
Amen."

" Beauties have ye seene a Toy,
Called Love, a little boy?
Almost naked, wanton, blind,
Cruell now, and then as kind:
If he be amongst you say,
He is Venus run-away.

She that will but now discover
Where this winged wag doth hover,
Shall to night receive a kisse,
How, or where her selfe would wish;
But who brings him to his mother,
Shall have that kisse and another.

Marks he hath about him plenty,
You shall know him among twenty.
All his body is a fire,
And his breath a flame entire,
That brings shot (like lightning) in
Wounds the heart but not the skin.

Wings he hath which though ye clip,
He will leap from lip to lip,
Over liver, lips, and heart,
But ne'er stay in any part:
And if chance his arrow misses,
He will shoot himselfe in kisses.

He doth beare a golden bow,
And a quiver hanging low,
Full of arrowes that out-brave
Dian's shafts; what if he have
Any head more sharp than other?
With that kisse he strikes his mother.

Still the fairest are his fuell,
When his daies are to be cruell,
Lover's hearts are all his food,
And his baths their warmest blood,
Nought but wounds his hands doth season,
And he hates none like to reason.

Trust him not, his words though sweet,
Seldom with his heart do meet,

All

All his practise is deceit,
Every gift it is a bait,
Not a kisse but poyson bears,
And most treason in his teares.

Idle minutes are his reigne,
Them the stragler makes his gaine,
By presenting maydes with toyes.
And would have you think 'em joyes;
'Tis th' ambition of the elfe,
To have all childish as himselfe.

If by these ye please to know him,
Beauties be not nice, but show him,
Though ye had a will to hide him
Now I hope yee'l not abide him:
Since ye hear his falser play
And that hee's Venus run away."

Y. S.

ART. IV. *Select Ayres and Dialogues for one, two, and three voyces; to the Theorbo-Lute or Basse Viol.*

John Wilson,
Charles Colman, } *Doctors in Musick.*

Composed by

Henry Lawes,
William Lawes,
Nickolas Laneare,
William Web, } *Gentlemen & Servants to his late Majesty in his Publick and Private Musick.*

and other excellent Masters of Musick, London. 1659. *Folio.*

The dedication of this work "To all Lovers of Vocall Musick," is signed "John Playford:" and is followed by tables of the airs, dialogues, and glees.

Some of the more beautiful songs in this work have been communicated to the world by Bishop Percy and Mr. Ellis; more particularly "Like Hermit poor"—"Take O! take those lips away"—"About the sweet bag of a Bee"—and "Where the Bee sucks, there suck I." The following however have great merit and are less known.

" *A Forsaken Lover's Complaint.*

" As I walk'd forth one summer's day,
To view the meadows green and gay,
A pleasant bower I espide
Standing fast by a river side;
And in't a maiden I heard cry,
Alas! Alas! there's none ere lov'd as I.

Then round the medow did she walk,
Catching each flower by the stalk;
Such flowers as in the meadow grew,
The *Dead man's Thumb*, an hearb all blew.
And as she pull'd them still cry'd she,
Alas! Alas! none e're lov'd like me.

The flowers of the sweetest sents
She bound about with knotty bents,
And as she bound them up in bands
She wept, she sigh'd, and wrung her hands,
Alas! Alas! Alas! cry'd she,
Alas! none was e're lov'd like me.

When she had fill'd her apron full
Of such green things as she could cull,
The green leaves serv'd her for a bed,
The flowers were the pillow for her head:
Then down she laid, ne'r more did speak;
Alas! Alas! with love her heart did break."

" *Delayes in Love breed Danger.*

" Phillis, why should we delay,
Pleasures shorter than the day?
Could we, which we never can,
Stretch our lives beyond three span,
Beauty like a shadow flyes,
And our youth before us dyes.

Or would youth and beauty stay,
Love has wings, and will away,
Love has swifter wings than time,
Change in love too oft do's chime;
Gods that never change their state,
Very oft their love and hate.

Phillis to this truth we owe
All the love betwixt us now

Let

Let not you and I require
What has been our past desire;
On what shepherds you have smil'd,
Or what nymphs I have beguil'd.

Leave it to the planets two,
What we shall hereafter do,
For the joy we now may prove,
Take advice of present love."

"*To his Forsaken Mistresse.*

" I do confess th'art smooth and fair,
And I might ha' gone neer to love thee,
Had I not found the slightest prayer
That lip could move had pow'r to move thee.
But I can let thee now alone,
As worthy to be lov'd by none.

I do confess th'art sweet, yet find
Thee such an unthrift of thy sweets;
Thy favours are but like the wind,
Which kisseth ev'ry thing it meets:
And since thou canst with more than one,
Th'art worthy to be kiss'd by none.

The morning rose that untouch'd stands,
Arm'd with her briars, how sweet she smels!
But pluck'd, and strain'd through ruder hands,
Her sweet no longer with her dwels;
But sent and beauty both are gone,
And leaves fall from her, one by one.

Such Fate e'er long will thee betide,
When thou hast handled been a while,
With sear flow'rs to be thrown aside;
And I shall sigh when some will smile,
To see thy love to ev'ry one,
Hath brought thee to be lov'd by none."

At the close of all is a short copy of verses "In praise of Musick," signed "W. D. Knight."

" Musick miraculous *rhetorick!* that speakst sence
Without a tongue, excellent eloquence:
The love of thee in wild beasts have been known,
And birds have lik'd thy notes above their own.

How easie might thy errors be excus'd,
Wert thou as much beloved, as th'art abus'd;

Yet although dull souls thy harmony disprove,
Mine shall be fixt in what the angels love."

These last verses are quoted by Walton in the Complete Angler, though without the author's name or initials.

Y. S.

ART. V. *Philochasander and Elanira the faire Lady of Britaine. Wherein is discouered the miserable passions of Loue in exile, his vnspeakable Ioy receaued againe into fauour, with the deserued guerdon of perfit loue and Constancie. Hurtfull to none, but pleasaunt and delightfull for all estates to contemplate. By Henry Petowe. Dulcia non meruit qui non gustauit amara. Printed by Thomas Purfoot.* 1599. *qto. 26 leaues.*

Dedicated by the author in three six line stanzas to "his very friend Maister John Cowper:" who is invoked in the second stanza

——————" to descend
Downe from th' imperious rich skie threatning throwne.
Of all subdewing vertue, (honours friend)
And grace the roofe of my poore mansion:
Herein's contain'd the house of my good-will,
Like it and take it, so be landlord still."

"Ad Inuidiam," a sonnet, by "N. R. Gent." and "In laudem Authoris," six lines by "Henry Snelling, Gentleman." Both English.

"*To the quick-sighted Readers.*

"As he that lately ransom'd from the snare,
Dreads still [to] venture on the selfe-same gin,
So erst by folly led, not arm'd with care,
Seeke I to shun the pit I late was in,
The sinke of misconceite, and error's bell,
Wherein my wandring Muse downe head-long fell.

(Rays'd by your fauours) she hath prunde her wings,
And now her second flight she 'gins to make,
Oh doe not hurt her, though she rudely springs,
For want of skill, but rather pleasure take;

To

To see an vnfledg'd fowle make shift to flie,
Whose vngrowne plumes all meanes for ayd deny.

Once she did ill, since when she liu'd obscure,
In blacke robes mu'd within an ebon herse;
No longer now she will her selfe Immure,
But cancell her rude *Epitaphe's** harsh verse.
Blest may her second resurrection be,
And in your fauours liue eternallie.
Your's as opportunitie will permit,

H. P."

"To the fayrest Elanir," four six lines stanzas, subscribed "Philochasander," is followed by "the pleasant Historie" of those persons. This is given in forty-four pages, and, from the manner of printing, apparently dividing the poem into as many short ones of three six-line stanzas. How the author's muse had before "down head long fell," remains to be discovered: the fear of a similar fate on the "second resurrection," should have deterred him from pilfering of his predecessors. The second division presents a portion of a well-known sonnet written by Lord Surrey on the fair Geraldine.

"From *Tuskane* came my Ladie's worthy race,
Faire *Florence* was sometimes her auntient seate,
The Westerne Ile whose pleasant shore doth face,
Wilde *Cambers* cliffes did giue her liuely heate:
Fostred she was with milke of Irish brest,
And now in famous Britaine she doth rest.

Fortune bad Chaunce, the author of my rewe,
Why did you suffer hoarie aged tyme,
To present such a Diamond to my viewe,
At whose first sight, my Sun-shine did decline:
Warres forren gallants wherefore did you slumber,
And carelesly let slip so rare a wonder.

Why did you sleepe, and did not gaze vpon her?
Why did so rare a prise escape your handes?
Why did not waking Centonels cease † on her?
Whose sacred lookes all earth on earth commands:
Her faire of kinde, her vertues from aboue,
Happy is he that can obtayne her loue.

There is a familiarity in some other passages, from

* The piece alluded to is unknown. † Seize.

which I am doubtful if the Daw was content with stealing a single feather; though it might require a long research to restore all that awakens suspicion. The name of the author's *real* mistress was probably White, and I think was an attendant on Elizabeth: at portion five, he says,

" Fvll faire and white she is; and *White* by name,
Whose white doth striue the Lillies white to staine
Who may contemne the blast of blacke defame,
Who in darke night can bring day bright againe.
Day is not day, vnles her shine giue light,
And when she frownes, day turnes to gloomy night.

The ruddie Rose impresseth with clere hewe,
In lippes and cheekes right orient to behould,
Her sparkling eies dart foorth to worldly view:
Such glimering splendant rayes, more bright the gold:
Her lookes the still behoulders eyes amazes,
Dimming their sights, that on her *Bewtie* gazes."

The hero having defeated and killed four knights, through jealousy, that attended Elanira, he is banished and complains.

" Some men will thinke as due they ought to haue,
For their true seruice, guerdon and reward,
But I intreate, and lone for loue I craue:
Yet others though vnworthy are prefar'd.
I beat the bush, and others catch the bird,
Reason exclaimes and sweares my hap is hard.

They eate the honny, I must hold the hiue
I sowe the seed and they must reape the corne,
I wast, they win; I drawe, and they must driue,
Theirs is the thanke, and mine the bitter scorne:
I seeke, they speede: in vaine my winde is spent,
I gape, they get; I pray and yet am shent.

I fast, they feede: they drinke, and I still thurst;
They laugh, I weepe: they ioy, I euer mourne:
They gaine, I loose; I onely haue the worst:
They are whole, I am sicke: they cold, I burne.
I would they may: I craue, they haue at will,
That helpeth them, but hate my hart doth kill."

The narrative is ill conducted, and the incidents improbable. The hero, when at length beloved by the heroine is directed to destroy "a proude Brittaine Dame, Silla,"

Silla," who resides in a neighbouring castle. This sanguinary request is converted to a general friendship.

" Philochasander, where is such another,
That can indure the sorrow he hath borne?
What man is he to ayde his dearest brother,
Will were * loues weary yoke, as he hath worne?
Doe good to all, though you be tyranniz'd
That 'boue the spheare, your soules be cannoniz'd.
Omne simile non est Idem."

Some other pieces by Petowe, of subsequent date, are noticed in the Bibliographia Poetica. This was discovered in a volume of miscellaneous tracts in the second part of Dalrymple's collection: it is now in the possession of Mr. Heber, who will assign it a niche more in character with such a rarity.

J. H.

Art. VI. *An Account of the Saint Graal.*

TO THE EDITOR OF THE BRITISH BIBLIOGRAPHER.

SIR,

As the Romance of Arthur has been so largely noticed in a former number of your valuable and entertaining work, and as from Mr. Dibdin's accurate analysis of Caxton's edition of it,† the 17th book appears to contain 24 chapters, devoted to *the Sangreal*, I conceive the following particular account of this singular subject, translated from *Le Glossaire de la Langue Romane* (Art. Graal) by Mons. Roquefort, lately published at Paris, may be acceptable to your readers.

A few copies only of this latter work have reached this country; but it is a work which cannot fail to prove highly interesting and valuable to the admirers of ancient French Literature.

" Graal, *greal*; in the plural *graaux, gréas, gréaux* a drinking cup; a large dish, a large hollow bason, fit for serving up meat, and not an earthen vessel, or ter-

* Wear. † Ames's Typogr. Antiq. Vol. I. p. 252, Ed. 1810.

rine

rine as Borel says; when made of clay it was called an earthen *graal*, when of silver it was called a silver *graal*, and when made of any other substance, the name of that substance was added to the word *graal*; from *crater*, *cratera*; and not as Borel imagines from *grais*, because these vessels, "adds he," are made of baked freestone. This word *grais* has never been so written, but *grés*, *grez*; Monet, under this head, "says *grés*, *grez* a kind of mountain stone; hard, gravelly, coarse grained and rugged, fit among other uses for paving streets, and formerly used by the Romans for paving and edging the great military roads. The *grés* is of two kinds, hard and soft; the latter serves as rubbish for masonry, and the hard for flagging footways; but because pots, pitchers, and other vases are made of *gres*, it does not follow that the *graaux*, *greaux*, were all made of this material. A passage in *Les Assises de Jerusalem*, in which mention is made of the offices and officers of the kingdom, and particularly of the Seneschal, will leave no doubt concerning the word *graal*, and will decide that it is a vase, in general, of whatever substance it may be formed.

Le jor dou coronement, le Seneschau peut et doit ordener le mangier dou jour, et coment on servira celui jour en la maniere que meaus li semblera . . . . . et quant le Roy aura mangié . . . . . doit le Seneschau mangier, et toutes les escueles et les greaus *en que il aura servi le cors dou Roy dou premier mes (service) doivent estre soues (siennes) plaine de tel viande com le cors dou Roy aura esté servi celui jour.*

Assizes de Jérusalem, Chap. 289.

We cannot suppose that Kings were served on the day of their coronation (which was that on which they displayed the greatest magnificence) with dishes and cups of freestone; neither can we imagine that they would make a present to their Seneschals of the cups and dishes of their first course if they had been of such common materials, and of so little value.

St. Graal: The vessel in which our Saviour ate the Paschal Lamb, at his last supper with his Apostles; a vase in the shape of a chalice which served to collect the blood and water that flowed from his wounds, and which

which afterwards was called holy, on account of its primitive use, and the miracles wrought by it. Our ancient romance writers have made frequent mention of it, and have differed from each other as much in discussing its shape and use, as the divines of the 13th and 14th centuries have done respecting the wood of the true cross: if we extend this article to any length, it is not only that it may form a continuation to the learned dissertation of M. Millin, member of the Institute and conservator of the antiques of the Imperial Cabinet, on the *Santo Catino*, (which is nothing else but the *Saint Graal*;) but also, because it will prove that for a length of time several cities were allowed the honour of possessing this vase which must have been an *unique*.

Borel says, that he wished to clear up the confusion that prevailed about the meaning of this word, and to explain whether it actually was a vessel in which the blood of Jesus Christ was received (which he sometimes calls *sang real, royal*, and sometimes *sang agreable)*, but far from dispelling our doubts, he encreases them, and is not himself very clear in his opinion of the signification of this word: for my part, who imagine I have pretty clearly demonstrated in the foregoing article what was understood by *graal*, I shall here give the history of the holy vase from our ancient romance writers, and afterwards prove by an extract from the Chronicle of Louis XII. and by Jehan d'Autun, that it is no other than the *Santo Catino*.

Joseph of Arimathea, who was secretly a disciple of our Lord (St. Matt. c. 27. v. 57.) possessed himself of this vase, preserved it carefully, and made use of it to collect the blood and water which flowed from the wounds of Christ; according to our romance writers, he carried this vase, called the *Saint Graal*, into Great Britain, and made use of it to convert the people to the faith.

Robert de Bouron, Burons or Boiron, composed, in the 13th century, a romance called the *Saint Graal*, in which he gives this information respecting Joseph.

The day on which the Saviour of the world suffered, death was destroyed, and our life restored: on that day there were few who believed on him; but there was a Knight,

Knight, named Joseph of Arimathea (a fine city in the land of Aromat). In this city Joseph was born, but had come to Jerusalem seven years before our Lord was crucified, and had embraced the Christian faith; but did not dare to profess it for fear of the wicked Jews. He was full of wisdom, free from envy and pride, and charitable to the poor. All this goodness was in him, and of him, the first book of Psalms speaks. Blessed is the man that hath not walked in the counsel of the ungodly, Ps. i. v. 1. This Joseph was at Jerusalem with his wife and his son, who was also named Joseph. His father's family crossed the sea to that place which is now called England, but was then called Great Britain; and crossed it without oars, in a manner of which, that he reader may comprehend and enjoy the full effect, we shall give the words of the original narrative, *au pan de sa chemise*. Joseph greatly lamented the death of Jesus Christ, and determined to do him honour.

Joseph had been in the house where Jesus Christ took his last supper with his apostles; he there found the plate off which the Son of God had eaten; he possessed himself of it, carried it home, and made use of it to collect the blood which flowed from his side, and his other wounds, and this plate is called the Saint Graal.

Roman du S. Graal fol. 4 V°. col. 2.
MSS. de l'Eglise de Paris, No. 7.

This Lucan was son of Joseph of Arimathea, from whom was descended the great lineage by which Great Britain was first enlightened, for they brought with them the *Sainct Graal*, and converted the unbelievers to the faith of our Lord.

Roman de Lancelot du Lac. Tom. 1. Fo. 36. Ro. col, 1.

The Sainct Graal is the same as the holy vessel in the form of a chalice, which was neither of metal, nor wood, nor horn, nor bone, and in which the blood of our Lord was put.

Meme Roman. Tom. 2. fol. 120. V°. col. 2.

The *Sainct Graal* is the same as the holy vessel of which we here read the history; the twelve apostles had eaten

eaten out of it, the lamb, on Holy Thursday; and it was preserved in England, in a tower, built for the purpose at Corbenicy.

Roman de Pereeforest. Tom. 6. fol. 120. Vo. col. 2.

Another romance unanswerably decides, that all the ancients have understood the *Saint Graal* to be a vase which had been used to collect the blood of our Saviour at his passion. Other romancers make Joseph of Arimathea travel, and sojourn in Great Britain, where he finds a brother-in-law, named Broin or Bruns, who had twelve children whom he wished to settle there; he consults Joseph, who has them brought before him; eleven agree to marry; but the twelfth by no means agreed to do so, but on the contrary declared he would remain a bachelor all his life, attend at the table of the *Saint Graal*, and preserve his virginity for our Saviour; when Joseph heard the child's intention, he replied, May our Lord keep thee in this mind, and much it pleaseth me that thou shouldst be a servant and minister of the holy vessel, and because thou aspirest *so earnestly to serve* I grant to thee the keeping of it after my death.

Roman de Tristan le Leonnois, No. 6956. fol. 1. V°. composed by Luces, Chevalier du Chastel du Gat. pres de Salibières (Salisbury).

At length this vase, which three or four cities of England imagined they possessed, was found (see Annales de Louis XII.) in 15 .2 at Genoa; whither, according to the MS. it was brought directly from the Holy Land. The following is the manner in which it is mentioned in the chapter, intituled: "How the *Sainct Graal* was shewn to the King at Genoa, and how it was brought there by the Genoese."

"The following day, which was Monday, 29 August, the festival of the decollation of John the Baptist, the King went to hear mass in a chapel of that saint in the church of St. Laurence, which is the great cathedral church of Genoa, where, after mass was ended, he was shewn the rich emerald vessel; that is to say, the precious dish, on which our Lord Jesus Christ ate his last supper with the Apostles, and this dish

dish is what is called the *Sainct Graal*, which, according to the common opinion at Genoa, and agreeably to what I have read, was brought there by the Genoese in the year 1101, and was taken in the holy city of Jerusalem, in the following manner in the said year 1101. The Pisans, who, at that period were in a manner Kings at sea, together with the Venetians, and Genoese, crossed the sea with a great fleet and a large army, and took from the Turks and the Soldans, many cities, islands, and castles; and among the rest, Antioch and Jerusalem, slew all the infidels whom they found there, and possessed themselves of innumerable riches, and incomparable treasures.

"After the taking of Jerusalem, a dispute arose among the conquerors about the plunder; and, because there were three competitors, they agreed, that it should be divided into three parts, viz. the lordship and domain for one; the treasures, furniture and riches for another; and the precious emerald dish, for the third; which things were accordingly divided. And because the Pisans, who then were the strongest of the three bands, had also done more, and been at greater expence towards the said conquests, it was agreed among them, that the Pisans should have their choice of the shares, and that they should have the first of the booty; who having considered the matter, took for their part the land and lordship of Jerusalem, as the most honourable portion of the three, in token of which, they took all the great gates of the Holy City, and brought them to Pisa, where they still remain, except two, which were taken from them by the Florentines:—but to return to our subject, all the fortresses, places and castles, were given up to them, and the possession of the lordship placed in their hands, which they maintained by force against the Soldan, for a length of time, and enjoyed peaceably; which was, and would, for ever have been to them a title of honourable praise, if the wicked wretches had not, from avarice, sold it to the Infidels as they did; and by so doing, committed so heinous a crime, that for this offence they were precluded from all grace of doing well, and from all care to improve in virtue, as well as from all power for ever, and have always continued to decline in their good name and prosperity. Now after they had thus made and taken their choice, the Venetians came next; and, covetous of wealth, seized on the gold and silver, and took precious stones, plate, jewels, cloth of gold, silk or worsted, and in short, every thing of value that they could carry away; except only the holy vessel, which remained for the share of the Genoese, who brought it to the city of Genoa, where, to my knowledge,

knowledge, it now is, having seen it, as I shall relate hereafter.

"This most precious vessel, which I have already mentioned, is an emerald formed and cut like a large dish, about two palms broad, which we French call spans, of such brilliant lustre, and so green, that all other emeralds are dark, dim, and as seem nothing when compared with it; it is, in its largest circumference at top six square palms. At the bottom of this dish is another little circle made in proportion to its size, and from the edge of this circle to the top of the dish are six exact squares, made to support this dish, underneath there are two handles of the same stone, large enough for a man's hand to pass through, which is a wonderful work to behold, and formed with such exquisite art that it rather seems wrought by a supernatural power, than by human hands, and so it is, according to the report of many, and the opinion of every one: For Our Lord, on the the day of his last supper, being not provided with rich dishes to eat the paschal lamb, and chusing to shew his power to mankind, miraculously formed this precious stone from vile clay. O wonderful alchymist! there never was, nor ever will be such another! The Genoese possess this precious jewel, which they value more than all the gold in the world, and indeed it is a treasure of incomparable richness, and inestimable value, and is most carefully kept in the sacristy of the great church of St. Laurence in Genoa. Croniques de Loys XII. par Jehan d' Autun Année 1502. Fol. 111 & 112, N° 9701.

"The passages quoted by Borel, no less prove that it was a vase or vessel, and that when it is written *sangreal* or *sangraal*, it was meant to designate the vase of Joseph of Arimathea, and not as he says, the royal blood of Jesus Christ. Borel has not been aware of this, because he did not understand the passages, and yet those quoted by him are very clear.

"Sénéfioit que li *gréaus*
Qui tant est béaux et precieux
Que le saint sang glorieux
Du Roy des Roys y fu receus.
Roman de Perceval quoted by Borel.

"Un *Gréal* trestout descouvert.
Same Romance.

"Et puis apporta un *gréaux*
Tout plein de pierres precieuses.
Same Romance.

"Et

" Et por ce l'appelon nos *graal* qu'il agrée as prodes homes, en cest vessel gist le sang de Jesus Christ.

Roman de Merlin.

Which signifies: " and therefore we call this vessel, this vase, (because it so pleases good men) the *Saint Graal*, because it contains the blood of Jesus Christ.

The other passage is no less plain.

" Et ils distrent, et porrons dire du vesseil que nos véimes; et coman le clameron nos qui tant nos grée, cil qui ly voudront clamer, ne metre non á nos esciens, le clameront le *greal* qui taut agrée : et quant cil l'oyent, si dient, bien doit. avoir non cist vesséaux *graax*.

" Which means nothing else but that they are pleased to call this vase, this vessel. *Saint Graal (sanctam craterram)* because it contained the blood of Jesus Christ, that this vase, this *graal* pleases them much, and that it deserves to be called holy.

" Rabelais who made such a jest of every thing, speaks of this pretended relique in his fifth book, chap. 10.

" La' (en l'isle de Cassade) aussi nous dist estre ung flasque de sang *gréal* chose divine et a peu de gens connüe.

" Duchat has fallen into the same ideas and doubts as Borel, whom he quotes, and it is certain that none of the manuscripts (except the Chronicles of Louis XII.) has mentioned of what materials the *Saint Graal* was formed.

R. W. W.

ART. VII. *The description and pycture of a chyld borne in Couentry.* (Col.) *Imprynted at London in Flete strete at the Sygne of the Rose Garland, by mee Wyllyam Copland.*

A broadside with metal figured borders; beneath the title, in wood, is a back and front representation of the figure of the child. An account of its birth* is followed by a pious exhortation to the reader, and the wonderful always obtaining extensive circulation, seems a fit period

* The sheet being mutilated prevents ascertaining the year it was " the " laste daye of June," and " iii quarters after a xi of the clocke afore" noon. The figure is naked, and reminds the beholder of Buckinger.

to

to call the attention of the multitude to the inscrutable ways of Providence. A short extract may suffice.

"The mother of the sayd chylde is not a lytel sory that it is her fortune to have suche a monstre: notwythstandyng, accordynge to our Sauyour Chryst institucio̅, it was brought to the churche, and there receyued baptyme, and is named Jone. God doth not send into the worlde (gentyll reader) thys wonderous and straunge sygnes that we should no more but woonder at them as at syghtes strange and monstrouse to be seen. For so shalt thou neyther satysfye the mynde and good pleasure of God, the maker and sender of them (who dothe nothyng in vayne) nor yet be the better for it in thyselfe. For truly by thys outwarde corporall monstres; whyche are seen wyth the eyes of the body wythout armes, and the legges dysplaced, nor of iuste proportion accordynge to the ryght and naturall byrth, we are taught to dyssend into oure owne breast, and there beholde wyth the eyes of our soule, what deformyte and foule mysshapennes thoroughe our owne wyckednesse, and howe foule monsters we doo brede nouryshe and bryng foorth; a hundered tymes more horryble to the eyes of God, than thys is vnto manne."————

* *

ART. VII. *The Honorable, pleasant and rare conceited Historie of Palmendos. Sonne to the famous and fortunate Prince Palmerin d'Oliva, Emperour of Constantinople and the Queene of Tharsus. Translated out of French by A. M. one of the Messengers of her Maiesties Chamber. Patere aut abstine. At London printed by I. C. for Simon Watersonne, and are to be solde in Church-Yarde at the signe of the Crown. Anno Domini* 1589. 4to. *b. l. fol.* 99.

Herbert, in his Typographical Antiquities, speaks of the "*Hon. Histories of Palmendos and Primaleon of Grece so̅nes to the famous Emperor Palmerin d'Oliuia of Constantinople: in vij partes,*" as printed in 1588 by Charlewood, *p.* 1105.

If Herbert was correct, I should suppose the edition he mentions to have been the first, and the one now before me the *second:* I am doubtful however, whether,

without an assignment, Watersonne could have been allowed to print in the ensuing year a work in the possession of Charlewood, and which in all probability was licensed to him. In this view I am apt to conceive that Herbert had been misinformed, and knowing well that Charlewood had printed many works of a similar description, he attributed Palmendos to the latter instead of giving it to its lawful possessor Watersonne.* There is no clue to enable us to ascertain by whom the original (which comprises the adventures of Primaleon also) was written; it bears however little trace of the authoress of Palmerin d'Oliva, and in fact appears very superior to that work in vigour of thought, and fertility of invention. A passage too in fol. 70, seems to afford strong proof that this romance was the production of a different pen "al beit slice had two sisters named Flerida and Bazilia, (which by the author of Palmerin are named Belisa and Melicia,") &c. The popularity however of the Palmerin d'Oliva, as general as it was undeserved, recommended the adoption of its relationship; and Palmendos rather glorying to be the base born son of an Emperour, than the legitimate offspring of undignified parents, seeks celebrity from his connection with Palmerin. *Avito frondet honore.* The objections to his birth however, as I stated in the last Number of the BIBLIOGRAPHER, were as little likely to interfere with his preferment in the court of Constantinople as in the closets of our ancestors. They sought only for amusement, which they found in the extravagant fictions and entangled episode of the early romances, without seeking for probability of incident or correctness of idea. To the unlettered hind, the eccentricities of Punchinello afford more gratification than the sublimities of Shakspeare. Yet

> "Such were the themes of regal praise,
> Dear to the Bard of elder days;
> The songs to savage virtue dear,
> That won of yore the public ear!

* It is however highly probable that Munday's translation was only a mutilated epitome, while the work said to be printed by Charlewood was a complete translation of the whole original work.

Ere

Ere Polity sedate and sage
Had quench'd the fires of feudal rage,
Had stemm'd the torrent of eternal strife,
And charm'd to rest an unrelenting age." *

Palmendos incurred the censure of Meres; and it is not unlikely that the puritanical Stubbes had this and other books of the same description in his contemplation when he says the "reading of wicked and ungodly bookes (which are to the minde as meat is to the body) infect the soule, and corrupt ye. minde, hailing it to distruction; if the great mercy of God be not present." He has taxed his imagination to the utmost to characterize a firm for the manufacture and promulgation of the books so obnoxious to him. He says† "That woorthie Booke of Martyrs made by that famous father and excellent instrument in God his church, Maister John Fox, so little to be accepted and all other good books little or nothing to be reuerenced; whilst other toyes fantasies and bableries wherof the world is ful, are suffered to be printed. Then prophane schedules, sacraligious libels, and hethnical pamphlets of toyes and bableries (the authors wherof may vendicate to themselves no smal commendations, at the hands of the devil for inventing the same) corrupt mens mindes, pervert good wits, allure to baudrie, induce to whordome, suppresse virtue and erect vice: which thing how should it be otherwise? for are they not inveted and excogitat by Belzebub writte by Lucifer, licesed by Pluto, printed by Cerberus, and set a broche to sale by the infernal furies themselues to the poysning of the whole world." *Anatomie of Abuses*, Sig. P. 7.

This work commences with a Latin dedication, in twelve elegiac lines.

"Fortissimo, et militiæ naualis Peritissimo
Viro, Domino Francisco Draco Equiti Aurato."

The purport of this recommendation, signed "Antonius Mondaius" is to compliment this celebrated navigator by supposing, that patronized by Sir Francis

* T. Warton's Poems—Ode for the New Year 1787.
† "This maketh the Bible, the blessed Book of God to be so little esteemed."

Drake, Palmendos may defy criticism and opposition—Then follows a preface "*To the Courteous Reader.*

"Having finished this History of Palmendos, I commit the same to thy fauourable censure. And though it bee not floorished fourth with borrowed phrases of eloquence, yet hope I thou wilt accept it friendly, as thou hast done heertofore my works of the like matter. To make any commendation thereof to thee, I will not, first read thy fill therein, and after iudge as thou findest occasion: yet with thy wonted fauour, to encourage me in proceeding in translation of *Primaleon*, which by the next tearme I hope will be accomplished. From my house at Cripplegate the fifth of Februarie, 1589. Thine in all courtesie. Anthony Munday."

The first characters brought forward are Belcar and Tyrendos, the one the son of King Frysoll of Hungary; the latter the son of Duke Eustace of Mecœna, who were on a visit at the court of Palmerin, "that they might deserue their knighthoode at the hand of the Emperor, the true mirrour and idea of manhoode."

"The time then beeing come, that Belcar son to King Frysoll, shoulde receiue his order of kuighthood, he humbly intreated the Emperor that he might enjoy it at his hand, and Tirendos sonne to Duke Eustace of Mecœna, desirous of the selfe same honour, made like request unto his Majestie, whereto the good Emperor (who looued them both with singular affection, knowing how well chiualrie woulde bee imployed by them) right willinglie condiscended.—Hereupon, after they had performed the accustomed vigill, he knighted these two Princes with great royaltie."—"The ceremonies beeing ended, they all returned to the pallace, where the newe knights beeing unarmed,* rich robes and mantles were brought them for greater honour of the feaste, which in the courte at this time exceeded."

Glorious as the feats of Belcar were, subsequent to his

* From the singular life of Lord Herbert of Cherbury, written by himself, we learn that so late as the reign of James I. similar ceremonies were observed at the inauguration of Knights of the Order of the Bath." There is another custom likewise that "the knights the first day wear the goun of some religious order (*and this too after the reformation*), and the night following to be bathed." The second day the new knight was clothed in robes of crimson taffety, and on the third he wore a gown of purple, the decorations and ornaments of which Lord H. particularises. p. 86, 8vo. edit. 1809.

knighthood,

knighthood, those acts of heroism fade away before the more dazzling effects of the exploits of Palmendos, to whom indeed he acts principally as a Gentleman Usher.

Palmerin d'Oliva in the course of his adventures as an errant knight had become acquainted with the Queen of Tharsus, whom, being connected with her by magic aid, he left pregnant, without being aware of the celebrity which would attach to his name as the father of Palmendos at a future period. This son the Queen carefully secludes in her court, where he resides perfectly ignorant of his father, and where his many noble qualities obtained him general esteem and affection: and he "became so famous through all the neyghbour marches and limitrophes of Tarsus, as the very best woulde come to offer him theyr service."

This comet was not to be confined to so small a range as his mother's kingdom, and supernatural agency is exercised to inform him of his actual situation.

"The courte was filled with resort of nobles and others, for beside the royall nature hee brought from his mother's wombe, according to the idea and celestial influence of his constellation, he was borne and naturally inclined to armes, which made him evermore converse with y^e^ most skilfull that way addicted. But one day before he was armed knight, a very aged, decrepite and over-spent woman, came and sate down on a steppe in the porche of the pallace, attyred in such poore garments, as her naked flesh was seene in manie places; and there sate she trembling in such sorte, as though her soule were ready to forsake her bodie. Such as passed in and out the court, were greatly amazed hereat, and moved to pittie her case very much, so that Palmendos came himselfe to beholde her; and seeing she would vse no speeches to him, went in againe and sate downe to dinner. Afterwarde, coming forth to walke abroade for his delight, he found her sitting there stil in the same place, wherefore he called his cozin Ozalio to him, who was sonne to his unckle and tutour, saying, can we not understand what this poore olde woman would have? Ozalio as desirous as the prince, came to the olde woman, demaunding of whence she was, and if she stood in neede of anie thing? but shee, without aunswering one worde, gave him a verie frowning countenaunce, and afterward scornefullie turned her back towards him, wherewith Ozalio somewhat offended, gave her such a spurne with his foote, as she tumbled quite beside her seate, whereat Palmendos

and his Lordes merilie laughed; but theyr pastime was soone altered into admiration, for after the woman arose againe, she seemed of such huge deformed stature, as eache one was amazed that had beheld her before, and turning herselfe angerlie towards the prince, used these speeches. 'Ah, Palmendos, little regardest thou to resemble the Emperour of Constantinople thy father, whose gentlenes and sweetnes, stretcheth as wel to the meanest persons, as them that are Lordes and of great account. What gainest thou in rejoycing at the iniurie doone mee by thy knight? I pray that the great imperious monarch *Cupid* (quoth shee with lifting her eyes and hands to Heaven) may so cruellie wound thy hart with the love of faire Francelina, and cause thee to conceive such gracious thoughtes of her, as thou maist leaue this idle and delicious life thou leadest, to winne the honour that is got with paine and trauaile. So did thy father heeretofore for the Princesse *Polynarda*, whom he loued so religiously, as with the dexteritie and strength of his bodie, he assaied to gaine y^e^ reward which Fortune prouideth for her cheefest fauorites; whereon imperially he is now amounted, accompanied with y^e^ greatest felicitie, that can happen to anie one vnder this hemisphere. Leave then these wanton and courtlie surfettings wherein thy mother laboureth to containe thee, and nowe beginne to manage armes, which may make thy name perpetuall, and yeelde the rewarde of immortal glorie: for it will redound to thy great shame, beeing sonne to so rare and invincible a knight, not this way to imitate his laborious deedes. And when I shall see thee thorowlie wrapped in the passions of loue, I will thinke myselfe satisfied with reuenge of the dishonour, which thou hast suffered to be done to me in thy presence.' The olde woman so breaking off, immediately vanishe away, to the great terrour of all the beholders."—Chap. 5. p. 16.

The remonstrances of the old woman succeeded; Palmendos, struggling with the fears and affections of his mother, eventually enfranchised himself from her apprehensions, and in search of adventures, quits her embraces without regret. The first exploit of our hero, is to visit the grave of two faithful lovers in "the Island of Delphos," which island, after conquering a cruel giant and his son, he rescues from the powers of necromancy, and having given directions to erect a monastery on the spot, delivers the government to an old knight, who is to hold the reins, subject to the authority

thority of the Emperor Palmerin. The inscription on the tomb of the lovers before mentioned, is hardly worth repeating, yet as this, with two other short poems in the course of the work appear to have escaped the research of the indefatigable Ritson, it may be worth while to give it here.

" Forbeare mine eyes more to bemone thy freend,
Whose peereles vertues time nor death can staine:
Despise the man that thus procurde his ende,
And hath (withall) his onely daughter slaine.
Ah, angrie fate, and planet most unkinde,
What more inhumaine act could you deuise:
Then step betweene the hart, the eye and minde,
And pierce that vaine which could them all suffise?
But sith in life our fortune was so bad,
To misse of that which we desired most:
Yet nowe in death the same is freelie had.
Wherefore of loue in death we make our boast."

Love and glory appear to have been the sole employments of the contemporaries of Palmendos, and in the intrigues which were the eternal occupation of the knights and the damsels, we not unfrequently, as in other romances of chivalry, find dwarfs entitled to a rank in the society of that period, from which their personal deformity would seem to have excluded them. The daughter of the mighty Palmerin himself, condescends to employ one of these freaks of nature in carrying on a love affair (which ends without any imputation on the lady's character) with Arnedes, a French knight.—" Bruguell (the dwarf) having donne his endeavoure, for the concilliation of *Philocrista* with his maister, returned immediatlie to him, whom he found attending in silent deuotion, to vnderstand the issue of this amorous stratageme, and after that the dwarff hadde worde by worde recounted all his negotiation; Arnedes was rapt into such unspeakable joy, as hee imagined the houre happy when he mette with such an ingenious * Trucheman. Amenada on the other side, when she espied time for the purpose, interpreted so well and

* According to Minsheu's " Ductor in Linguas," this word, derived from the modern Greek, and equivalent to the Turkish word " Dragoman" means *an interpreter.*

faithfullie the intent of the prince to her illistresse Philocrista, as she therewith was carried into a thousand imaginations. And albeit the knight dispayred not in his sute, but rather imagined so sweet a countenance would be inclined to mercie." Chap. 18. p. 57.—Arnedes, like many a love-sick swain, possessed a rhyming vein, which produces the following "dittie:"

"The finest gold is by the touch discern'd,
The Adamant the sturdie yron drawes:
The proofe heereof in loue may well be learn'd,
For by these twaine I shape a louer's cause.
You Madame framed of the finest golde,
Upon the touchstone of my hart is tryde;
And I composed of the yron molde,
Follow the vertues that in you abide.
Then sith the touch telles if the gold be pure,
And rugged yron shewes the vertuous stone:
Take touch, and yron both into your cure,
For (Madame) they belong to you alone.

The metaphysics of love (if I may be allowed the expression) appear to have been at their height, at the period when this work was published: the fantastical nonsense of Lyly was the fashion of the court, and the jargon of his "Eupheus, and his England," can hardly be exceeded by that contained in the following passage:

"But these louers could eat verie little, because they had worke enough to regard eche other; for there is nothing in the worlde more agreable to one enamoured, then to contemplate the object of his thoughts, because loue making a breach into the bodie, and planting his siege against y^e^ very soule, hinders the passage of nourishing meates, and makes them feed on his louely deuises, which are such, as euery one of you that haue tasted thereof, can distinguish whether they be bitter or sweet. Hence proceedeth the pleasure conceiued by beholding, when the eye takes his course to the hart, carrying with it the liuelie draught and effigies of the thing seene, making so sound impression therof in the spirit, as nothing els may be represented therto: in y^e^ end this idea passing through the penetrailes and secret rayons of the stomach, engraves on the hart the perfect portrait of y^e^ thing beloued, and what morsel more delicious, what wine more plesant, or licquor more ambrosius can one find wherewith to satisfie

satisfie the soule esprised with the *brandon** of Venus, then the exact contemplation and secret discourse, which the spirit maketh to his onlie choise, when he beholdeth himselfe reciprocally beloued of her whom he loueth? doubtless none at all: happily some other might be spoken of, which seeme to yeeld more content, but then they are transitory and of no continuance." Ch. 21. p. 65.

The most fertile genius of the modern school of horrors need not be ashamed to steal a hint from the costume of the ghost which assailed Palmendos on his reaching the magic-defended temple of Delphos.

" Palmendos sate downe on a curious piller, intending to repose himselfe till the next morning; but immediatelie he hearde such a bruite and rumour, as though the whole worlde had been in one moment assembled. Hereupon he arose, and couragiously drawing his sworde (because hee doubted some ambushe or newe charge) went directly to the sepulchre of the Duke, where hee behelde a damsell with her hayre about her eares, and all her garments soyled with blood, which very sight greeved him to the hart. This was the shaddow and representation of the Prieste's daughter, who after shee had delivered manie bitter sighes, with a voice hollow and trembling, thus spake—am I not more wretched and vnfortunate, then anie other under the globe of Heauen? yes, questionlesse, seeing the fatall destinies hath appointed me to endure perpetuall, cruell, and rigorous martirdomes, for thy sake, noble Duke of *Feria*, the onely recorde of mine afflicted soule, for whom loue took such priuiledge on me, as I feared not to offend myself with mine owne hand. But who hath robbed me of the sworde that so suddainly made the sad execution of my life? Ah, *Palmendos*, thinke not to carry it away so lightlie, for that sworde is yet more necessary for me. With these wordes she ronne violentlie uppon him, and shooke him as if she would have torne him in peeces: at which instant there arose such a thunder and trembling of the earth, as he thought verilie the temple woulde have suncke, and the foure elements resolve and turn into their former state of *Chaos*. By reason hereof the Prince coulde not continue his magnanimous and wonted vigour, but fell downe depryued of his understanding, as though pale death had taken possession of him."† Chap. ix. p. 30.

The

* According to Minsheu a gallicism for *firebrand*.

† This effect of fear on Palmendos militates against Lavaterius, who says " They which are of stout and hautie courage, free from all feare, seldome tyme,

The endeavour to rescue Francilina daughter of the King of Thessaly, was, in the reign of Palmerin the object of greatest consequence to the knights who filled his court: repeated failures by increasing the difficulty, increased also the wish to surmount them; for Palmendos this wreath of glory was reserved, and after the usual course of battles followed up by enchantments, in all which he is uniformly victorious. the fair one is restored to liberty and her country, and rewards her deliverer with her hand: the possession of which however is delayed until he shall have emancipated the aged king her father from the prison walls within which by the power of the great Turk he has been for years confined. I fear, were I to enumerate the train of frauds and cruelties by which this desirable end is attained, I should deprive our hero of all claim to either respect or esteem: it may however be alledged in justification of his conduct throughout this affair, that the parties he had to deal with were Turks, and who therefore were entitled to as little mercy or consideration from the early romance writers, as so many mad dogs.

The funeral ditty beneath is composed by the page of Iffida, whose father was the governor of the castle in which the King of Thessaly was confined, and who (with his whole family) falls a victim to her unsuspecting fondness for the dissembling Palmendos.

" Dead is the bud of Beautie's cheefe delight,
The fairest flower whereon the Sunne did shine,
The choyce belov'd of many a famous Knight,
The pride of honour, precious and divine.
The louely maid of whome the Nimphes did sing:
That Nature neuer fram'de so rare a thing.

Had Paris seene this wonderous peece of art,
Prond Venus had not caried beauties prize:
Palla and Juno would haue stoode apart,
To see their gifts one Virgin royallize.
In euerie point surpassing curious:
Had Fate and Fortune beene as gracious.

tymes see any sp'rits. Authors write that lions are not feared with any bugs: for they are full of stomacke and devoide of feare." Lavaterius of Ghostes and Spirites, 4to. 1572, p. 16. We must not however try the heroes of romance by the touchstone of nature.

Vngentle

Vngentle starte that domineer'd the day,
When first my Lady Mistres breath'd this aire:
What angry object stood then in the way,
To crosse the course that was begun so faire?
You louring heauens, why did ye oppresse:
The Sainte whom you so many waies did blesse?

But wretch, why stand'st thou charging these with guilt
And art thy selfe the Authour of this ill?
Thou haplesse boy thy ladies blood has spilt,
Thy Maister and his seruants thou didst kill.
When first thou trauail'd for this trothlesse man;
Euen in that bower these miseries began.

But Soueraign Loue, immortal and diuine,
Whose gracious name did shaddow this abuse:
Canst thou permit before thy holy eien,
This hainous deede exempt from all excuse?
O mightie Loue, what will thy subjects say:
If foule offence goe vnreueng'd away?

* *Stand not expos*tulating this or that
While on thy back the weightie burthen lies?
Waste no more time with vaine and idle chat.
But for this fault be thou a sacrifice.
Faire *Iffida*, thy page doth follow thee:
The onely engine of this tragedie." Ch. 28, p. 87.

The obstacle to Palmendos' marriage being thus removed, that knight discovers himself to his father Palmerin, who, after some qualms of conscience, and dread of a scolding from his wife Polynarda for his infidelity, gladly finds in the hero, whose fame has been bruited through every coast, his own offspring. Palmendos (who has been hitherto a Pagan) is then baptized, and afterwards united to Francelina. As in a modern novel the marriage of the parties winds up the tale, and the hero and heroine lose all their interest when reduced to the forms and habits of common life.

For the loan of this rare work I am indebted to the kindness of R. Heber, Esq. In Steevens's Catalogue a copy edited in 1663 is to be found. I have not heard of any other editions than these two. W.

* The words in italics at the beginning of the first two lines of this stanza, I have supplied on conjecture, the original being mutilated.

ART.

ART. IX. *Divine Meditations, and Elegies. By Iohn Hagthorpe, Gentleman. London, printed by Bernard Alsop.* 1622. 8vo. *pp.* 101.

ART. X. *Visiones Rerum. The Visions of Things, or Foure Poems. 1. Principium & Mutabilitas Rerum. Or, the beginning and Mutabilitie of all things. 2. Cursus & Ordo rerum. Or, Art and Nature. 3. Opineo & Ratio rerum. Or, Wealth and Pouertie. 4. Malum & finis rerum. Or, Sinne and Vertue, concluding with the last Iudgement and end of all things. Wherein the Authour expresseth his inuention by way of Dreame. By Iohn Hagthorpe, Gent. London, printed by Bernard Alsop and are to be sold at his house in Distaffe Lane at the signe of the Dolphin,* 1623. *pp.* 141.

ART. XI. [Title imperfect.] *or a Discourse of the Sea and Navigation, with some things therein coincident concerning Plantations. Likewise some particular Remonstrances, how a Sea-force might be profitably imployed. Wherein by the way, is likewise set downe the great commodities and victories the Portingalls, Spaniards, Dutch and others, haue gotten by Nauigation and Plantations, in the West-Indies, and else-where. Written as an incouragement to our English Nation to affect the like, who are better prouided then any of those. By Iohn Hagthorpe, Gent. Qui Mare possidet, omnia possidet. Themistocles. London, printed for Nathaniel Butter, and Nicholas Bourne,* 1625. *qto. pp.* 49.

Of the domestic history of this writer not any particulars are known. That he was a "Gentleman" above is a threefold assertion, but whether that term implies the minor branch of an ancient family, or the descendant of one whose broad thumb narrowing many a yard of drapery, left wealth sufficient to found a new one, remains with the sagacity of the reader to decide. The dedications of Hagthorpe are confined to the works they precede. He considers the reader of the first may think "it

"it strange to see so sad matter as Meditations drest in verse; not considering how the same musick that plaies your Spanish Pauin and Lauolto, is sometime fitted to a Lachrimœ. That (he continues) thou findst here so many kinds of verse for one continued matter, marnell not: varietie is the best presemtion for satietie. It resembles an instrument of many strings, from whose diuersitie of sounds arises but one harmonie. If I haue, like a bad taylor, ill suted good bodies, I am sorie: for my purpose was to do like good Physitions that guild their physick to make it goe downe the better: but the lawyers have transformed me to gall and my Debtors to copper." The *Visiones Rerum* he dedicates to Charles Prince of Wales, and calls himself "the least and most vnfortunate of all men wrapt vp through infinite calamities in Cimmerian night of vnknowne obscurities..... Hauing (he says) of late presented your royall father with a small booke of *Meditations*, and a suite; so, renuing the said suite, I make bold now againe to present your Grace with these most rude and most vnpolisht lines, but honest matter, and not vnfit for your contemplation, which my poore muse having wandred round the world to gather, layes downe at length at your princely feete." His *Discourse* is addressed to George Duke of Buckingham, and says, "I may seeme to be iustly taxed of presumption, in offring this dimme tapor of my weake obseruations, to the cleare sunshine of your knowledge, especially considering how much it may be thought aboue my rauck, my reach, & the strength of my low grown fortunes to meddle with the armes of Hector, or the shield of Minerua." An address to Time, at the end of the Meditations, concludes,

"Ten yeares the guiltie lawes haue from me pul'd,
My Wants and Cares as much; Sicknes the rest;
My best houres but from Wants and Cares are culd—
Oh, Time! must he haue least that spends thee best?
Oh, Time! giue me a Time my selfe t' applie,
To Vertue and to Knowledge, or to die."

From these passages he appears to have been a poor Gentleman. His residence for a time is traced by the poem of *Art and Nature* "written whilst he liued in the old Castle of Scarborough, standing vpon a most high rocke

rocke almost surrounded by the sea."* One of the best of his poetical pieces has been selected by Mr. Ellis for the *Specimens*, who considers his Muse as bearing "testimony to his learning and piety, but his subjects were too sublime for his genius."† His prose is full of conceits and hyperbolical allusions; the *Discourse* thus commences:

"The clouds being blowne away from our Britain spheare, and a faire hope of cleare skye appearing, my Muse hauing with more paine then profit too long trauel'd the two-topt mountaine, is tempted in this stormie, and yet calme season of a Winter Spring, to put to Sea in hope of some better fortune. The Sayler will here perchance looke out for some waxen conceits, to pumpe fresh water out of salt, in long voyages. The curious will expect to be satisfied, whether the seas *Mortuum* and *Herbosum*, be such as indeed their names import; or these names, *Nigrum*, *Rubrum*, *Pacificum*, or *Glaciale*; onely imposed by accident. The gut-louing glutton hungers to heare news, of two hundred seuerall dishes from hence. The deepe diuing philosopher would as gladly vnderstand whether the flux and reflux thereof be *motus localis*, or *spiritus tumescens spumoso in corpore*. But none of these is the subiect of my present Discourse. I would shew the benefit of the sea by reason of trading and commerce; and the happinesse of this little Ile, disjoyned from the rest of the world yet vnited by commerce and nauigation."

Holland is described by the following stanzas.

"Faire Holland hadst thou England's chalky rocks,
To gird thy watry waist; her healthfull mounts
With tender grasse to feed thy nibling flocks;
Her pleasant groues, and chrystaline cleare founts,
Most happy shouldst thou be by iust accounts,
That in thine age so fresh a youth dost feele,
Through flesh of Oke, and ribs of brasse and steele.

But what hath prudent mother Nature held
From thee, (that she might equall shares impart
Vnto her other sonnes) that's not compeld
To be the guerdons of thy wit and art?
And industry, that brings from euery part

* "I did liue sometimes vpon the Sea-coast in the towne and Castle of Scarborough." *Discourse*, p. 34.

† Vol. III. p. 138.

Of

Of euery thing the fairest and the best,
Like the Arabian bird to build thy nest?

Like the Arabian bird thy nest to build,
With nimble wings thou flyest for Indian sweets
And Incense which the Sabâan forrests yeeld;
And in thy nest the goods of each Pole meets:
(Which thy foes hope, shall serue thy funerall rites)
But thou more wise, secur'd by thy deepe skill,
Dost build on waues from fires more safe than hill."

Of his ability and reasoning as a politician, the following plan, to raise "2 or 300,000 pounds" for establishing a foreign plantation, forms an amusing and sufficient specimen.

"Here the maine obiection would be, how should so great a summe be leuyed? it would be very grieuous and burthensome to the people. At this time it cannot be denyed but it would: yet in some fit oportunitie, a subsidie and fifteene would doe it. Or else it might be drawne euen from the superfluitie of some one thing (if it were not too much disparagement for England to be as wise as Spaine) euen from our very Ruffes. I beleeue there be 5 or 600 thousand Gentlemen, Cittizens, and Yeomen in the Kings Dominions, which doe weare two of these Ruffes yearly; (a forraine commoditie therefore to bee restrained) the charge of which, one with another, cannot amount to lesse then tenne shillings the peece. Now if euery such person which hath beene knowne to weare such Ruffes, should contribute the price of one of them, towards this so glorious, so pious, and so necessarie a worke, it would bring in a greater summe then is formerly named; or, since it is true that the weare of Ruffes and Bands was not in vse a 100 years agoe, and that many as noble nations as wee (the Polonians and Hungarians) haue not yet receiued the fashion, the excesse of such Ruffes might be better spared, being prohibited to the meaner sort, after Spaines example, to weare onely Falling-bands, for one yeare onely. And if any man obiect to this, that it were disparadgement or disgrace, I pitie him: there being so many presidents (both antient and moderne) of farre stranger things. It is not like mony extracted from the sweat of laborers and hirelings; nor like the excise of some countries, which extreamely pinche the bellies of the poore: there is no subiect would be for this either colde or hungry, but many the warmer and the better fed, so farre from any iust imputation of disgrace, that I dare bee boulde to affirme

affirme, it would be rather to posteritie a monument of eternall honour." *Discourse, p.* 27.

J. H.

ART. XII. *The Epistel Exhortatorye of an Inglyshe Chrystian vnto his derely beloued coũtrey of Ingland agaynst the pompouse popysh Bisshops therof, as yet the true membres of theyre fylthye father the great Antychryst of Rome. Made by Henry Stalbrydge. Hieremie, L. Deale with babylon as she hath deserued, for she hath set vp herselfe against the lorde, and against the holy one of Israell. 12mo. 36 leaves.*

This epistle is said to be "written from Basyle, a citiè of the Heluecyans;" it is without date or printer's name, but the type appears English.* Among other allegations against the Roman Catholics, is their persecution of the players.

"None leaue ye vnuexed ā'd vntrobled. No, not so much as the poore minstrels and players of interludes, but ye are doing with them. So long as they played lyes & sange baudy songes, blasphemed God and corrupting mē's co sciences, ye neuer blamed them, but were verye well contented. But sens they persuaded the people to worship theyr Lord God a ryght accordyng to hys holie lawes & not yours, and to acknoledge Jesus Chryst for their onlye redemer and sauiour, without your lowsie legerdemaī's ye neuer were pleased with thē; whan they tell you, as the truth is, that your Romysh father hath played the cruell Antychryste, and you his false physicions in holdyng the Christē multitude so many hu dreth yeres in such damnable darknes of sprite without repentaunce, ye take it vnpatientlye sekyng their destruccion for it."

* * *

* Another edition, 1544, Herbert, 1555.

ART.

Art. XIV. Catalogue Raisonné of the Works published by Hearne.

To the Editor of the British Bibliographer.

SIR,

The attention of the public having recently been powerfully directed towards the works edited by that celebrated antiquary Thomas Hearne, and the letter,* as well as the printed proposals, of Mr. Bagster, bookseller, having informed us of his intention to republish all the productions of the same antiquary, in a manner at once elegant and correct, you may probably have no objection to the present communication; which has, for its object, the promotion of antiquarian works in general, and the illustration, or accurate description, of those of Thomas Hearne in particular. I beg leave, however, to premise that it is far from my intention, as well as beyond my ability, to enter into a critical disquisition upon the comparative merits and demerits of these multifarious publications. My object is chiefly *bibliographical*; and as such you may consider this epistle the better entitled to a nich in your periodical journal.

Subjoined to the biographies of Wood, Leland, and Hearne, printed in two octavo volumes at Oxford, 1772, there is a copious, and, upon the whole, minute and accurate, list of Hearne's publications. Much, however, remains to be noticed, and to be added to this list; and if the present attempt, which I would call a *Catalogue Raisonné of the Works edited by Hearne*, should be deemed in some measure to have supplied these deficiences, and to be useful at a moment when there is such an ardent and general thirst to possess the publications of this antiquary, I shall consider myself amply remunerated for the pains and trouble it may have cost me.

One word more, Mr. Editor, by way of preliminary remark; and this relates to the laudable plan of Mr.

* *Gentleman's Magazine*, October 1809, Vol. LXXIX. Part II.

Bagster. Every one who has seen (and what man of literary taste is there who does not *possess?*) his elegant reprint of *Walton's Complete Angler*, must, while he wishes well to his present undertaking, be convinced that it will be creditably executed. For my own part, I will frankly confess that I have seen, and highly commend, the plan, or rather the reprint itself, of those volumes * which are shortly to meet the public eye: but I would anxiously wish both the publisher and editor, again and again to reflect, how far a reprint of the *entire works* of Hearne (as they are called) may be a profitable or even useful undertaking!—and whether the advice of the Oxford editor,† and the opinion of a late learned antiquary,‡ may not be worth an attentive consideration upon

* *Robert of Glocester's*, and *Peter Langtoft's* Chronicles, 4 vols. 8vo. The common impression in medium octavo; a second, upon royal octavo paper; and a third in demi quarto, [with a beautiful pearl border, in red ink, round every page of this latter] ; are each excellently well printed, or "got up," as the technical phrase is. The number of the copies, on each paper, is very limited.

† "A judicious collection of the more curious papers, published by him, would be a valuable work; but it is said, that such an undertaking has not been carried into execution for private reasons respecting his family." Edit. 1779. vol. i. p. 33. Note; might it not be inferred from this passage, that it would be necessary to examine the papers of Hearne, wherever now deposited, in order to make this reprint complete?

‡ "A friend proposes, that all Mr. Thomas Hearne's works should be printed in two volumes, folio. Some of the publications are, indeed, scarce worth reprinting; but, as gentlemen will ever be desirous of collecting them, it would be no bad scheme to reprint them together, in the manner proposed; as it would both reduce the price, and make the volumes more easily to be come at, some being now exceedingly scarce." *Anonymiana*, p. 273. edit. 1809, 8vo.

To this it may be replied, that, if "a great book be a great evil," a "folio" is a much greater evil than an "octavo;" besides, the convenience of the latter size, [which has been acknowledged in the reprint of all law publications in it] is too obvious to require an argument to support it. It is very well for such men as the late Dr. Pegge, and the living Professor Heyne—who, by using three or four, or even eight desks, have "ample room and verge enough" to wield their folios,—to talk thus:—but, "non omnia possumus omnes."

In the preceding passage from the "*Anonymiana*" I have omitted the mention of Dr. Wilkin's critique on Hearne's works, as inserted in his preface to Bishop Tanner's Bibliotheca Britannica. This critique I have read; but it is very short (being occasionally subjoined to his description of some of Hearne's pieces) and not very important. However, the "judgment" of Dr. Wilkins shall be brought forward in the course of my Catalogue Raisonné. The opinion pronounced upon Bishop Nicolson's Historical Library

upon this occasion? As to the particular works which should be reprinted, the present is not the place to consider them: there can be no question about the intrinsic excellence, or the probability of the sale, of those which are forthwith to appear. Thus much only may here be added, with reference to the publication of the *future* volumes; that those works should first be printed which are not only very scarce, but very curious and interesting; and that the scattered notices of Hearne upon a particular subject, in various works published at different periods, should be brought together into one publication, be the same in two, three, or more volumes. Moreover, that the errors should be corrected, the appendixes, notes, and annotations thrown into their proper places, and, where an opportunity occurs, additional information should be introduced: for, it may be said of Hearne's works, as it was by an eminent black-letter critic of Shakspeare's; 'if they are worth reading, they are worth illustrating.'

It is a conviction of the importance of this mode of arranging Hearne's publications that has induced me, in forming my *Catalogue Raisonné* of the same, to

brary, both by Hearne and Wilkins, is a just one: and might not something similar be pronounced upon the learned work to which the latter's opinion is prefixed? A new edition of Bishop Tanner's *Bibliotheca Britannica* is, indeed, a great desideratum in literature.

It may be worth adding, that Fabricius, long ago, had expressed a wish for the republication of Hearne's pieces. In his *Biblioth Mediæ et Inf. Ætatis*, vol. i. 276. [edit. 1734, 8vo.] he says, quæ [nimirum Hearnii Opera] junctim excudi curante aliquo viro docto, esset tanto magis operæ pretium, quoniam et digna pleraque quæ studiosorum Historiæ terantur manibus, et rarissima sunt omnia, editore hoc agente scilicet, ut paucissima tantum singulorum exempla typis exscriberentur." He then briefly notices about fourteen of Hearne's pieces that had fallen under his observation. Vogt, in his *Catalogus Librr. Rariorum* [edit. 1793, 8vo. p. 420] reiterates the wishes of Fabricius; telling us, what few modern collectors stand in need of being apprised of—"paucis exemplaribus, nec exiguo pretio, imprimuntur; quo fit, ut iis semel distractis libri *immani pretio* veneant." Hearne's works are scarcely known in France. De Bure gives but a meagre and partial notice of them; and neither Fournier, nor Peignot, the latest and among the most active bibliographers, have incorporated them in their recent works. Consult the former's *Dictionnaire Portatif de Bibliographie*, 1805, 8vo. and the latter's *Essai de Curiosités Bibliographiques*, 1804, 8vo. and *Bibliographie Curieuse* 1808, 8vo. The fine libraries of Gaignat, the Duke de la Valliere, Boze, Prince de Soubise, Gouttard, Favier, Boutourlin, and Santander, are quite barren of our antiquary's publications.

commence it with an account of those volumes which treat of

The Antiquities of Glastonbury.

I. The History and Antiquities of Glastonbury; by an anonymous author who entitles it "A little Monument to the once famous abbey and borough of Glastonbury. [Or, a short specimen of the history of that ancient monastery and town, giving an account of the rise and foundation of both. To which is added, the description of the remaining ruins, and of such an abbey, as that of Glastonbury is supposed to have been: &c. &c.] From a MS. never before printed.* Oxford, printed at the Theatre, 1722, 8vo." [*Published at* 10*s.* 6*d. the small paper:* 1*l.* 1*s. the large; number of the large is not specified.* 151 *Subscribers.*]

Opposite the title page there is an indifferent plate of a monk of St. Benedict, executed, I suppose, from one of the cuts in the 'Monasticon Anglicanum:' and facing page 285 are three cuts (folded); namely, 1. A Prospect of Littlemore Minchery, and a view of the Nuns' dining table in the refectory: 2. The Effigies of Mr. William Smith: 3. An Inscription upon an old grave-stone, &c. These four cuts, with another of a medal of an ancient Earl Pembroke, introduced in

* This MS. is said to be "Finisht April 28, 1716." The author of it, who I think is called by Hearne "a worthy and pious man," [see Pref. p. lxxxviii.] is said, "in the Bodleian Catalogue, to have been Dr. R. Rawlinson; but Hearne says the author was certainly Charles Eyston, of E. Hendred, Berks. So that Dr. R. was only publisher." See Gough's *British Topography*, vol. ii. 215.

The author, like R. Stephens [in his planning the division of the New Testament into verses] and Erasmus [in meditating upon his "Moriæ Encomium"], seems to have been indebted to a *journey upon horseback*, for the origin of the composition. He happens to alight at an inn; where, putting up his horse, he walks into the bar or common room, for refreshment, and entering into chit-chat with the landlord, hears a long gossiping story about the abbey of Glastonbury, in the neighbourhood of which the public-house chances to be. This excites in the author a wish to become better acquainted with the history of so extraordinary a place; and going home, he rummages the works of the "best antiquaries," from which he tells us his own composition is "gathered."

broke,

the letter-press, p. LVII, (all of them very indifferent) are the only embellishments to the book. From page vii. to xciii. we have a copious, and rather curious, preface by Hearne, written in his vernacular tongue; being one of the very few which he wrote in the English language. Below,* are submitted to the reader's notice some

* " *Effigies on Tomb Stones.*

" Effigies on tombstones are often neglected, and overlooked, as if of little or no value, whereas sometimes they are excellently well done, and for that reason alone [were there no other] they ought carefully to be preserved, John Harewell's [Bishop of Bath and Wells, temp E. 3] was a very good one, and so were many besides, that are now quite gone. And, 'tis among such effigies, that we ought to reckon the images of cross legged knights, as they are called, and of some others that are to be found in some churches " Preface xl.

" *Ditto on Brass Plates.*

" I know that the putting effigies on brass plates is now disused, and another pompous custom is come in its place. But it was continued for some time after the Reformation, as might be shewed in several instances. But I will leave particulars to future industry, VOL. XLIII. Hearne then notices the effigy of a Mr. William Smith, a celebrated Oxford man, which is not noticed in either of the editions of Wood.

" *Registering Names. Mortuary Bills.*

" Divers of those buried at Glastonbury, were benefactors either to the church or abbey there, and all their names were carefully and exactly registered For this justice must be done to our ancestors before the Reformation, as to confess, that they were men of gratitude. They thought, and very justly too, that a good deed deserved an acknowledgment. For that reason they had many ways of recording their friends. The common method is books. But this was not sufficient. They embellished the sacred windows with names. But then they had no fulsome characters about their friends. They thought such eulogiums would rather hinder than encourage benefactions. I will not insert all the ways they had of commemorating what was done for them. One more, however, I will mention, and that is their *Mortuary Bills*, which contained catalogues of names, and were generally either fixed upon the sacristy, or else read by the curates before their Prones or short sermons. The bigger and more famous any church or chapell was, so much the greater number of mortuary bills belonged to it. So that it is inconceivable to think, what a variety there was at Glastonbury. Indeed no church or chapell was without them.

" I will not pretend to plead for prayers for the dead, or to justify any error or mistakes. But I hope, a commemoration or mention of our dead friends and benefactors, is no crime, and that the ancients do not deserve any ill character for returning thanks to God for raising them such, whatever may be said against them for praying for them in the separate state. Many curious gentlemen collect, among other antiquities, these mortuary bills, and I had one lately lent me by my ingenious and worthy friend, Mr. John Murray, of London. What church or chapel it belonged to, Mr. Murray cannot learn, but, from the hand, I take it to be about the time of Richard II. and since Mr. Murray [as he hath often told me] found it in a MS. of Hilton's Scale of Perfection, that once belonged to the

some extracts from this preface, which are conceived to be sufficiently striking of Hearne's peculiar manner of

Charter House, before the dissolution; it is very probable that it relates to some benefactors of that monastery. It is written on a large octavo leaf of vellum, and contains the following words;

for the soule of Roger Hough-
ton, and lone: And for the
soule of Nicholas Yong and
Margaret; * Sir Iohn Browne
for the soule of Syr Iohn
Rudkyn. And for the soule off
Emmot Skyllyngton. And
for the soule of Thomas
Parkyn and lone. And for † the
Henry Walgat. And for the
soule of Rychard Florry and
Margere. for the soule off
John Coye and William Coye:
And for the soule of Mayster
Roger floure. And for the
soule of Mayster Rychard
Thymmylby. ‡ God have merey on
these soules, and of all
Crystan soules

am not, by any means, an enemy to reformation; but then, I hope, wickedness will not be called such. No good man, surely, will either commend ingratitude, or extoll those that are against keeping up the memory of excellent persons; much less will he applaud such as will not let the bones of pious men and women rest, even in the places where they had raised churches and chapells. I could here recount several sad stories, and some, too, of things that have happened within my own memory. I am not far from a place, where an eminent benefactor was forgot almost as soon as he was dead; I am sure within a few years after his death, the costly building he raised was pulled down, and his benefaction looked upon as just nothing. But such stories will grate." Pref. p. XLVIII LII.

"*Use of Painted Glass Windows.*

"What light would it give to our accounts of Glastonbury, if we could now see the windows that were there in old time, in which the history of Joseph of Arimathea and his companions coming thither, and settling there, was depicted? Nay, what encouragement would it be to virtue, to find a great number of other historical passages neatly done in the glass of that place, and most carefully preserved, till destroyed by such as stuck at no wickedness to gratify their lusts? Were there no other instances of the use of such glass, the west window, that was formerly in St. Marie's church in the University of Oxford, were sufficient proof, in which window was painted the whole history of King Alfred's restoring that university, and many ancient and laudable customs were

* These three words are in a later hand. † The words "soule of" are wanting. ‡ These three lines are in a small hand of the same age,

of thinking and writing. Then follows the preface of the anonymous author of the "Little Monument," which occupies thirteen unnumbered pages; and in which he gives us some account of the authorities that he used in its compilation.* Next comes the 'Little Monument' itself, comprehending 160 pages. The following pieces, as specified in the Oxford List before mentioned, close the volume:

1. *Fundatio et statuta Cantariæ Sheringtonianæ in ecclesia cathedrali divi Pauli Londini.* e Cod. MS. veteri penes D. Edvardum Filmer, de East Sutton in agro Cantiano, Baronettum. p. 161.
2. *Dr. Plott's Letter to the Earl of Arlington, concerning Thetford* From the Original in the hands of the Author's Son in law, Mr. John Burnau. *p.* 225.
3. *Some Fragments relating to the Brittish Antiquities, written by old Oliver Matthews.* From a MS. communicated by Dr. Thorpe of Rochester. *p.* 237.
4. *Notes out of the Church Register in Thatcham in Berks, communicated by Thomas Rawlinson, Esqr. p.* 272.
5. *Extracts from the Register of Hawkeshead in Lancash, beginning A°.* 1508. communicated also by Tho. Rawlinson, Esq. *p.* 280.
6. *Extract of a Letter, written by Jer. Loveday, relating to the Register of Bisham in Berks. p.* 284.

were cleared and explained by it. From this window, a controversy between the Doctors and Masters was decided; namely, whether the masters were to be covered in convocations and congregations, and it was carried in behalf of the masters, from the painting in that window, in which they were represented covered in such assemblies." Pref. p. LXXI. &c.

* "I have all along, says he, used Protestant authorities, excepting only where I find Protestants not concurring with Saunders, † Reyner, and Cressy. And the reason why I prefer their sentiments before Protestants, is, because Saunders lived at the time of the dissolution, being a fellow of New College in Oxford, in 1546; which was but nine years at most after the dissolution of this monastery, and Reyner and Cressy were both monks of the same order that the monks of Glastonbury were of, so had better opportunities of knowing, and [in all likelihood] did know, more of the matter of fact than Mr. Wood or Mr. Willis could know." p. 5. His account of the Benedictine Monks, the original tenants of the abbey, is briefly and prettily written in the preface: he having "sayd but little of them in the book itself."

† Saunders must be a stubbed boy, if not a man, at the dissolution of abbeys; therefore what he reports, probably, was from his own knowledge?

7. *E. Thomæ Gascoigne Dictionario Theologico MS^o. excerptum,* unde liquet, Johannem de Gaunt, lue venerea misere affectum ac cruciatum diem obiisse. p. 290.
8. *Index librorum, quos Joannes de Bruges Monachus Coventriensis scripsit ad opus sive usum ecclesiæ Coventriensis.* Una cum recensione aliquot terrarum ecclesiarium, ab ecclesia Coventriensi alienarum. E. MSS. vet. in Bibl. Bodl. p. 291.
9. *De Capellano Universitatis Oxoniensis, & de solenni ejusdem Universitatis Benefactorum celeberrimorum Commemoratione,* ex epistolis v. doctiss. Thomæ Bakeri Excerpta. p. 295.
10. *Bishop Goodman and Mr. Ashmole's account of the Glastonbury Thorne.* E Cod. MSS. penes Editorem. p. 301.*
11. *Ex Epistola v. doctiss. Thomæ Bakeri Excerptum,* de Abbatibus quibusdam Glastoniensibus, & de constructionibus quorundam Monasteriorum. p. 303.
12. *Out of a Letter written by Dr. John Thorpe of Rochester concerning Sherington's Library, Chapell, and Place of burial.* p. 307.
13. *Formula antiqua nuptias in iis partibus Angliæ* (Occidentalibus nimirum) *quæ Ecclesiæ Herefordensis in ritibus ecclesiasticis, ordine sunt usæ, celebrandi.* p. 309.
14. *A Charter of the Prior and Convent of Poghley,* by which they grant a tenement in South-Denchworth, to Elias de Bagenore. p. 326.
15. *The Indenture conflituting John Att Hyde, Steward of the Priory of Poghley;* with an Inventory of the Goods committed to his Truft. p. 328.

The preceding will be found to be the most copious and accurate description yet published of Hearne's first attempt at illustrating the antiquities of the far-famed abbey of Glastonbury. It would seem that he had rather sharpened, than satisfied, his appetite in this new undertaking. His natural turn for seriousness, his enthusiastic admiration of monastic establishments, and his reverence for the literary undertakings carried on in

* "Bishop Goodman, in his '*Two great mysteries of the Christian Religion,*' 1652, thinks this miraculous thorn first appeared at the dissolution, as an emblem that religion should survive that event, no ancient author having mentioned it. Ashmole says, Gerard, Parkinson, and Camden, are the first that speak of it. Appendix to Hist. of Glast. p. 301." Gough's *British Topography,* Vol. ii. 216.

them,

them,* quickly led him to make other discoveries, and to receive other communications, connected with his beloved Glastonbury. Accordingly, about four years after his first publication, he put forth

II. JOHANNIS CONFRATRIS ET MONACHI GLASTONIENSIS CHRONICA; sive Historia de Rebus Glastoniensibus. E Codice MS. membraneo antiquo descripsit ediditque Tho. Hearnius. Qui et ex eodem Codice historiolam de antiquitate et augmentatione vetustæ ecclesiæ S. Mariæ Glastoniensis præmisit, multaque excerpta e Richardi Beere (abbatis Glastoniensis terrario hujus cœnobii) subjecit, &c. Oxon. 1726. 8vo. 2 vols. [*Published at* 1*l.* 1*s. the small, and* 2*l.* 2*s. the large paper. Number of the latter not specified.* About 140 Subscribers]. We have

1. *Hearne's Preface in Latin*; in which there is some curious matter, and a good deal said about ancient coins, and the

* In consequence of the warmth and partiality of his sentiments relating to these subjects, in some of his prefaces, [see, in particular, those prefixed to Thomas of Otterburne, Walter de Hemingford, Johannes de Trokelowe, which will be noticed in their proper order] Hearne did not escape the imputation of dying a Roman Catholic; but this charge, which was also brought against his great predecessor Sir William Dugdale, was equally, with the latter, destitute of foundation. Our Antiquary, perhaps, went the full length of Ordericus Vitalis, in the following observation: "Sic in Angliâ Monasticus Ordo renovatus est: et in multis Cœnobiis gloriosum agmen Monachorum contrà Satanam virtutum armis brumitum est: et perseverantèr dimicare in prœlio Domini donec victoriâ potiatur, nobiliter edoctum est." [See Baron Masere's valuable *Historiæ Anglicanæ Selecta Monumenta*, p. 239, edit. 1807, 4to.]—but he did not, as far as I have been able to discover, subscribe to any of the doctrines of the Roman Catholic faith. To be sure, he takes care to give us a plentiful sprinkle of anecdotes of nunneries, abbeys, &c. in almost all his appendices, notes, and addenda: witness, the long and wearisome account of the "Protestant Nunnery of Little Gidding in Huntingdonshire," subjoined to the second volume of "*Thomæ Caii Vindic. Antiquitat. Oxon.*" of which Mr. Lenton's sprightly letter to Sir Thomas Hetley is the only readable part. What would have been Hearne's sensations to have had the first rummaging of the monastery of Hirsauge, in Germany? the Chronicle of which was written by Trithemius, and first published in 1559, afterwards in 1690. two vols. folio! The Chronicler's account of the library in this monastery ["Bibliotheca preciosa, et multis voluminibus cumulata, p. 56, edit. 1559], may justify us in supposing that our antiquary, like Erasmus, [when the latter was busied in completing his edition of St. Jerom,—see Fabricius's excellent account of the labours of Erasmus; *Sylloge. Opusc. Hist. Crit. Lit.* p. 366, 1738, 4to.] would have braved "perils of robbers, and perils of waters," in the accomplishment of so congenial an undertaking!

decayed,

decayed state of the mint of the realm: advising, very properly, the cultivation of that branch of useful antiquities which relates to ancient coins and gems. In praise of the text of his author, Hearne observes that his friend Dr. Smith, "quum Museum Ashmolianum adire soleret, præter alia, Codices ibi adservatos, *Joh nnem Gl stoniensem* manu versare, et curiosis oculis lustrare é re sua duxit, elegantiam que etiam Codicis Ashmoliani laudare, qui Codex Ashmolianus (quippe operæ pretium est animadvertere) ad Bibliothecam San Gregorianam Duaci olim pertinebat, &c.' Of the intrinsic excellence of this manuscript we shall presently speak. At page lix, among the prefatory matter, are some notes of Gerard Langbain (in Latin) relating to the MS. of John of Glastonbury, preserved in the Bodleian library. Then follows,

2. *Johannis Glastoniensis Chronica*, which fills the first volume, concluding at p. 264. The second volume begins with
3. *Excerpta E. Richardi Beere Terrario Cœnobii Glastoniensis*; concluding at page 357. Then, according to the Oxford Catalogue,
4. *Consuetudo Luminarii seu Cereorum*, in ecclesia Glastoniensi per Sacristam loci ad divinum officium exhibendorum. Ex cod. MS. veteri membranco in bibliotheca Collegii S. Trinitatis Cantabrigiæ. p. 358. This is a very curious piece of monastic antiquity.
5. *Charta Adami le Eyr de Sozzy*, Cœnobio Glastoniensi concessa, de redditu quodam annuo ad sustentationem cujusdam Cerei ac Luminaris. Ex eodem Cod. Cantabr.—p. 366.
6. *Charta Willelmi Hogheles de redditu quodam annuo*, ad sustentandum luminare ecclesiæ beatæ Mariæ Glastoniensis. p. 368. Ex eodem Codice.
7. *Ea quæ demisit frater Adam de Donerham* de bonis S. Dunstani in Thesauraria Glastoniense, A. D. 1289. p. 369. Ex eod. Codice.
8. *Index Chartarum*, aliorumque id genus, ad cœnobium Glastoniense spectantium tempore Johannis de Tantoria, Abbatis Glast. [A. D. 1290.] p. 370. Ex eod. Codice Cantabr. Very curious and interesting,
9. *Henrici III. Charta de cœnobio Glast.* Ex eodem Cod. p. 419.*

* This charter is taken from "An ancient, fair, and very large leiger book of the abbey, called "Secretum Abbatis," because, always in his custody: it is in the Bodleian library, among Wood's books bought by the University."
Gough's British Topography, vol. ii. 218.

10.

10. *Numerus librorum Glastoniensis ecclesiæ*, qui fuerunt de librario anno Gratiæ M°. CC°. XL°. VIII°. p. 423. Ex eodem Codice.*

11. *Reliquiæ sacræ Glastoniensis ecclesiæ*. p. 445. Ex eod. Cod. All the ensuing pieces, as far as the Index, are comprehended in an "Appendix."

12. *Dr. Charlett's Letter to Archbishop Tenison, concerning the death of Mr. Anthony a Wood,*† *p.* 455. Ex Apographo Edvardi Burtoni, Armigeri, qui ex Autographo descripsit.

13. *Amicissimi doctissimique Viri Thomæ Smithii, S. T. P. Epistolæ,*‡ duæ de S. Ignatii epistolarum Codice MS. Mediceo,

* "There is something, says Mr. Gough, extremely picturesque in Leland's account of this library, which he represents as the finest in England. Among the books here, appear Livy, Sallust, and some of Bede's pieces, so old as to be useless." *British Topography*, Vol. ii. 217. See also the note in the subsequent page. Leland's description is worth subjoining: "Eram aliquot abhinc annis [says he, in his account of MELCHINUS] Glessoburgi Somurotrigum, ubi antiquissimum simul et formosissimum erat totius insulæ nostræ cœnobium, animumque longo studiorum labore fessum, favente Richardo Whitingo, ejusdem loci abbate, recreabam; donec novus quidam cum legendi tum discendi ardor me inflammaret. Supervenit autem ardor ille citius opinione: itaque statim me contuli ad bibliothecam, non omnibus pervium, ut sacrosanctæ vetustatis reliquias, quarum tantus ibi numerus, quantus nullo alio facile Britanniæ loco, diligentissime evolverem. Vix certe limen intraveram, cum antiquissimorum librorum vel solus conspectus religionem, mesclo an stuporem, animo incuteret meo; eaque de causa pedem paululum sistebam. Deinde, salutato loci numine, per dies aliquot omneia forulos curiosissime excussi." *De Scriptoribus Britannicis*, Vol. i. 41. Besides the classics mentioned by Mr. Gough, there appear to have been some opuscula of Pliny, Aristotle, Boetius, Pompeius, &c. Vide the above Catalogue.

† This letter is inserted in the Life of Wood, p. 398, published as the second volume to the work from which the above list is taken.

‡ These two letters have the following introductory passage, on the reverse of page 460. "Good Mr. Hearne, and my trusty friend. These two letters, with Mr. Ledgard's papers, you must preserve most carefully, and print them some time or other, tho' it bee 7 yeares hence——otherwise put them into the hand of some trusty friend, who will do mee this piece of justice and service, T. S." "When I read these lines, says the author of the *New Memoirs of Literature*, Vol. IV. 205, I thought Dr. Smith's letters were a sort of mystery: but it was a mistake. They were dated from Westminster, March 3, 1708-9, and Octob. 25, 1709. In the first Dr. Smith shews, that the manuscript of Saint Ignatius's epistles, in the library of the Great Duke of Tuscany, is very incorrect and faulty; and gives several instances of it, from the collation of Mr. Ledgar: in the second letter, Dr. Smith informs Mr. Hearne, that in the year 1677, Dr. Pearson, Bishop Fell, and Dr. Lloyd, at that time Dean of Bangor, proposed to send him into Greece, Anatolia and Egypt, to search for another copy of St. Ignatius's Epistles, and several works of the ancient Fathers not yet discovered. But Dr. Smith did not think to undertake such a journey, for some reasons mentioned by him. Those Letters are followed by Mr. Ledgard's Collation of the Florentine Manuscript of St. Ignatius's

diceo, una cum V. cl. Johannis Ledgardi eadem de re observationibus. pag. 459.

14. *A supplication to Q. Mary, by John Dee,* for the Recovery and Preservation of ancient Writers, and Monuments.* e Coll. MSS. Smithianis penes Edit. *with Dee's articles on that occasion. pag.* 490.

15. *John Dee's account of his life and studies for half an hundred years. p.* 497. Ex iisdem Coll. MSS. Smithianis.

16. *Out of John Dee's book, entituled famous and rich Discoveries: written in the year,* 1577. *pag.* 552.

17. *Kalendarium monasterii de bello capite,* id est, Beauchief ex Fundatione Baronum de Alfreton. Ad fidem Cod. MS. mihi donati ab amico doctiss. Ricardo Graves, de Mickleton, in Agro Glocestriensi, Armigero. p. 557.

18. *The Copy of a Paper, relating to Ashdowne or Ashbury, in Berkshire, communicated by my friend Mr. George Wigan, M. A. and Student of Christ Church. p.* 567.

19. *Fragmentum quoddam historicum de eod. Cod.* &c. vel fragmentum Historicum, capite & calce mutilum, sex foliis constans, quo Poetice & Stylo Cædmoniano celebratur virtus bellica BEORHTNOthi Ealdormanni & aliorum Anglo Saxonum, in prælio cum Danis, Anglo-Saxonicè, pag. 570. e Cod. MS. in Bibliotheca Cott.

20. *Nota, ad bellum de Brannokburne pertinens* e Boweri additionibus ad Joannem Fordunum penes Nobilissimum Comitem Oxoniensem. p. 577.

21. *Indulgentia Abbati & Conventui monasterii Glastoniensis concessa,* de utendis pileis, dum interesseut Divinis. e Cod. MS. vet. in Bibl. Coll. Trin. Cantabr.—p. 579.

22. *Index.* p. 581.

23. *Notæ aliquot omissæ.* p. 606.

Ignatius's Epistles with the edition of Isaac Vossius." At p. 486 there is an account of the avility of Magilabechi, the famous Librarian to the Grand Duke of Tuscany.

* In his preface, p. xx, &c. Hearne speaks with rapture of the discovery of this curious memorial, and the subsequent piece of biography, relating to John Dee. The whole is, indeed, singularly interesting; and has been almost verbally copied by me, to appear in a future edition of a recent work. Dee's library contained 4000 volumes, and was valued by him, perhaps exaggeratingly, at 2000*l.* It was the result of forty years active labour in collecting, and abounded with ancient classics, as well as with a copious harvest of books illustrative of the *occult art.* Its owner was the great conjurer, traveller, alchymist, astrologer, and scholar of the age! His Memorial was written "*with tears of blood,*" as he himself informs us! Poor man! while he was the oracle of the vulgar, he was not aware of being the dupe of the court! In the second volume of Mr. Beloe's *Anecdotes of Literature and Scarce Books,* p. 263, there is extracted the advertisement to his "General and Rare Memorials pertayning to the perfect Arte of Navigation," &c. Fol. 1577.

24. *Operum Hearnii Catalogus.* 612. containing much curious additional matter respecting Sir Thomas * Bodley, &c. This list of Hearne's works includes every thing hereafter specified, and closes the second volume.
25. *Appendix egregia ad Reliquias Bodleianas,* e Cod. MS. p. 612.
26. *Nota de Asserii Menevensis Vita Ælfredi Magni.* p. 648.
47. *Vindiciæ V. cl. Henrici Dodwelli* contra Gualterum Moyleum. p 649.
28. *De tractu quodam MS. in Bibl. Cott. inscripto,* Impositions and Taxes on the state, gathered out of Monkish Registers, and Stories, from the Conquest to Hen. the 7th. p. 652.
29. *The Epitaph of Mr. Thomas More, Author of the Life of Sir Thomas More, Kt. &c.—p.* 655.

Thus much for a list of the pieces in these rare volumes of Hearne. As to the intrinsic value of the chronicle of JOHN OF GLASTONBURY, (which abridges Domerham's history, and brings it down from the year 1290 to 1400) perhaps the less that is said of it, the better it may be for its reputation. Neither Wilkins, Gough, nor Nasmith (see the last edition of that most valuable of all Bishop Tanner's publications, the *Notitia Monastica,*† folio, 1787, Art. xxii. Somersetshire) dwell a moment

* These letters, which have been also copied by me for the forementioned purpose, are, some of them, very interesting. It is delightful to observe the progress of such a work as the establishment of the Bodleian Library. "Primò parva metu, mox sese attollit adauras." The invincible perseverance ("nullis fessus laboribus," as Johnson said of Cave) and unbounded generosity of SIR THOMAS BODLEY place him in the foremost rank of the greatest characters of his age. To the credit of the times, too, it must be added, that most of the leading noblemen and literary characters contributed, by large donations, to the success of the undertaking. Some of their contributions are thus recorded by Sir Thomas.

My Lord of Essex; about 300 volumes, (chiefly in folio.)

My Lord Chamberlaine; 100 volumes: "all in a manner new bound; with his arms, and a great part in folio.

My Lord Montacute; 66 costly great volumes, in folio; "all bought of set purpose, and fairly bound, with his arms."

Sir Robert Sidney; 102 volumes in folio, to the value of one hundred pounds, being all very fair, and especially well bound, with his arms."

The Lord of Northumberland; 100l.

The Lord Bishop of Ely; 40l.

Sir Walter Raleigh; 50l.

Mr. Robert Cotton of Conington; 9 Manuscripts, of which some are in Hebrew. He hath also promised to augment his gift."

† A great portion of the impression of this work, which was printed at the

ment upon its value. Indeed, it seems evident, from the preface to ADAM DE DOMERHAM, that Hearne himself had but a poor opinion of it, and was ashamed of the eulogies under which he had ushered it into the notice of the learned. It was unfortunate that he had not seen the excellent chronicle of this latter monastic historian, before he ventured upon John of Glastonbury: and equally unfortunate was it for Wharton, in the first volume of his *Anglia Sacra*, p. 587, to print the corrupt text of John, under the name of that of Adam de Domerham. But, whatever may be the defects of the first volume of this publication, the second, as the reader may have already had a sufficient intimation, is singularly curious and valuable; and deserves reprinting on many accounts. Like the greater part of Hearne's works, the fruit ingrafted is generally better than the parent stem.

A sprightly review of this publication appeared in the *New Memoirs of Literature*, Vol. IV. p. 200-207; in which the account of the relics,* said to belong to the abbey, is more minutely and sarcastically criticised than by Mr. Gough, in his British Topography. The review

the University Press, at Cambridge, for Mr. Nichols of Red Lion Passage, is said to have perished in the fire which consumed the premises of the latter, in the year 1807. Bishop Tanner's *Notitia Monastica* was first published in 8vo. 1695, when its author was only twenty-two years old. A second edition, greatly enlarged by his own labours, was published, after his decease, in 1751, folio; and the above "worth its weight in gold," was the third and last edition. A few particulars concerning the Tanners ["clarum et venerabile nomen!"] may be found in Mr. Nichols's recent publication, entitled Bishop Nicolson's *Epistolary Correspondence*, Vol. I. 57.

* "A journalist may be allowed to take notice of relics, when they are very curious and uncommon. The Monks of Glastonbury were resolved to be well stored with relics of the Apostles, and of all the most eminent saints and confessors: it was a profitable contrivance. They had but few relics of the Old Testament; but those relics were very well chosen. I have seen in Germany and Italy very extraordinary relics; but I quickly grew weary of that sight.

"I shall mention but one miracle among those that are ascribed to crucifixes, and images of the Holy Virgin. A certain Monk, named AILSI, used to go by a venerable crucifix, covered with gold and silver, without bowing to it. But one day he thought fit to make a bow. The crucifix spoke to him—*now too late* AILSI: *now too late*, AILSI. Whereupon the Monk fell down and died immediately. I refer to the book those readers who desire to have a full knowledge of it. But I must not forget to observe, that because the abbey was situated in a very cold place, Pope Innocent IV. gave the Monks leave to officiate with their caps on." See the above authority, p. 203, &c.

concludes

concludes with calling "Mr. Hearne an indefatigable Antiquary;" and, among his valuable qualifications, "particularly to be commended for his great exactness."

In a very short time after the publication of John of Glastonbury, Hearne put forth another more valuable and ancient performance, relating to the abbey, under the following title:

III Adami De Domerham Historia De Rebus Gestis Glastoniensibus. E Codice MS. perantiquo, in Bibliotheca Collegii S. Trinitatis Cantabrigiæ, descripsit primusque in lucem protulit Tho. Hearnius. Oxonii. 1727. 8vo. 2 vols. *(Published at* 1*l.* 1*s. the small, and* 2*l.* 2*s. the large paper:* of which latter there appear to have been forty-eight copies. 128 subscribers; of whom nine subscribed for several copies.) These volumes contain: (exclusively of the table of contents)

1. *A Latin Preface of Hearne:* p. ix—xxxvi: which is succeeded by an *Appendix,* extending to p. ciii.

From this preface, we learn that Adam de Domerham improved and continued the text of William of Malmesbury concerning the history of Glastonbury Abbey, bringing it down to the year 1290. Dr. Gale had before published Malmesbury's text (Hist. Script. Anglic. Vol. III. p. 291. to 335), but in a very incorrect * manner. Domerham's text, which is most accurately † printed by Hearne, from a unique ‡ MS., has been considered by antiquaries as a great acquisition to the history of Glastonbury, in the period of which it treats: the author, however, does not seem to have given it the last polishing touches of his hand. Hearne's account of him is sufficiently interesting; and his preface contains various curious particulars relating to literary works. Opposite, p. xxxviii. there is a plate of a mutilated inscription upon an ancient stone. The following parti-

* "Verum Galei editio erratis quam plurimis spissis fœdisque scatet; sicut et plures in eadem deprehenduntur omissiones." P. xv.

† "Nos nihil vel mutavimus, vel depravavimus, sed codicem MS. eâ, qua decuit, fide secuti sumus." P. xiii.

‡ "Non aliud auctoris hujus exemplar antiquum extare existimo." P. x.

ticulars,

culars, from the Oxford list, are comprehended in the Preface and Appendix.

1. Abbatum quorundam Cœnobii de Mushelney, in agro Somersetensi laterculus, cum Notis historicis. p. xxv.
2. *An Extract of a Letter, written by Dr. Edward Bayly, of Havant in Hampshire, to a friend of his about the Chichester Inscription.* p. xxxvii.
3. *Some Notes of the said Dr. Baily, on Mr. Gale's Copy of the Roman Inscription at Chichester.* p. xl.
4. *The Publisher's Discourse concerning the Chichester Inscription, occasioned by the Extract out of Dr. Bayly's Letter.* p. xli.
5. *The Copy of a Paper (copied from a Register at Westminster, and) given to the Publisher, by the Hon. Benedict Leonard Calvert, Esqr. concerning Edward Bottler's leaving the monastery at Westminster, in order to retire to Milburgh's Priory, at Wenlock, of the Cluniack Order.* p. lvi.
6. *A Grant from Richard de Paston to the Abbey of Bromholm, in Norfolk.* p. lxiii. *from an old Leiger Book, pertaining to the Abbey of Bromholme, in Norfolk, and now (Feb.* 8. 1726.) *in the hands of Mr. Paston (a very curious Gentleman) of Pautley, in Gloucestershire, who copied this Charter from it.*
7. *E Statutis Collegii Novi,* de libris Collegii conservandis & non alienandis. p. lix.
8. *Ex iisdem Stat. de portis & Ostiis dicti Collegii* statutis temporibus claudendis & serandis. p. lxi.
9. *Joannis Foxi* * *Epistolam ad Laurentium* Humphredum, quo tempore Collegii Magdalenensis (Oxonii) bibliothecæ librum de gestis ecclesiæ donavit. p. lxiv.
10. *Excerpta quædam, ad cœnobium Muchelneyense,* in agro Somersetensi pertinentia, e Breviariis duobus antiquis, calamo exaratis, penes nobiliss. Dom. D. Carolum Bruce in Membraneis. p. lxvii.
11. *Electionem Richardi Whiting* in Abbatem Glastoniensem. p. xcvii. e Schedula MS. a doctiss. Tannero communicata.

II. *Gulielmus Malmesteriensis de Antiquitate Glastoniensis*

* It may be worth while to inform the reader that, at p. xxii, Hearne tells us of the value of the *first edition* of Fox's *Book of Martyrs*, of which he gives the title-page in a note. It was published in the year 1563; and the wood-cuts, from their freshness, are greatly superior to those in the editions of 1634, 1684. Hearne's words are "prima [editio] etiam omnium optima;" without specifying any particular reason for this preference. From an original MS. letter of Anstis, however, I find that the late editions are not quite so full in some particulars; and that "many things are left out about the Protector Seymour."

ecclesiæ,

ecclesiæ, multo quam antea emendatior, atque etiam auctior, ex Cod. MS. in Bibl. Trin. Coll. Cantabrigiæ. p. cxl.*

3. *De electione Walteri More,*† Abbatis Cœnobii Glastoniensis, e registro ecclesiæ Wellensis. p. 123.
4. *Quædam de uno atque altero Abbate* ejusd. Cœnobii ex iisd. Registris. p. 180.
5. *Perambulationes Forestarum quinque,* in agro Somersettensi. p. 184.
6. *Observationes ad pretia ac valorem rerum spectantes,* ex antiquis Registris. p. 202.
7. *Chartæ quædam, cum aliis aliquot instrumentis,* ad Glastoniam, spectantes. p. 228.
8. *Chartæ & Notæ ad Prioratum Bathoniensem spectantes.* p. 278. Chartæ autem e Registris haustæ sunt Wellensibus.
9. *Chartæ ad Charlton Carvill,* in agro Somersettensi pertinentes. p. 294. E Registro Prioratus Kenilworthiani. This concludes the first volume, which ends at p. 299.
10. *Adami de Domerham Historia de Rebus Gestis Glastoniensibus.* p. 303. to 596.
11. *Auctarium*; a considerable part of this is taken from Domesday-book. 597. to 676.
12. *Notæ: containing, among other things, a Description of the Parish of Wilde Combe, in the Moore* [*in Devonsh.*] *shewing the Situation of the place, the ancient Timworks formerly in the same, the antiquity of the Church and tower, and other ancient structures and buildings: together with a plain and true Narrative of that wonderful Work of God's power and mercy, shewed to the inhabitents thereof, in the dreadful Tempest and storm of thunder, lightning and hail; which fell on that Church and tower, the* 21*st day of Oct. being the Lord's day, in the year* 1638. *In Verse: the Author Mr. Richard Hill, Shoolmaster there.*‡ *p.* 676.

13.

* A plate of the ground plan of the abbey, by Browne Willis, faces the commencement of Malmesbury's History.

† "Walter More was elected abbat, May 7, 1456, and died October 22 following," p. 181.

‡ Take the following, gentle reader, as a specimen of the poetical talents of rare "Richard Hill, schoolmaster," part of which is "now truly copied out as followeth"—[to use the language of Hearne]

In the west part of Devonshire, towards the southern side,
There lies a valley, which in form is long and somewhat wide;
From whence a parish there derives the name of Widecombe,
Well qualify'd with a pure air in large and ample room.
This parish was in timworks rich, as ancient men have said,
Wherein men rather than in land their cost and labour laid:

13. *Index.* 690–716.
14. *Operum Catalogus.**

These three publications were expressly put forth by Hearne, in order to illustrate the ancient history of Glastonbury Abbey. With the exception of the five indifferent plates in the first, and the two meagre ones in the last, they were published in a manner the least satisfactory to the tasteful antiquary; although an opportunity was afforded of illustrating one of the most ancient and interesting spots of monastic life, in a way which could not have failed, by the introduction of picturesque and faithful embellishments, of securing

> And with the gains thereof, they built a tall and stately tower,
> Which yet remains, though tinworks fail, untill this very hour.
> A spacious church adjoin'd thereto, with other buildings new,
> For ancient structure more beautifull were none or few.
> One mansionhouse near thereunto was chief and principal,
> Tho' much decay'd, yet remains still, was called Great North Hall.
> In houses, walls, and windows all, fair prospect did appear,
> The motes and trenches being fill'd with streams of water clear,
> Wherein good store of fish were bred, as ancient men did say;
> The ruin'd banks whereof remain untill this very day.
> And when the family within would walk into the town,
> Or else return, a dra-bridge firm was presently let down;
> And at their pleasure drew it up, to keep the household safe:
> This house did formerly belong to RALPH THE SON OF RALPH.
> &c. &c. &c.

The black-letter reader [for Hearne reprinted it in the said black letter] will probably see the remainder in Mr. Evans's forth-coming edition of his father's Old Ballads: meanwhile, in order to soften the severity of his criticism, he should be thus told; in the language of the

> Postscript,
> Blame not the rudeness of these lines, they are as I command them,
> I writing to plain men desire plain men should understand them.
> &c. &c.

* In this catalogue are, amongst other things, 1. *The Death and Epitaph of Nicholas Fitzherbert*, author of "Oxoniensis in Anglia Academia Descriptio," p. 720. 2. *Henrici* VI. *Literæ Patentes*, quibus efficit, ut in jus gentis nostræ Anglicanæ adscriberetur Titus Livius Foro Juliensis, p. 722. 3. *A Letter of Soldan Malet, Emperor of the Turks*, directed to a Christian King about the taking of Acon or Acres from the Christians. The letter, which Hearne justly calls "a curiosity," [and as it pleased him, so he believed it might not be displeasing to curious readers] is in Latin, with an English translation from the register of John de Pontessera, Bp. of Winchester, by the Rev. Mr. Rich. Turney, Archdeacon of Surrey, p. 727. 4. *Mr. Anthony a Wood's* Last Will and Testament, from the Prerogative Office, p 731. This latter is not inserted in the Oxford Life of Wood.

both

both fame and profit to the publisher. But Hearne was a sorry hand at these things! It should be noticed, however, that in his William of Worcester, p. 120, &c. Hermingus Chart. Wigorn. p. 602, &c. and Walter de Hemingford, p. 631, &c. he inserted some further particulars relating to the abbey. If the reader wishes for more copious information concerning the subject, let him consult the elaborate and excellent account subjoined to the last edition of Bishop Tanner's Bibliotheca Monastica "XXII. Somersetshire:" also Mr. Gough's British Topography, Vol. II. 215, &c. where some publications are noticed which I do not observe to be incorporated in the last edition of Tanner. If he is desirous of being amused with the fabled histories of its original founder, he may consult Article VI. of this Number of the "*British Bibliographer*;" and arrange himself, if he pleases, in the number of those romantic believers,* who, against the better judgment of Leland, Usher, Stillingfleet and Collier, are resolved to make Joseph of Arimathæa lay the first stone of the building.

A farewel word in regard to these HEARNEAN ANNALS of Glastonbury. They are, upon the whole, interesting; and the greater part of them deserving of republication; but I submit whether an *English translation* of the Latin historians (throwing the Latin into an Appendix) would not render such a republication considerably more amusing and valuable; especially if the text were supported by good notes, taking in the whole

* Among whom was Hearne himself. Thus, in his preface to Adam De Domerham: "Josephum certe de Arimathæa adhuc accessisse, fidemque apud nos Christianam seminasse plane credo," p. xvii. He did not seem to be aware of the sentiments of his great master Leland: "Nam ego facile credere non possum Josephum, Christi optimi maximi discipulum, Glessoburgi sepultum esse. Crediderem tamen sanctissimum aliquem ejusdem nominis ibidem sepultum, &c." *De Script. Britan.* p. 42. See Stillingfleet's sentiments in his *Orig. Britan.* p. 26. &c. edit. 1685: Collier's, in his *Ecclesiast. History*, vol. i. p. 8; and Usher's, in his *Antiquities of the Brit. Chr.* ch. ii. & vi.

So attached was Hearne to this hypothesis, that, in the list of his works incorporated in the *Thomæ Caii. Vind. Antiq Oxon.* he printed a grant from some ancient roll, sent him by Thomas Baker, in which permission was given to hunt for the body of Joseph at Glastonbury: this, in fact, proved nothing; as the result of the search is not told. The grant shall be extracted in my account of Thomas Cay, or Key.

of Hearne's scattered accounts, and giving an air of elegance and interest to the work by the addition of plates, and plans, &c. Much may be done, and easily done, from Dugdale, Stevens, Browne Willis, and other topographical writers, referred to in the last edition of Tanner; and the republication might be judiciously compressed into three "goodly" octavo volumes — without parting with a single period of Hearne. As these antiquities of Glastonbury are now published, they cannot be procured under a sum much short of twenty pounds;* as they *might* be published, in an *improved* state, perhaps one fourth of this sum could obtain them for the anxious collector.

In your next number, I shall treat of those publications of Hearne which relate to BIOGRAPHY.

Meanwhile I remain, respectfully, yours, &c.

T. F. D.

Kensington, Nov. 13. 1809.

ART. XIV. *A sermon preached before the Queenes Maiestie, by Maister Edward Dering, the 25, of Februarie. Anno* 1569 *Imprinted at London by Iohn Charlevvood, dwelling in Barbican, at the signe of the halfe Eagle and Key,* 1584. *sixteens,* 24 *leaves.*†

The text is from Psalm 78, v. 70, 1, 2. The zealous preacher thus advertises the Queen of the state of the church ministry.

"If I would declare vnto your Maiestie all the great abuses that are in your Ministery, I should leade you along in the

* I suspect that it was the rarity of these pieces which made Dr. Henry overlook the Glastonbury historians; and the same reason may be supposed to account for the omission of a reference to either of them in the elegant disquisition of Mr. Milner "Upon an antient cup, formerly belonging to the abbey of Glastonbury." Vide *Archæologia*, Vol. xi. 411.

† Herbert mentions it by Awdeley, 1569, probably by Roberts, see 1064, under year 1595 (the author died 1576) by Charlewood, 1580, and without date. The present edition not noticed.

spirit,

spirit, as God did the prophet Ezechiel, and after many intollerable euilles, yet I shall styll say vnto you: behold, you shall see mo abhominations then these: I would first leade you to your benefices, and behold some are defyled with Impropriations, some with Sequestrations, some loden with pensions, some robbed of their commodities: and yet beholde more abhominations then these. Looke after this vpon your patrons, & loe some are selling theyr benefices, some farming them, some keepe them for theyr children, some guie them to boyes, some to seruingmen, & very fewe seeke after learned pastors: and yet you shall see more abhominations than these. Looke vpon your ministery, and there are some of one occupation, some of another: some shake bucklers, some ruffians, some hawkers and hunters, some dicers and carders, some blinde guides, and cannot see, some dumme dogs, and will not barke: and yet a thousand more iniquities, haue now couered the Priesthode. And yet you in the meane whyle that all these whoredomes are committed, you at whose handes God will require it, you sit styl, and are careles, and let men doo as they list. It toucheth not belike your common wealth, and therfore yon are well contented to let all alone. The Lord increase the giftes of his holy spirite in you, that from faith to faith, you maye growe continually, tyl that you be zealous as good king Dauid, to worke his wyll. If you knowe not how to reforme this, or haue so lyttle councell (as man's heart is blynded) that you can deuise no way: aske councell at the mouth of the Lord, and his holy will shalbe reuealed vnto you. To reforme euyll Patrones, your Maiestie must strengthen your lawes, that they may rule as well hye as lowe." * *

Art. XV. *The Kyng of Englandes Doughter.*

[From William Painter's Palace of Pleasure, 1567.]

Three yonge menne hauyng fondlie consumed all that thei had, he came verie poore, whose nephewe (as he retourned out of Englande into Italie, by the waie) fell into acquaintance with an Abbotte whom (vpon further familiaritie) he knewe to bee the Kyng of Englandes doughter, whiche toke him to her husbande. Afterwardes she restored his vncles to all their losses, and sent them home in good state and reputacion.

"¶ The xxxiiij. Nouell.

"There was somtime ago in the citie of Florence a knight, called Sir Tebaldo, who, as some saie, was of the house of

Lamberti: and as other affirme, of Agolanti. But leauyng the variaunce, of whether house he was, true it is, that he was in that time, a notable, riche, and wealthie knight, and had three sonnes. The firste called Lamberto; the second, Tebaldo; and the thirde, Agolante; all faire and goodlie children: and the eldest of them was, not xviij yeres of age. When the said Sir Tebaldo died, to them (as his lawfule heires) he left all his landes and goodes. Who seyng themselfes to be verie riche, in redie money and possessions, cõtinued their life without gouernement, at their owne pleasures, and without bridle or staie, thei began to consume their goodes. Thei kepte a greate and francke house, and many Horsses of greate value, with Dogges, and Haukes, of sundrie kindes, and continuallie kept open house, giuyng liberall giftes, and obseruyng diuerse gestes at Tilt and Torney, doing that thing, that not onelie did appertaine, and belong to gentlemenne, but also that, whiche was incident to the trade and course of youthe. Thei continued not longe in this order, but their substaunce lefte them by their father, was verie muche consumed. And their reuenues (not able to maintaine their expences) began to decrease, wherevpon thei were faine, to morgage and sell their inheritaunce in suche wise, as in the ende thei grewe to extreme pouertie. And then penurie did opẽ their eyes in like sort, as before richesse had closed them vp. For which cause, Lamberto vpon a daie, did call his other twoo bretiren vnto hym, and told them of what honour their father was, to what value his richesse did amounte, and now to what pouertie thei wer come, through their disordinate expences, giuyng them counsaill (so well as he coulde) that before miserie did growe any further vpõ them, by sellyng that whiche was left, they shoued goe their waie. Whiche thei did. And without leaue taken of any man, or other solempnitie, thei departed from Florence, and taried in no place, before thei were arriued in Englande. Where takyng a litle house, in the citie of London, thei liued with litle expences, and began to lende out their money to vsurie, and fortune was so fauorable vnto them, by that trade, that in fewe yeres, thei had gained a verie notable some of money, whiche made them one after another, to retire againe to Florence with their substaunce, where thei redemed a greate parte of their inheritaunce, and bought other lande, and so gaue themselues to mariage: continewing neuerthelesse in England, their money at interest. Thei sent thither to be their factour, a yonge manne their nephewe called Alexandro. And thei three dwellyng still at Florence, began againe to forget to what miserie

their

their inordinate expences had brought them before. And albeit thei were charged with householde, yet thei spent out of order, and without respecte. And were of greate credite with euery Marchaunte: whose expences the money that Alexandro, many tymes did sende home, did helpe to supporte for certaine yeres, whiche was lente out to diuerse gentlemen, and Barons of the countrie, vpon their castelles, manours, and other reuenues, whereof was receiued an incredible profite. In the meane tyme, the three brethren spent so largelie, that thei borowed money of other, fixyng all their hope from Englande. It chaunced contrary to the opinion of al men, that warres happened betwene the kyng of England, and one of his sonnes, which bredde muche diuision in that countrie, some holdyng of oue part, and some of another; by meanes whereof, all the manours and morgaged landes, were taken awaie from Alexandro, hauyng nothing wherevpō any profite did rise. But daily trustyng, that peace should be concluded, betwene the father and the sonne. And that all thynges should be surrendred, as well the principall as the interest; he determined not to departe the countrie.

"The three brethren which were at Florence, not limityng any order, to their disordinate expences, grewe daily worsse and worsse. But in processe of tyme, when all hope was past of their recouery, thei lost not onelie their credite, but the creditors desirous to be paied, were faine to sende thē to prison; and bicause their inheritance was not sufficient to paie the whole debt, thei remained in prison for the rest; and their wiues and childrē were dispersed some into the countrie, and some hether and thither, out of order, not knowing how to do, but to abide a poore and miserable life for euer. Alexandro whiche of long tyme, taried for a peace in Englande: and seeing that it would not come to passe, and consideryng with hymself (that over and besides his vaine abode for recouery of his debtes) that he was in daunger of his life, he purposed to return into Italie. And as he trauciled by the waie alone, and departed from Bruges, by fortuue he perceiued an Abbot, clothed in white, in like manner about to take his iourney, accompanied with many monkes, and a greate traine: hauyng muche carriage, and diuers baggages before. After whom rode twoo olde knightes, the kinsmenne of the kyng, with whom Alexandro entred acquaintance, by reason of former knowledge, and was receiued into their compauie, Alexandro then ridyng with thē frendly, demaunded what monkes thei were that rode before, with so

greate a traine, and whether thei wente. To whom one of the knightes answered, that he whiche, rode before, was a yonge gentleman, their kinsman, which was newlie chosen Abbot, of one of the best Abbaies in Englande. And bicause he was verie yonge, and not lawfull by the decrees for suche a dignitie, thei went with him to Rome, to obteine of the holie father, a dispensacion for his age, and for a cõfirmacion of that dignitie. But thei willed hym to disclose the same to no manne. And so this newe Abbot, riding sometymes before, and sometymes after, as we see ordinarilie that lordes doe, when thei trauell, in the countrie: It chaunced that the Abbot, perceiuyng Alexandro ridyng besides him, whiche was a faire yonge manne, honest, curteous, and familier, who at the first meting, did so merueilouslie delight him, as any thing that euer he sawe in his life, and callyng hym vnto hym, he began familierlie to talke, and asked what he was, from whence he came, and whether he went. To whom Alexandro declared liberallie all his state, and satisfied his demaũde, offryng vnto hym (although his power was little) all the seruice he was able to dooe. The Abbotte hearyng his curteous offer and comlie talke, placed in good order, considerying more particularlie the state of his affaires, and waiyng with hymself, that albeit his traine was small, yet neuerthelesse he semed to be a gentleman, and then pitiyng his mishappes, he recomforted hym familierlie, and saied vnto him, that he ought daily to liue in good hope, 'For if he were an honeste manne, God would aduaunce him again, not onelie to that place, frõ whence fortune had throwen hym doune, but also to greater estimacion, praiying him that sithe's he was goyng into Thuscane whether he likewise went, that it would please him to remaine in his compaine.' Alexandro thanked hym humblie of his comfort, and said vnto him that he was redie to implcie hymself, where it should please hym to cõmaunde.

"The Abbot thus riding (into whose minde newe thoughtes entred, vpon the sight of Alexandro), it chaũced after many daies iournies, thei arriued at a village, that was but meanlie furnished with lodgyng. The Abbot desirous to lodge there: Alexandro intreated hym to lighte at the Inne of an hoste whiche was familiarly knowen vnto him, and caused a chamber to be made redie for hymself, in the worste place of the house. And the Marshall of the Abbottes lodgynges, beyng alredie come to the toune (whiche was a manne verie skiltull in those affaires) he lodged all the traine in that village, one here, an other there, so well as he could. And by that time the Abbot

Abbot had supped, night was farre spente, and euery man repaired to his bedde. Alexandro demaũded the host where he should lie? To whome the hoste made answere, 'Of a trouthe, Maister Alexandro, I knowe not: for you see that all my house is so full, that I and my housholde, be faine to lie vpon the benches: howbeit I haue certaine garrettes, harde adioynyng to my lorde Abbotte's chamber, where I maie place you verie well, and I will cause my folkes to beare thither a pallet, and there, if you please, you maie lodge this night. To whom Alexandro saied, how shall I goe throughe the Abbotte's chamber, where for the streighte rome in the same not one of his monkes is able to lie. But if I had knowen it before, the curteins had been drawen: I would have caused his Monkes to haue lien in the garrette, and I myself would haue lodged where thei doee: Whereunto the hoste saied, it is dooen now, but (me thinke) you maie if you liste lie there so well, as in any place of the house. The Abbot beyng aslepe, and the curteins drawen before hym, I will softlie and without noise conueie a pallett thithere. Alexandro perceiuyng that the same might be doen, without any anoyaunce to the Abbot, agreed, and conueied himself so secrethe as he could, through the chamber. The Abbot which was not aslepe (but gaue himself to thinke and imagine vpon his newe desires) heaide the woordes that were spoken, betweene the hoste and Alexandro, and likewise vnderstanding where Alexandro laie, was verie well contente in himself, and began to saie, 'The Lorde hath sent me a time fauourable to satisfie my desires, whiche if I do not now receiue, peraduenture the like will neuer bee offred againe. Wherefore, perswading with himself, to take that present occasiũ, and supposing likewise, that euery mañ was aslepe, he called Alexandro so softlie as he could, and willed him to come and lie beside him: who, after many excuses, when his clothes were of, came vnto hym. The Abbot laiyng his arme ouer him, began to attempte suche amorous toies, as be accustomed betwene twoo louers: whereof Alexandro meruciled muche, and doubted that the Abbotte beyng surprised with dishonest loue, had called hym to his bedde of purpose to proue hym. Whiche doubte the Abbot (either by presumpcion, or some other acte dooen by Alexandro) vnderstandyng: incontinentlie begaune to smile, and to putte of his shurte whiche he ware, and tooke Alexandro's hande, and laied it ouer his stomacke, saiyng vnto hym. 'Alexandro cast out of thy minde thy vnhonest thoughte, and fele here the thing, whiche I haue secrete.' Alexandro laiyng his hande, ouer the Abbotes stomack perceiued that he had twoo breastes, rounde and harde,

the

the skinne whereof was verie fine and neshe, whereby he perceiued, that he was a woman, whom incontinentlie he embraced, and without looking for any other inuitacio~, he would haue kissed her: but she saied vnto him, 'Before thou approche any nerer, marke what I shall saie vnto thee. I am a woman, and not a man, as thou maiest perceiue, but beyng departed a maide from my house, I am goyng to the Pope, to praie him to place me in marriage. But whe~ I first viewed thee, the other daie, whether it was through thy good fortune, or my mishappe, loue attached me in suche wise, as neuer woman loued manne, as I dooe thee, and therefore I dooe purpose, to take thee for my husbande, before all others. But if thou wilte not take me to wife, get thee hence, and retourne to thine owne bedde:' Alexandro although he knewe her not, yet hauyng regarde vnto the companie and traine that followed her, iudged her to be some noble and riche Ladie. On the other parte, he sawe that she was a personage, right beautifull and faire, therefore, without further consideracion, he answered, That for so muche as her pleasure was such, he was verie well conte~ded. She then sitting vp in her bedde, hauing a little table (wherin the picture of Christ was paintet) indowed him with a ringe, doing the order of espousalles and afterwardes embracing one another, to their greate contentacion and pleasure, thei ioyfullie continued together that night, and after thei had deuised, and concluded thorder and meanes to accomplishe their affaires, from that time forthe: Alexandro so sone as it was daie rose, and went out of the chamber, that waie he came in, without knowledge to any man, where he laie that night.

" Then right ioyfull and glad, he proceeded in his iourney with the Abbotte and his co~panie, and within fewe daies, arriued at Rome. And when thei had remained there a certaine tyme: The Abbot taking with him, but the twoo knightes, and Alexandro, wente to the Pope: where doyiug to him their due reuerence, the Abbot began to speake in this wise. 'Holie father (as your holinesse dooeth better knowe then any other) euery manne that purposeth to liue an honeste life, ought to auoide (so muche as lieth in him) all occasio~s that maie drawe him to the co~trary. Whiche to thintent I that am desirous, to leade an honeste life, maie fullie performe: am secretlie fledde, and arriued here, in the habite, wherein you see, with a good porcion of the kyng of Englandes treasure, who is my father: that your holinesse, maie bestowe me in Mariage, for so muche as my father would giue me to wife (whiche am a yonge gentlewoman as you see) to the Scottishe King,

King, a verie riche and wealthie Prince. And his olde age was not so muche, the occasion of my departure, as the feare which I conceiued (through the frailtie of my youth, to be maried vnto him) to commit a thing, that should be cõtrary to the lawe of God, and the honour of the bloud roiall of my father. And in comying hitherwardes, beyng in this deepe deliberacion with myself, almightie God, who onelie knoweth assuredlie, what is nedeful and necessarie for vs all, did place before mine eyes (through his gracious mercie as I truste) him that he thinketh meete to bee my husbande, whiche is this yonge gentleman (poinctyng to Alexandro) whom you see standing besides me. The honestie & worthinesse of whom, is well able to matche with any greate ladie, how honourable so euer she bee although peraduenture, the nobilitie of his bloudde is not so excellent as that, which procedeth from the roiall and princelie stocke. Him then haue I chosen to be my husbande, him I will haue and none other, whatsoeuer my father shall saie, or any other to the cõtrarie. Wherefore the principall occasion, that moued me to come hither, is now dispatched But I will accõplishe and performe the rest of my voiage, aswel to visite the holie and reuerent places (whereof this citie is ful) and your holinesse: as also, that the contracte of mariage (hitherto onely made in the presẽce of God, betwene Alexandro and me) shalbe consummate openly, in the presence of you, and consequentlie in the sight of all men: Wherefore I humblie beseche your fatherhode, to bee agreable vnto that, which it hath pleased God and me to bring to passe, and that you would giue vs your benediction, to the intent wee maie liue together, in the honour of God, to the perfection and ende of our life.'

" Alexandro greatlie merueiled, when he vnderstoode, that his wife was the doughter of the Kyng of Englande, and was rapte with an vnspeakable ioye. But muche more merueiled the twoo knightes, whiche were so troubled and appalled, that if thei had been in any place els, sauyng in the presence of the Pope, thei would haue killed Alexandro, and peraduenture the Ladie herself. Of the other parte, the Pope was verie muche astonned, bothe at the habite and apparell of the Ladie, and also of her choise. But knowing that the same could not be vndoen, he was contente to satisfie her requeste. And firste of all, he comforted the twoo knightes, whome he knewe to bee moued at the matter, and reduced them in amitie, with the Ladie and Alexandro: then he gaue order what was best to be doen. And when the Mariage daie by him appointed was come, he caused the Ladie to

issue

issue forthe, clothed in roiall vestures, before all the Cardinalles, and many other greate personages, that were repaired to the greate feaste, of purpose by hym prepared. Whiche ladie appered, to bee so faire and comelie, that not without deserte, she was praised and commended of all the assemblie. In like manner Alexandro gorgeouslie apparelled, bothe in outwarde apparaunce and condicions, was not like one that had lente money to Usurie, but of a more princelie grace, and was greatelie honoured of those twoo knightes, where the Pope solempnelie celebrated (again) the espousalles. And after that riche & roiall mariage was ended, he gaue them leaue to departe. It semed good to Alexandro, and likewise to the Ladie, to goe from Rome to Florence, in whiche citie, the brute of that accidente, was all readie noised, where beyng receiued of the citizes, with great honour, the Ladie deliuered the three brethren out of prison, and hauyng first paied euery man their debte, thei with their wiues, were repossessed in their former inheritaunce: Then Alexandro and his wife, with the good will and ioyfull gratulacions of all men departed fron Florence, and takyng with them Agolante, one of their vncles, arriued at Paris, where thei were honorablie interteigned of the Frenche kyng. From thence the twoo knightes wente into Englande, and so perswaded the king, that thei recouered his good will towardes his doughter: and sendyng for his soonne in lawe, he receiued theme bothe, with greate ioye and triumphe. And within a while after, he inuested his saied soonne, with the order of knighthode, and made hym Erle of Cornouale, whose wisedome proued so great, that he pacified the father, and the sonne whereof insued, surpassyng profite and commoditie for the whole realme, whereby he gained and gotte the loue, and good will of all the people. And Agolante his vncle, fullie recouered all debtes, due vnto him in Englande. And the Erle when he hadde made his vncle knighte, suffred him to retourne in riche estate to Florence. The Erle afterwardes liued with his wife, in greate prosperitie, and (as some dooe affirme) bothe by his owne pollicie and valiaunce, and with the aide of his father in Law, he recouered and ouercame the realme of Scotlande, and was there crouned kyng"

ART. XVI. *Certaine verie worthie, godly and profitable Sermons, vpon the fifth chapiter of the Songs of Solomon: Preached by Bartimevs Andreas, Minister of*

of the word of God; published at the earnest and long request of sundrie well minded Christians. Esai. 62. 6. 7. I haue set watchmen on thy walles, (O Jerusalem) which all the day and all the night continually shall not cease: yee that are mindfull of the Lorde, keepe not silence: and giue him no rest till he repayre, and vntill he set vp Ierusalem the praise of the world. 2 Tim. 2. 19. But the foundation of God remayneth sure, and hath this seale. The Lord knoweth who are his: and let euery one that calleth on the name of Christ depart from iniquitie. At London; Printed by Robert Waldegraue, for Thomas man. Sixteens; 140 leaves. Paged from Introduction.

Dedicated to "Lorde Henrie Earle of Huntington, Lorde Hastings, Hungerforde, Botreaux, Mullens and Moyles," &c. An Address "to the Christian Reader," of "the handling of this fifth chapiter of the Canticles." The discourses form five Sermons or Lectures. He describes the clergy thus:

"I cannot otherwise think of many, which study to preach them selues, and to haue their giftes (yea some times those giftes which they haue not) to be knowne, rather than the power of God in his gospel, then of babes and yong children, which hauing any gay thing about them, that they themselues think highly on, thinke all men should delight in their gayes: therefore they are alwayes pointing at their gay brooches, pointes, laces, &c. shewing euery one where they are gay. So these men which preach them selues, are alwayes poynting at their gaye eloquence or gifies, which they set more by, then the pure handling of the worde." In another place he observes "many vile and vnworthy persons (as I said) are crept (I know not by what ouersight) into the church liuinges. Ruffians, gamesters, fornicators, idolators, popish prelates, idol ministers, & as Esay speaketh, domb dogges, belly gods, louers of filthie lucre, wels without water, empty cloudes, wandring stars, &c. Also sectuaries, famelists, or louists, & many other vnworthy persons are set on horseback, when many worthy me for their learning, godliuesse, grauity, yea (as Solomon calleth them) princes, are fayn to go on foote like seruauntes. For so many blinde dolts of the country, ploughmen and artificers, thorough symmony and corruption steale

steale into the lininges of the church, that the learned and meete persons in the vniuersitie which shold be called foorth, are fayn to be without place. Which happeneth partly by default of patrons which make not conscience of the Lorde's people, partly by other corruptions."——Upon the passage "his head is as fine gould, his lockes curled and black as a rauen;" is a description of the fashion of the hair then prevalent. "The word for the pureues, truth, and soundness of it, is called gold. That which followeth of his locks curled or left vp, is a speech borrowed from the vse of men, hauing in those times locks of heere curled or standing vp, that as it is the custome or maner of men to count them comly and seemely with their lockes, so the spouse saith, he lacketh nothing to comlines. Not that hereby ruffians in our times should beare out them selues in their curled haire, women with their haire crisped and layd out as a seemly thing, when that is reprehended by Peter. But it was the maner then of some valiant men to goe so. Againe it may bee that she meaneth, that as the worlde set by them selues and thinke them selues comly with their brodred or crisped haire, so the Spouse saith her loue wanted nothing to set him out. For the speache (as I sayde) is allegorical. And we see that in such figures as well form a bad thing as a good, a simile may be borrowed, as the comming of Christ is compared to a theefe, figuratively, in the gospel, &c. Vaine fellowes therfore may not scoffingly maintaine their vile and whorishe pryde by this speech, neither yet the mincing dames their crisped and broydred heere coloured with vnnatural colours, as checking the Lorde in his worke, as one that did not fully his part in fashioning of men, but we wil adde of our owne, hereof come all straunge apparell (as the prophet speaketh) here of come the swynishe gorbellies, their ruffes like carte wheeles about their neckes. Here of spring that filthye abhomination men to resemble women in their long heere, and women to imitate men in their dublets, and all such thinges as the Lorde countethe an abhomination, spring of this saucely checking of the lorde in his workemanship, by seeking of new & vnnaturall formes."

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ART. XVII. *A Coppie of the letter sent from Ferrara the xxij of Nouember*, 1570. [Head title, Colophon.] *Imprinted at London in Paules Churchyarde, at the signe*

signe of the Lucrece, by Thomas Purfoote. Sixteens, four leaves.

On the first page, under the title, is the second to the fifth verses from chap. 15 of St. Luke, in Latin and English. The second page has "a trve copie of a letter," &c. where the writer describes "the great and horrible earthquakes, the excessiue and vnrecouerable losses, with the greate mortalitie and death of people, the ruine and ouerthrowe of an infinite number of monasteries, pallaces and other howses, and the destruction of his graces excellencies castle. The first earthquake was on Thursday the eleventh, at ten at night, "whiche endured the space of an Aue Marie;" on the 17th. "the earth quaked all the whole day." Upon the whole "the earthquakes are numbred to haue bene a hundred and foure in xl houres. Yet for all these, they ceased not, but on twesdaye the xxi of the moneth in the mornyng, there were iiij other." The weakness of the writer in assigning a reason for this desolation is tainted with the common prejudice of ignorance and superstition. "The Duke gaue commauudemente, that euerye man might bake breade in their howses, whiche was a token that he began to remember his couetous and gready errour. In dede his cruell tyrannyes were the occasion of all these ruynes. Do not you thinke it a great matter that he had solde all the taxes or tributes vnto a Venetian gentleman of his name Il Storza. And none afore could bake any breade vpon a great payne without his commission: also if one dyd weare a payre of newe shoes without paying taxe or tribute he lost L. 6 Italian, & should suffer three pulles with the cord afterward, was not this a rauenous suckinge of the cōmon peoples bloud? Marke whether God reuealed not these things to come by the Duke's Secretarye named M. Iohn Baptist Pigna, a very learned man, a great philosopher, and braue & conninge astrologier: who the Sondaye before which was the xij of this presente moneth framed these woordes unto the Duke his Maister. My Lord I perceyue, that the people do greately murmure against your grace which if you redresse not I doubt (no I am sure) that this weeke will not be ended before you shall see verye earthlye and heauenlye tokens as might be earthquakes: The Duke aunswered, it was tolde me that there should haue bene earthquakes in Maye past, and yet there was none sene. M. Secretarye without other replie sayde. God graunte there happen none." About 2000 persons are calculated to have been lost, and the recital ends with a list of "castelles, churches, monasteries, chiefe pallaces, all fallen to ruyne." * *

Art.

ART. XVIII. *The Anglers. Eight Dialogues in Verse.*

Rura mihi & rigui placeant in vallibus omnes,
Flumina amem sylvasque inglorius.

London. Printed for E. Dilly. 1758. 12mo.

Late as this little work appeared, it is not often met with in the booksellers' shops. It consists of fifty-six pages; has an Address from the Bookseller to the Reader; and is illustrated by a few notes, historical, critical, and humorous.

The first Dialogue, between *Candidus* and *Severus*, is "A Defence of Angling."

In the second, between *Tyro* and *Piscator*, which contains "Some general Rules of the Sport," we have the following

"*Song.*

"Me no pleasure shall enamour,
Swimming in the drunkard's bowl;
Joy that ends in strife and clamour,
And in sorrow drowns the soul.

Sports of mighty Nimrod's chusing,
All your mischiefs I will shun;
Broken bones and grievous bruising,
Glorious scars by hunters won.

Come, thou harmless recreation,
Holding out the Angler's reed;
Nurse of pleasing Contemplation,
By the stream my wand'rings lead.

When I view the waters sliding
To their goal with restless pace,
Let me think how time is gliding
In his more important race.

On the flow'ry border sitting
I will dip my silken line:
And weak fish alone outwitting,
Curse all other sly design.

Milky kine, around me grazing,
Woolly flocks, on distant hills,
Join your notes, with mine, in praising,
Him whose hand all creatures fills.

When

When musk odours, heart-regaling,
All the morning mead perfume,
From the new-mown hay exhaling,
I'll the fisher's wand resume.

Yea, when Autumn's russet mantle
Saddens the decaying year,
I will fish, and I will chant, till
Feeble age shall change my cheer.

The Third Dialogue on "Angling for Trout," is between *Musæus* and *Simplicius*.

The fourth, between *Garrulus* and *Lepidus*, is on "Angling for Perch," and contains another Song.

"Ye Sov'reignes of manors, in verse
(Dull prose will dishonour your name)
The Muse shall your triumphs rehearse,
High sounding the laws of the game.

The farmer your sport shall supply,
Your beagles his fences shall break:
But 'touch not and taste not,' you cry,
The law will its talons awake.

One hundred a year gives the right
To challenge all Nature your own;
Tell short of the sum but a mite,
And your ninety-nine pounds are as none,

Hare, partridge, or pheasant who eat
(There's law too for filching the flood)
Without a permit for his meat
Five pounds shall be squeez'd from his blood.

Vexations, and suits, and a jail
Th' unqualified gun shall chastise:
Informers, but swear to your tale
And richly be paid for your lies.

'For his Majesty's service, we'll press
The felon who steals but a hare;
For his brats, the parish assess:
All poachers and anglers, beware."

Lucius and *Verus* are the characters of the fifth Dialogue, and discourse upon the "Carp."

In the sixth Dialogue, the characters are named *Iapis* and *Mysta*. The subject is "Mixed Angling:" and

one passage is almost literally taken from the prose-dialogue of Walton. It relates to the hunting of the Otter.

" My fortune then injoy'd that scene of blood,
Dogs, men, and horses rush'd into the flood.
There, here he vents, a lucky jav'lin thrown
With strenuous arm, infix'd him in the bone.
He dives, he mounts again, one hardy hound
Tenacious plunges with him to the ground.
All disappear, all reascend from far,
Redoubled clamours urge the wairy war:
Now fainting, panting, close pursu'd by death,
To the whole worrying pack he yields his breath."

The seventh Dialogue, in which *Axylus*, *Musæus*, and *Chiron* are the interlocutors, is on " Trowling for Pike." And the eighth, between *Icenus* and *Caurus*, on " Fishing for Pike with Lay-hooks." The copy from which these short extracts have been taken was purchased at the sale of Mr. Maddison's library.

Y. S.

ART. XIX. *Polimanteia, or The meanes lawfull and vnlawfull, to iudge of the fall of a Common-wealth, against the friuolous and foolish coniectures of this age. Whereunto is added, A letter from England to her three daughters, Cambridge, Oxford, Innes of Court, and to all the rest of her inhabitants: perswading them to a constant vnitie of what religion soever they are, for the defence of our dread soveraigne, and natiue cuntry: most requisite for this time wherein wee now live.*

Invide, quod nequeas imitari carpere noli:
Nil nisi cum sumptu mentem oculosque iuvat.

Printed by John Legate, Printer to the Vniversitie of Cambridge. 1595. *And are to be sold at the signe of the Sunne in Pauls Church-yard in London.* 4to to sig. F. f. 3.

This work is divided into three parts; the first Polimanteia is on the subtleties and unlawfulness of Divination; the second, an address from England to her three Daughters; and the third, England to all her Inhabitants,

habitants, concluding with the speeches of Religion and Loyalty to her children. Some researches have been made by a friend to ascertain the author's name, but without success. He was evidently a man of learning, and well acquainted with the works of contemporary writers, both foreign and domestic. The second part of his work is too interesting from the names enumerated in the margin not to be given entire. The mention of Shakespeare is two years earlier than Meres's *Palladis Tamia*, a circumstance that has escaped the research of all the Commentators; although a copy of the *Polimanteia* was possessed by Dr. Farmer, and the work is repeatedly mentioned by Oldys, in his manuscript notes on Langbaine.* This omission may be attributed to the title page which bears a character of the draff of time or local politics.

It is dedicated to the unfortunate "Robert Devorax Earle of Essex and Ewe, Vicount of Hereforde," &c. where the author describes himself as taking "England's person, and to speake like a Common-wealth." A strain of high complimentary panegyric invokes the patrone,

"Your honour (be it spoken without Envie) like England's Cedar is sprung up to preserue with your shadowe, the humblest in all professions, from hatred's malice. The warlike and braue soldier thinkes himselfe (and that in truth is) graced, to be tearmed but your follower. The worthy and kind passionate Courtier deemes (and worthily) this his honour to be your fauourite. The sober and devout student that dispised doeth walke melancholy, takes himselfe (and not without cause (fortunate to be tearmed your schollar. Thus all relye, noble Lord, upon your favour . . . . . I am readie and desirous to be commanded by you: then accept (noble lorde) the willing mind of him that hath nothing else: and say that that alone, is absolutely sufficient to content you. Read it but, (or, if that be to much) doe but accept it, and so rest: whereof not doubting in the middest of so many signes of a schollar-respecting honour, in dutie I kisse my hand, and humbly take my leaue. Your honours in all duty most affectionate, W. C."

A short and terse preface to the reader observes, "In the abundance of our knowledge, he that hath taken pains, stands at the courtesie of euery palrie fellowe to be censured as it please him, In consideration whereof, wise men haue

* I speak from the transcript made by George Steevens, now in the possession of Sir Egerton Brydges.

deemed it the safest, secretly to smile, and soberly to say nothing. For my paines I much care not, I esteeme thee (Reader) as thou dost me, for (degenerous minds intreated, grow insolent:) the daies are euill, and the argument is fit for these times. I knowe diuers haue trauailled in the same kinde, whome I but humble (without wronging them) to speake vnto thy capacitie: Nobilitie * fully learned made choice to handle the same argumente, and with such profounde deepe skill performde it, as that truth taketh her selfe much bound vnto him, who made her to speake eloquently that vseth to be plaine, and false prophesies, ashamed, who so long haue usurped truths titles..... This I must adde further (not to accuse others, or make an Apologie for my selfe) that I neuer yet in the least syllable of the so tearmed loosest line, meant either to modestie, pietie, chastitie, time, the muses, or kindnes to doe wrong; neither should the surmised obiect of my muses song, or the dearest which that obiect hath, suspect in me but the least shadow of supposed iniurie: for I neither ment to make loose poetry a true historie, or thought that wise courtesie would be so suspicious to misdeeme him, whose thoughts long since were deuoted to grauer studies: from whence taking leisure but to pause a little, my penne grew passionate, and my idle papers scattered vnawares flew abroad (I protest) not to offend any: thus I binde thee (by that credit which truth deserues) whosoeuer thou art which reads, to beleeue what I haue spoken herein, and (if thou please) for my sake to accept this. And because euery *Balductum* † makes diuine poetrie to be but base rime, I leaue thee (sacred eloquence) to be defended by the Muses ornaments, and such (despised) to liue tormented with endless pouertie. Farewell."—At the end a page of Latin verses.

England to her three Daughters, Cambridge, Oxford, Innes of Court, and to all her Inhabitants.

Libertie of speech for a mother.

"If from the depth of intyre affection, I take vpō me to deale more plainely, then your honorably augmented dignities will well permit; or from too feruent a loue, ouerweyingly valew you at too high a rate, perswade your selues (if these be my faultes) that the name of a mother hath a prueledge to excuse them both: and howsoeuer a mother to her daughters, might more fitly speake in secret and not hard, yet seeing my naked

* My L. Henry Howard. *Margin.* † For such a coxcomb. *Mar.*

trueth

trueth desires not to shroude it selfe from my greatest enemie, I challenge those kingdomes that haue children, to be witnesse of my talke; and if either there be folly in me, for to loue so much, or fault in you to deserue so little, then let the blame me of too blind affection: and accuse you of not deseruing, and so speedily from Fames book will I cancel out your praise, and recant my loue to a mothers shame. But if I (iustly fortunate) haue high cause to commend you, & *Europe* for your sake, hath greater cause to commend mee; then may I not lawfully with a mothers loue, shew the affection of a grandmother, to commend your children? And although my reuenewes are such, as I cannot giue you large patrimonies, yet from my mouth shall the whole world take notice to giue you eternal praises. The time was (and happie time may I say) when in the glorie of my age, in the prime of my youth, in the honor of my dayes, in the fame of my desert, in the multitude of my friends, I matched with *Sigebertus* sometimes my louing husband; and howsoeuer my behauiour was farre from lightnes, my manners from loosenes, and my modestie from the least suspect, yet I was taken in the corrupt mindes of some fewe, to bee too familiar with *Cantabrus* the K. of *Spayne*, the supposed father of *Cambridge* my eldest daughter: but to excuse my selfe, (though there was no cause) I protest I was free from such adulterie, lawfully married to *Sigebert:* by him was begotten my eldest daughter *Cambridge:* and the suspitiō only proceeded from this, that *Cantabrus* seeing me happie for so sweete a childe, was desirous to christen it, and calde it *Cambridge*, and after from *Athens* sent for some to nurse her. Then after *Sigebertus* death (sweete daughter sigh that he died so soone) (for legacies farre greater would he haue left thee) courted deuoutly, I matched at last (wearie of my widdowhood) with worthie *Alfred:* of him (sweet daughter *Oxford)* was thou borne: and howsoeuer some shadowes of discord haue bin betwixt you two (a thing vsually incident to your sex) which of you might challenge the first place; yet I must needes confesse this, I liued long comforted only with one childe; doubting I should haue been aged and past childbearing, and then to my perpetuall comfort (sweete *Oxford)* was thou borne. And howsoeuer thy elder sister may challenge that she hath liued longer, yet cā she not boast that either I haue loued her better, or that she her selfe hath deserued to

A thing not possible.

All Europe bound to England for her daughters.

Anno Dom. 630. *Cambridge founded as some write.*

Anno Dom. 800. *Oxford founded. Caius de antiquitate Cantab.*

Cambridge more ancient.

Both admirable & both matchlesse.

be loued better. More fruitfull *Oxford* hast thou bin; (neither herein doe I cõmend thee) but more proudly iealous *(Cambridge)* of thy honor hast thou been; yet both of you so deare to me, so equally beloued, so worthily accounted of, so walled with priuiledges, so crowned with all kinde of honor, as both (vnequall to bee compared with each other) may in the highest tearmes bee preferred before the most famous, that *Europe* hath: thẽ striue not betwixt your selues, but both be vnite together: ioyne hands, and if famous *Alexandria*, that sometime liued with high honour, who now lieth buried in her own ashes, were flourishing, to make comparison, let her knowe that within your walles, (howsoeuer you reuerẽce hers for their age) are many as famous as *Athanasius*, many as full of learned varietie as *Clemens*, and many farre more soundly religious then them both. Ioyne I say together and striue both to grace your youngest sister (daughter frowne not that I tearme thee youngest:) (daughters frowne not that I tearme her your sister:) for although she cannot bragge of the same progenie, nor hath receiued such ample legacies from her deceased father, yet her beautie, her modestie, her owne behauiour, hath matched her with such noble families, as both of you may be intertained by her, & haue your children graced with her fauour: you are both growne into good yeares, grauitie befits you. But she is young, stately, courtlike, and such a one as scornfully can answer her proudest suters; nay her children are so valiantly wise, as when my subiects disagree she makes them friends, when you fall out she endeth all strife, & to whom I haue committed now in my age the gouernment of al my subiects: then repine not at her happiness, if you loue mine; wish that daylie she may growe more honourable. And howsoeuer I haue heard complaints, that she hath receiued some of your children, and cherished them so much, that she hath made them wanton, yet (daughters) the fault is not hers; you your selues hauing bin ancient mothers, can well iudge, that youth (and youth plentifullie stored with all fauours) can hardly be restrained to a stricter course: she hath not been careles, plentifully to set before them graue and worthie mirrhors of wise sobrietie, whõ if your youth would emulate, thẽ should you causeles complaine of her kindnes: and for her, this must I say (though I heare otherwise) that kindely, louingly, and wisely she respecteth you, as her elder sis-

Alexandria not comparable.

Doctors in Cambridge & Oxford.

The Innes of court.

Both Vniuersities stand in need of the Innes of court.

The mother of peace.

The fountaine of police.

The Inner of court falsly slandered to be too loose in the educatiõ of her youth.

Carefull of the Vniuersities.

ters.

ters. Neither can it be, (howsoeuer perhaps shee might perwade her selfe) that if I should liue to see you buried (O vnfortunate if I liue so long) that (sweete daughters) she alone could be sufficient to comfort me; nay my age and her youth, both so neerely depend vpon your welfare, as if either yee dye (which I dare not thinke of) or be offended with vs (which I will not suppose) the desolate were our case, aud both of vs like to be seene ruinous. Account of them then (daughter) as your elder sisters, and howsoeuer you are youthful and full of fauour, yet they are aged & full of honour: and though it be the part of a mother equally to respect you all three, yet at my husbands sute (hee liuing) I so bequeathed mine honour vnto them two, as the stay of our house remaineth in them onely. Then I intreate thee (daughter) by the loue which thou bearest to mine inhabitants: by the care which thou hast of thy owne safety: and lastly by the duetie which thou owest to me thy mother, in all respects to fauour thy sisters honour: in all causes chiefely to intend their good: and to binde those with a sacred vowe, who are thy posteritie to seeke their glorie whilst the world endureth. Stately *Greece*, who sometimes was famous ouer al the world, had long since beene buried in the eternall nighte of darke forgetfulnes, if her daughter *Athens* had not lincked her children in marriage, with the greatest families in all *Europe*: and renowned *Florence* (daughters giue mee leaue to aduaunce your petegree) (not halfe so nobly descended as you are) being begotten by *Silla* his souldiers, a *Pagan*, borne in the dayes of infidelitie, had neuer been reputed as the flower of *Italie*, if laureat *Petrarch*, *Dantes*, *Accursius*, *Aretin*, and lastly, the famous Duke had not made her indeard to the most renowned in all *Greece*. And *Padway* eternizing the riuer *Po*, had been long since in the middest of her distresses, rased out of famous memories, if *Rome* liuemaking *Liuie* had not beene noted to descend from her. Then flowrish (kinde daughters) all vnited in that manner, that the world may knowe your posteritie to bee so linckt together, as that my loue cannot bee greater to yon all, then all the worlde may see that yours is amongst your selues: *Cambridge* thou once like the Queene of the *Amazons*, for my honour accepted the pronde challenge of the *Roman* Champion; and thy children haue often since so valiantly withstoode their learned foes, as *Rome* can neither aduance her *Bellarmin*: *Louan* her *Stapleton*,

The Inns of court not able alone to furnish England with wisdome.

Vniuersities the stay of a land.

Athens.

Ante aduentum Christi 90.

Cosmus Medices.

Padway.

Liuie.

A happie vnion.

Campion.

Confuted by D. Whitaker.

Confuted by D. Fulke.

Humfrey Reynolds

Puritans. Politickes. Atheists. Law must cut these off.

A thing often done.

Your townsmen.

Lincolnes Inne by the Chancery lane.

Lyons.

Honor your Doctors.

Raylng asses.

Young men should write and imuse themselues in smaller matters.

Stapleton, (nay mine by right) *Rhemes* their margent: or the proudest of them all, say, they haue dared mee, and I haue not answered: nay thy other sister hath been so forward in that kinde, as the woundes shee made are not yet cured. And if at home any base pesant, not valewing thy worth vpon presumption shall do you wrong, either hardly intreating your children, denying them their names of honour, defrauding them of their land: detracting from their fame; your youngest sister shal be so incensed with it, as humbling their pride, she shall cause them to repent their boldnes: and think daughters, I intend not to see you want, for no sooner will I henre that you are distressed, but my nobilitie shall redresse your wrong; my citizens shall relieue your want; and my souldiers shall procure your peace. And for your scoulding neighbours, vouchsafe not daughters to contend with them; humble not my honour so lowe, as to mate it with such meane Knights. *Paris*, wise was thy *Japhets* progenie, who made thy *Sequan* to parte thy towne and thee. And great *Charles*, thou wert great in this, to foresee an vniuersitie and a towne, could not well agree: my youngest daughter, it was thy case, to haue one of thy children vndeseruedly endangered by thy often relieued neighbours. But as the excellencie of the obiect corrupts the sence: and lyons are neuer so furious, as at the sight of a red colour: nor the elephants so vnruly, as at the shewe of the mulberie: so my ignorant inhabitants, are no where so rude, as placed so neare a sunne: my lyons are no where so furious, as seeing your scarlet gowns, nor my elephants so vnruly, as tasting of your powrefull and poyson killing mulberies. I would exhort you in more ample tearmes, but that I knowe your patience, and control them in a sharper manner, but that I see their furie: betake your selues to more high atchieuemẽts. Let your aged sit downe, and rest them in honours chayre; set your children to write triumphing songs for their mothers victorie: shew your quick discerning eyesight in these deceining times. Let the worlde see, that amongst your children, wit hath fruitefully growne, in this vntimely, niggardly blasting age: wherein though blackemouthed enuie repine at euery choyce conceit, tearming it either time or wit, or both idlelie imployed, yet my true discernement and a mothers loue, makes mee tearme them natures works, made with a comparing pride, in these latter times to shew their excellencie: yet follow not so farre the conceited

ceited imitation of former time, to take trifles for subiectes to work vpon, as therein meaning to make art wondered at that worke of nothing. Thousands of obiects might bee found out, wherein your high spirited muse might flie an vnmatched pitch, & Phœnix-like fire her selfe into immortall ashes by the sunne. So onely without compare, eternallie should you liue: for in your children shall the loue-writing muse of diuine *Sydnay*, and the pure flowing streame of Chrystallin *Spenser* suruiue onely: write then of *Elizas* raigne, a taske onely meete for so rare a pen: it is easie to giue immortalitie to an euer-liuing Empresse: or if this bee matter, which the basenes of these worthlesse times would hardlie prefer before trifles, (a thing sufficient to accuse this age of treason) then take a tragicke stile, & mourne for the trulie *Hon. Ferdinandos* death: whom though scattered teares haue honoured in some few sonnets, yet he is a true worthie obiect of euerlasting mourning for the sacred Muses: who languishing with late sorrow for the fathers death, want strength and leasure to weepe for the sonnes eclipse: honour him sweete daughters children, who liuing honoured you: and control with the muses pen the repining fates, so farre as giue him immortalitie, and cause him liue to despight them. Thus wept you for famous *Sydnay*, my braue soldier: and men Hon. are onely fit to be mourned for by your Muses: which if being made sorrowfull they require larger matter to mourne for. Then name but *Hatton*, the Muses fauorite: the churches musick: learnings patron, my once poore Ilands ornament: the courtiers grace, the schollars countenance, and the guardes captaine. *Thames* I dare auouch wil become teares: the sweetest perfumes of the court will bee sad sighes: euerie action shall accent griefe; honor and eternitie shall striue to make his tombe, and after curious skill and infinite cost, ingraue this with golden letters, *Minùs merito:* the fainting hind vntimely chasde shall trip towards heauen, and *tandem si* shall be vertues mot. Or if sad melancholie (daughters) displease your Muses (a thing well agreeing with my age) then take the course to canonize your owne writers, that not euery bald ballader to the preiudice of art, may passe currant with a poets name, but that they onely may bee reputed Hon. by that tearme, that shall liue priuiledged vnder your pennes: for not precise *Aristarchus*, or aged censoring *Cato*, might challenge greater priuiledge of trueth, then your free toongd and vn-aw-bound skill: I speake.

A fit taske for the finest scholler.

The late worthy, Earle of Darbie who died April, 1593.

Neuer enough lamented.

Who died Sept. 1593.

Cantabrigiæ lachrimæ.

Sir Christopher Hatton L. Chancelor of England.

Aurea puluereis, præstant æterna caducis.

A thing fit onely to be done by the.

speake this (daughters) not to that ende to make your children like the peremptory criticks of this age, but to diswade you from the fault of the common people, the cruel mislike of your owne, and the intollerable flatterie of strangers wits. And if this or such like be not matter, wherein your deare cherished muse may iustly delite it selfe, and sweetely please others, then sing of warres, and of learned valour: of *Mineruas* foe-danting shield: of *Mars*-conquering honor: of the courts loadstarre: of Englands *Scipio*: of *France* his ayde: of *fames* glorie: of the *Muses* eldest sonne: of *arts* oruament: of vertues miracle: of religions champion: of thrise honorable, & worthilie - worthie - honored-noble - *Essex*. (Daughter *Cambridge)* he was sometimes thy care, thou now art become his; bee proud that thou gauest sucke to so braue a man; and assure thy selfe (yet slacke not to honor him) that hee will willinglie bestowe that milke (which is now made bloud) with interest in thy quarel; howsoeuer slack not, but write; sleepe not, but sing: let your mornings muse like *Aurora* blushing march her equipage, in her stateliest buskind poetrie. I know *Cambridge* howsoeuer now old, thou hast some young, bid them be chast, yet suffer them to be wittie; let them be soundly learned, yet suffer them to be gentlemanlike qualified: *Oxford* thou hast many, and they are able to sing sweetly when it please thee. And thou youngest of all three, either in hexameter English, thou art curious (but that thou learnedst of my daughter *Cambridge)* or in any other kinde thou art so wisely merrie, as my selfe (though olde) am often delighted with thy musick, tune thy sweet strings, & sing what please thee. Now me thinks I begin to smile, to see how these smaller lights (who not altogether vnworthily were set vp to expel darknes) blushinglie hide themselues at the suns appeare. Then should not tragicke *Garnier* haue his poore *Cornelia* stand naked vpon euery poste: then should not times complaint delude with so good a title: then should not the Paradise of daintie deuises bee a packet of balde rimes: then should not *Zepheria, Cephalus* and *Procris* (workes I dispraise not) like water me plucke euery passinger by the sleeue: then euery braineles toy should not vsurpe the name of poetrie: then should not the Muses in their tinsell habit be so basely handled by euery rough swaine: then should not loues humour so tyrannise ouer the chast virgines: the should honor be mourned for in better tearms. *Camb*ridge make thy

Of the warres in Flaunders, on the sea. 1588.

In Fraunce.

The euery where beloued Earle of Essex.

In Trinitie Colledge.

A patron of the Vniuersities, and the Innes of court.

Sweet Master Campio.

Britton. Percie. Willobie. Fraunce. Ledge. Master Daus of L. I. Drayton. Learned M. Flat.

Balladmakers.

A work howsoeuer not respected yet excellently done by Th. Kid.

But by the greedy printers so made prostitute that they are contemned.

Not poetry be learned ryme.

two

two childre~ fre~ds, thou hast been vnkinde vnto the one to weane him before his time; & too fond vpon the other to keepe him so long without preferment, the one is ancient, & of much reading, the other is young but ful of wit: tell them both thou bred the~, and brought the~ vp: bid the ancient forbeare to offer wrong; tel the yonger he shall suffer none: bid him that is free by law, think it a shame to be entangled in small matters: but tell the other, he must leaue to meditate reuenge, for his aduersarie (and let that suffice for al reuenge) (to learn ings iniurie) lies vnregarded. And daughter (but I list not chide thee) I heare thou art in preferring growne too partiall: thou louest sinisterly thy selfe, and hast quite forgotten me thy mother; it is thy sisters fault, as well as thine, you both of you preferre such into your priuat fauours, grace them with degrees, giue the~ places; (but I will say nothing because strangers heare me) who of all other are most vnmeete to do me good: nay, that which doth vexe me more, you say all herein you are mother like: what? haue I preferd to dignitie in the common wealth, such as the world in true estimate, haue thought vnmeete? haue I relied vpon them, as vpon *Atlas* shoulders, who were vnmeete for so great a burden? haue I euer ventured my selfe in the fielde vnder their ensignes, who were reputed cowards? did I euer imploy in forraine matters, such as were vnfit for priuate causes? nay, I protest for these 36. yeres I haue alwayes cared to take them nearest into my fauour, who were best acquainted with wisdomes secret. I relied vpon those in my peace, who *Nestor*-like, were wise to preuent warre: I trusted to those in my warres, who *Hector*-like were valiant to procure my peace: I sent such into forraine countries, as birth made Hon. experience wise; education learned: these haue beene my honors: and if I haue faultes (children) they proceede from you. But I am loath to doe you the least wrong: and to charge you with vnkindnes in my last age: for vnlesse I haue euer doted (a thing easie in so great a loue) *France* my sister (for I will begin with her) cannot so much brag of *Paris, Orleanie, Lyons, Rhemes,* or the proudest of al her children: as I may iustly of you three. *Germanie* hath painefull *Basill,* and pleasant populous *Franckefort:* where *Ceres, Bacchus,* the *Naiades* & *Dryades* do march together, & yet these too meane to compare with you. I passe by *Italies* of-spring, who of long time hath caried her selfe with excessiue pride. Ritch *Venice,* with her 400. bridges: great *Millayn,* proud

D. Harvey. M. Nash.

Doctores liberi sunto.

Others of that name, as fit for a scholler to inueigh against.

Great pittie.

For fellowships.

Many graduats vnmeet for the common wealth.

Lamentable when it is so in a common wealth.

Englands great care in appoynting her officers.

The right Honorable L. L. of the priuy Counsell.

Valiant captaine.

Learned Embasadors. Hen. Darby.

Vniuersities not to be controld by euery odde conceipt.

The Vniuersities of Fraunce not equall to ours in England.

Founded 1490.

Founded 1506.

Anno 1457.

proude *Genua*, fertill *Bomonia*, auncient *Rauema*, noblie honorable *Naples*, (once *Parthinope:)* holy *Rome*, and faire *Florence*. Thus they were tearmed long since, but now vnequall to compare with you: *Salernitana* sometimes could giue counsell, when she shewed her care and skil to my deare *Henry*, but now obscurelie shee lieth desolate: you may passe these farre, & without presumption compare with *Tole'o*, *Spaynes Nauell*: with *Vienna* fearefull to the *Turkes:* you are talkt of euery where, and falselie *Rome* goeth aboute to intice your children, offering them kingdomes to forsake you: (daughters) spare not, take what I haue and bestowe vpon them: let them not whilst I liue, forsake you for want of liuing: my wealth and possessions that I haue, are intended chiefelie to your good: and howsoeuer either the base cormerant, or the poore citie-vsurer, or the wanton spend-thrift, take themselues to haue more interest in my substance than you haue, yet they vsurpe vpon my kindenes, and make mee beleeue, that the two staies of my age (you my children for peace, and my souldiers for warre) haue both enough: I haue made lawes to augment your reuenewes by your rent corne: I prouided lately for my souldiers, whē they were in want: credit mee children, my care is of you onely; for vnlesse you direct them, their plentie is dangerous to breed rebellion: their force is doubtfull to make them disobedient: their honor likely to grow tyrrannous, and what soeuer they inioy without you, to bee dangerous to the common wealth. Let your children (daughters) content thēselues: leaue to repine at baser fortunes: let them be perswaded of this, that fame shall be their seruant, honour shall bee their subiect, glory shalbe their crown, eternitie their inheritance: (then indeared wit decking admired daughters) write and let the worlde knowe that heauens harmonie is no musicke, in respect of your sweete, and well arte-tuned strings: that *Italian Ariosto* did but shadowe the meanest part of thy muse, that *Tassos Godfrey* is not worthie to make compare with your truelie eternizing *Elizas* stile: let France-admired *Bellaw*, and courtlike amarous *Ronsard* confesse that there be of your children, that in these latter times haue farre surpassed them. Let diuine *Tartasse* eternally praise worthie for his weeks worke, say the best thinges were made first: let other countries (sweet *Cambridge)* enuie, (yet admire) my *Virgil*, thy petrarch, diuine *Spenser*. And vnlesse I erre, (a thing easie in such simplicitie) deluded by dearlie beloued *Delia*, and fortunatelie

To King Henry 8.

The Papists diligent to gaine English studēts.

All thinke they haue more reason to be richer then schollers.

An vntruth.

Englands chiefe care is of learning.

Schollers must learne patience.

M. Aiablaster. Spenser and others.

Lylia clouded, white teares are making.

All praise worthy Lucrecia Sweet Shak-

natelie fortunate *Cleopara*; *Oxford* thou maist extoll thy courte-deare-verse happie *Daniell*, whose sweete refined muse, in contracted shape, were sufficient amongst men, to gaine pardon of the sinne to *Rosemond*, pittie to distressed *Cleopatra*, and euerliuine praise to her loving *Delia*: register your childrens petegree in fames forehead, so may you fill volumes with *Chausers* praise, with *Lydgate*, the Scottish Knight, and such like, whose vnrefined tongues farre shorte of the excellencie of this age, wrote simplie and purelie as the times weare. And when base and iniurious trades, the sworne enemies to learnings eternitie (a thing vsuall) shall haue devoured them, either with the fretting cancker worme of mouldie time: with *Arabian* spicerie: with english honnie: with outlandish butter (matters of imployment for the aged dayes of our late authors) yet that then such (if you thinke them worthie) in despite of base grosers, (whome I charge vpon paine of learnings curse, not to handle a leafe of mine) may liue by your meanes, canonized in learnings catalogue. I am loath to bee too long in my aduisements to you (wise daughters:) and therefore heere I period them, wishing you (if neede bee) to make mine apologie: not that I fainte to maintaine the least parte of my credit, against any male-contented selfe-conceited, vnregarded malicious subiect, but that *Europe* in this age, delited onelie with thinges personall, shall not bring mee vpon the theater in matter of such designements, to stand (against my owne inhabitants) to the fanourable courtesie of their wise censors. Daughters followe their counsell, and honour such as I haue for wisedome loued, for yeares and authoritie appointed to rule ouer you: let not your younger children despise their aged brethren, loue them as becommeth mothers, and I will send for them in conuenient time (as their grandmother) to gouerne my common wealth. And because shee shall not thinke I neglect her, reade what I haue written to mine inhabitants in her behalfe: iudge how I stand affectionate; God graunt you may all followe my aduise, so shall I finde you trustie, and you me to be moste louing: then shall the world feare mee, for such worthie children: and enuie you for so kinde a mother. But heere (children) I must ende with you, snd speake to the rest of my wise inhabitants.

speare. Eloquent Gaueston. Wa ton Adonis. Watsons heyre. So well graced Anthonie deserueth immortall praise from the hād of that diuine Lucy who like Corinna conteūding with Pindarus was oft victorious. Sir Dauid Lynsay. Matilda honorably honoured by so sweet a Poet. Diana.

Procul hinc, procul ite profani.

England to be defended by scholers.

Your learned doctors.

Cherish your youth.

The fault of Vniuersities.

J. H.

ART.

ART. XX. *A hundreth good pointes of husbandrie.*

A hundreth good pointes of good husbandry:
maintaineth good household, with huswifry.
Housekeeping and husbandry, if it be good:
must love one another, as cousinnes in blood.
The wife to, must husband as well as the man:
or farewel thy husbandry, doe what thou can.

A new edition of our earliest English didactic poet, Tusser, has been announced by the Rev. Dr. Mavor: of whose work the following account was long since prepared, and may assist in completing the undertaking.

Biographical notices from Fuller and Warton, are inserted in the *Theatrum Poetarum*, 1800, p. 91. They are gathered from his poems, and principally an amplification of the history written by himself in verse. Warton has a slight inconsistency, stating he was born at Rivenhall, Essex, "about the year 1523," and that "he died *very aged* at London in 1580."*

In one of Tusser's poems "may be traced the popular stanza which attained to such celebrity in the pastoral ballads of Shenstone."† Scarce any old poet obtained more favourable reception from the public: above twelve editions of the *Points of Husbandry* appeared within the first fifty years, and afterwards many others were printed. The trite proverbial sentences, houshold words, and accurate description of manners and customs, exhibit much simplicity and give a just and characteristical idea of the country pursuits and fashions marked through a life of many various callings.

Some books become heir looms from value, and Tusser's work, for useful information in every department of agriculture, together with its quaint and amusing observations perhaps passed the copies from father to son till they crumbled away in the bare shifting the pages, and the mouldering relic only lost its value by the casual mutilation of time. Of early dates few remain, and every edition obtains a respectable price at the book auctions.

The above title of the first edition is correctly given‡ from the only copy known in the British Museum. It

* Hist. Eng. Po. Vol. III. p. 298-9.

† Ritson's Bibl. Poetica, p. 374.

‡ Therefore varies from the *Anecdotes of Literature*, Vol. I. p. 177. Vol. II. p. 79.

forms

forms a quarto tract of thirteen leaves, and contains the Author's Epistle to Lord William Paget; "a hundreth good pointes of husbandrie," in 109 quatrains,* divided for the twelve months, in irregular portions, commencing with August; and a sonnet and the following poem concludes the volume:

Thinges thriftie, that teacheth the thriuing to thriue:
teach timely to trauas, the thing that thou triue.
Transferring thy toyle, to the times truely tought;
that teacheth the temperaunce, to temper thy thought.
To temper thy trauaile, to tarrye the tide:
this teacheth the thriftnes, twenty times tride.
Thinke truely to trauaile, that thinkest to thee:
the trade that thy teacher taught truely to the:
Take thankfully thinges, thanking tenderly those:
that teacheth thee thriftly, thy time to transpose.
The trouth teached two times, teache thou two times ten:
this trade thou that takest, take thrift to the then.

Imprinted at London in flete strete, within Temple barre, at the sygne of the hand and starre, by Richard Tottell, the third day of February, An. 1557. Cum priuilegio ad imprimendum solum."

1561. Thomas Hacket had license for "a dyalogue of wyuynge & thryuynge of Tusshers, with ij lessons for olde and yonge." Herbert, 899. A dialogue so entitled may be found in later editions, though Ritson considered it "apparently a different work."

1562. An edition of this date rests on the slender authority of John King's Sale Catalogue. Bib. Poetica, p. 372.

1570. "A hundreth good points of husbandry, lately maried unto a hundreth good poynts of huswifery: newly corrected and amplified with divers proper lessons for honsholders, &c. set foorth by Thomas Tusser, Gentleman, servant to the Right Hon. Lorde Paget," printed by Tottyl.

1573. Same printer as "Fiue hundreth points of good husbandry vnited to as many of good huswiferie, first deuised, & nowe lately augmented with diuers approued lessons concerning hopps & gardening, and other nedeful matters, together with an Abstract before euery moneth contelling the whole effect of the sayd moneth, with a table & a preface in the beginning, both neces-

* There is an omission in the numbering for two pages at Ci C ii.

sary

sary to be reade for the better vnderstanding of the booke. Set forth." &c.

1577. Again, by Richard Tottell; Ritson, says Denham.

1580. When title altered to "Five hundred pointes of good husbandrie as well for the champion, or open countrie, as also for the Woodland or seuerall: mixed in euerie month with Huswiferie, ouer and besides the book of Huswiferie, corrected, better ordered, and newly augmented to a fourth part more, and with diuers other lessons, as a diet for the former, of the properties of winds, planets, hops, herbes, bees, and approoued remedies for sheepe and cattle, with many other matters both profitable and not vnpleasant for the reader. Also a table of husbandrie at the beginninge of this booke: and another of huswiferie at the end: for the better and easier finding of any matter conteined in the same. Newly set forth by Thomas Tusser, Gentleman, seruant to the Honorable Lorde Paget of Beaudesert. Imprinted at London by Henrie Denham, dwelling in Paternoster-Row, at the signe of the Starre, 1580. *Col.* Imprinted *(ut supra)* signe of the Starre, being the assigne of William Seres."

1585, 1586, both by Denham.

1590, by the assignees of Seres.

1593, by Yardley.

1597, by Peter Short.

1599, again by Short. Also by Waldegrave in Scotland.

1604, for Company of Stationers.

1610, probably the same.

1630, see N° 5464, stock of Collins, bookseller, deceased. Sold by Mr. King, Nov. 1801, perhaps it was 1638, which I have seen.

1672, "Printed by T. R. & M. D. for Company of Stationers." In this edition the fourth stanza of "Aleson how, &c." back of title, is printed twice.

1692. Bibliotheca Farmeriana. N° 7349.

1710, "Tusser Redivivus, &c." with notes. Published in twelve monthly numbers, by Daniel Hilman,* a Surveyor, of Epsom, Surrey.

1744, same reprinted.

The last two are in octavo, the others quarto. J. H.

* See Cens. Lit. II. p. 185.

Printed by T. Bensley,
Bolt Court, Fleet Street, London.

British Bibliographer.

N° IV.

¶ *Memoir of Sir Philip Sydney.*

[CONCLUDED FROM N° II. P. 105.]

THOUGH there are many who deem the attempted distinction between great talents and genius to be a fanciful refinement, I cannot but consider Sir Philip Sydney with all his wonderful assemblage of excellencies to have possessed more of the former than of the latter. In poetry, praise-worthy as he was, he was far inferior to his countryman and neighbour Sackville, Lord Buckhurst, whose imagination more picturesque, more solemn, more elevated, and more pathetic, exceeded in some respects even the force of Spenser, whom he preceded. Sydney displays more of the artifices, and less of the inspiration of poetry.* His command of language, and

* Hume says well, "the principles of every passion, and of every sentiment, are in every man; and when touched properly, they rise to life, and warm the heart, and convey that satisfaction by which a work of genius is distinguished from the adulterate beauties of a capricious wit and fancy."

There is a passage in a character of the late Mr. Fox as an orator, (supposed to be written by Sir James Mackintosh) which describes excellently real poets. "He forgot himself, and every thing around him. He thought only of his subject. His genius warmed, and kindled, as he went on. He darted fire into his audience. Torrents of impetuous and irresistible eloquence swept along their feelings and conviction." *Parr's Characters of Fox*, I. 163.

the variety of his ideas are conspicuous. His mind exhibits an astonishing fund of acquired wealth: but images themselves never seem to overcome him with all the power of actual presence. The ingenuity of his faculties supplies him with a lively substitute; but it is not vivid, like the reality.

Let me only take four stanzas of *Sackville's* INDUCTION by way of proof.

" *Stanza* 32.

" And first within the porch and jaws of Hell
Sat DEEP REMORSE OF CONSCIENCE, all besprent
With tears; and to herself oft would she tell
Her wretchedness, and cursing never stent
To sob and sigh; but ever thus lament,
With thoughtful care, as she that all in vain
Would wear and waste continually in pain.

33.

Her eyes unstedfast rolling here and there,
Whirl'd on each place, as place that vengeance brought,
So was her mind continually in fear,
Toss'd and tormented with the tedious thought
Of those detested crimes, which she had wrought;
With dreadful chear, and looks thrown to the sky,
Wishing for death, and yet she could not die.

34.

Next saw we DREAD; all trembling how he shook,
With foot uncertain proffer'd here and there;
Benumb'd of speech, and with a ghastly look
Search'd every place, all pale and dead for fear,
His cap borne up with staring of his hair,
Stoin'd and amaz'd at his own shade for dread,*
And fearing greater dangers than was need.

* Collins had this probably in his mind, when he wrote the following noble stanza in the *Ode to the Passions*.

" Next FEAR his hand its skill to try
Amid the chords bewilder'd laid,
And back recoil'd, he knew not why,
E'en at the sound himself had made."

35. And

35.

And next, within the entry of this lake,
Sat fell REVENGE, gnashing her teeth for ire,
Devising means how she may vengeance take,
Never in rest till she have her desire;
But frets within so far forth with the fire
Of wreaking flames that now determines she,
To die by death, or veng'd by death to be."

Here are, (to use Sir Philip's own words in his excellent *Defence of Poesie*), "vices and passions so in their own natural states laid to the view, that we seem not to hear of them, but clearly to see through them." And it must be confessed that there is nothing of the same kind in the verses of the amiable and accomplished critic himself.

It is probable that the variety of Sydney's attainments tended to modify, distract, and weaken the force of any single faculty. I am perfectly convinced that he who would reach excellence in poetry, should not only be endowed by nature with the peculiar gift, but should give himself up exclusively to that one art. It is true that Sackville afterwards became a statesman; but we know, that from the time he became so, he wrote no more poetry. We do not know, that up to that time, he cultivated any other talent than that sublime one, on which his fame is founded. We are ignorant of his excellence as a statesman: we are sure that in that respect he was at least inferior to many of his cotemporaries. But who could have equalled him in the divine gift, which he chose to neglect, and forego, for more worldly accomplishments? There must have been something unfortunate, or something (if I may be forgiven the expression) *base* in this new destination! The heart that preferred the servile trappings of a courtier, the baubles of coronets, and the wages of places and pensions, to the fame and exquisite enjoyments of a poet in possession not merely of rural competence but of rural grandeur,—the independent lord of mansions, and parks, and woods, and streams—must have had something mingled with all its fire and all its vivid sensibility which calls for extreme pity, if not contempt.

The same blame is not imputable to Sydney. Nature

had constituted him of other and more varied materials. His astonishing assemblage of talents was more fitted to shine in the numerous complicated situations of active life. In him alternate intercourse with mankind and retirement, fed, cherished, and brightened into flame his opposite talents. His *Arcadia* is full of axioms and sentiments, which exhibit such a mixture of speculative and practical wisdom, as must fill the patient and intelligent reader with admiration. At that period the mere accomplishments of the body must have consumed no inconsiderable portion of the day. To this we may add the great sacrifice of time required by the parade of a fantastic though glorious court. Then let us recollect how much must have been consigned to the acquisition of languages, to his travels, and employments of state; and shall we not glow with esteem and wonder at the intellectual fruits which he found leisure to leave behind him?

But what are mere mental excellencies, uncombined with those of the heart? (even if they could exist without them, which, in the highest degree, they surely cannot!) Sydney is recorded to have possessed every gentle, and every generous quality of the bosom. Bold as a lion, yet tender as pity itself; bountiful, yet not indiscreet; profuse to others, yet sparing to himself; full of religious hope and awe, yet trembling with delight at all the virtuous pleasures of this world; fond therefore of life, "yet not afraid to die," the eminent charms of his disposition and personal conduct kept pace with those of his head.

It is a singular coincidence that Kent should have produced, or at least have been inhabited by both these great men * (Sydney and Sackville †) at the same time; they lived near each other in West-Kent; and both their

* It is memorable that two of our Dukes, Dorset and Norfolk, derive their honours as direct male heirs from two of our great poets, Sackville and Lord Surrey.

† The mother of Sackville was daughter of Sir John Brydges, a remote branch of the Chandos family. From the aunt of Sydney, (as from the sister of Surrey, and the patroness of Spenser and Milton) the writer of this memoir is proud of boasting a descent.

magnificent

magnificent mansions still remain. They are both well-known. And I have visited them with emotions, which I wish I had powers of language to describe. Of *Penshurst*, where Sydney was born, there is a curious engraving by Vertue, inserted in the first volume of *Hasted's* History of the County. Its rude grandeur, its immense hall, its castellated form, its numerous apartments, well accord with the images of chivalry, which the memory of Sydney inspires.

Mrs. Charlotte Smith has written a plaintive Sonnet on visiting this place, which is worthy of insertion here.

"*Sonnet.*

"Ye towers sublime, deserted now and drear,
Ye woods, deep sighing to the hollow blast,
The Musing Wanderer loves to linger near,
While History points to all your glories past:
And startling from their haunts the timid deer,
To trace the walks obscur'd by matted fern,
Which Waller's soothing lyre were wont to hear,
But where now clamours the discordant heron! *
The spoiling hand of Time may overturn
These lofty battlements, and quite deface
The fading canvas, whence we love to learn
Sydney's keen look, and Sacharissa's grace;
But fame and beauty still defy decay,
Sav'd by th' historic page—the poet's tender lay!"†

The

* "In the park at Penshurst is an heronry. The house is at present uninhabited, and the windows of the galleries and other rooms, in which there are many invaluable pictures, are never opened, but when strangers visit it." *Mrs. Smith's note.*

† I presume to subjoin in a note a poem of my own on the same subject.

SONNET WRITTEN AT PENSHURST, 1795.

Behold thy triumphs, Time! what silence reigns
Along these lofty and majestic walls!
Ah, where are regal Sydney's * pompous trains?
Where Philip's tuneful lyre, † whose dying falls

* Sir Henry Sydney, Lord President of the Marches, who kept his court at Ludlow Castle.

† Sir Philip Sydney's Arcadia.

Could

The mansion is now, I fear, deserted. It belongs to a descendant and heir (by the female line) of the family, who has taken the name of Sydney. He returned to it for some years with a spirit becoming his birth. But the cruel operation of the Assessed Taxes* upon such antient establishments has probably been the cause of his leaving it again.

They who are smitten with the love of liberty, and idolize its martyr, will recollect that this was also the scene of the early years of Sir Philip's great nephew, Algernon Sydney, a man of a sterner temper and more philosophic turn, who never drank of the stream of the Muses, but wrapped himself in the mantle of the ancient Republicans, and steeled his soul to the severest trials of political virtue. I daily behold some of the effects of his adversity, and wander in woods which were the sacrifice to his scorn of courtly dependence! They will probably pass from me too, as they did from him, because I have been unable to bend my mind to flattery and intrigue! Let the reader excuse me, if I have dwelt too long and too fondly on this subject, when he is told that some of my earliest associations have been blended

Could melt the yielding nymphs, and love-sick swains?
Ah, where the undaunted figure that appalls
E'en heroes? where the lute, that on the plains
The bending trees* round Sacharissa calls?
And are they fled? their day's for ever past!
Heroes and poets moulder in the earth!
No sound is heard but of the wailing blast,
Through the lone rooms, where echoed crowded Mirth!
Yet on their 'semblance Melancholy pores,
And all the faded splendour soon restores!

Poems, 1807, 12mo. *4th Edit.*

* Among the praise-worthy acts of Mr. Pitt, the *Commutation Tax* certainly cannot be numbered. It was a gross, and I must add, corrupt sacrifice of the ancient landed interest to the commercial, to which on all occasions that great minister was too much bent. In truth it was a douceur to the East India Company, on whose shoulders he rose into power. The principle of the Assessed Taxes is bad; but the worst of them all is the Window-Tax!

* Alluding to Waller's lines written at Penshurst.

with

with affection and reverence for the fame of the Sydneys! *

Knowle, the seat of Sackville, and now of his descendant, the Duke of Dorset, though restored with all the freshness of modern art, retains the character and form of its Elizabethan splendour. The visitor may behold the same walls, and walk in the same apartments, which witnessed the inspiration of him, who composed *The Induction*, and *the Legend of the Duke of Buckingham!* He may sit under the same oaks, and behold, arrayed in all the beauty of art, the same delightful scenery, which cherished the day-dreams of the glowing poet! Perchance he may behold the same shadowy beings glancing through the shades, and exhibiting themselves in all their picturesque attitudes to his entranced fancy! It is well, however, if he do not hear a scream or two intermixed from the frighted Dryads and Hamadryads, should some late reports be true!

¶ *Memoir of Thomas Sackville, Lord Buckhurst, and Earl of Dorset.*

Having said so much of Thomas Sackville, Lord Buckhurst, (and afterwards *Earl of Dorset*) in the memoir of Sir Philip Sydney, I am tempted to follow that article by another containing such further particulars of that great poet, as shall complete a short account of him.

He was born at Withyam, in Sussex, in 1527, the son of Sir Richard Sackville, who died 1566, by Winifred Brydges, (afterwards Marchioness of Winchester) and grandson of John Sackville, Esq. who died 1557, by Anne Boleyne, sister of Thomas Boleyne, Earl of Wiltshire, (aunt of George Viscount Rochford, the poet) and great grandson of Richard Sackville, Esq. who died 1524, by Isabel, daughter of John Digges of Digges's place,

* The writer's mother was born at Penshurst, the Sydneys being her near relations.

in Barham, Kent, (of a family which for many succeeding generations produced men of learning and genius.)

He gave early proofs of his extraordinary talents, and distinguished himself both at Oxford and Cambridge as a Latin and English poet. At the age of thirty, 4 and 5 Philip and Mary, he was in his father's life time elected Representative for the County of Kent; and in 5 Eliz. 1563, for the County of Buckingham.

In this last year, (1563) when he was thirty-six years old, his celebrated *Induction* and *Legend of Henry Duke of Buckingham*, were first published in the *Second Part*, then first annexed to the *Second Edition* of *Baldwin's Mirror for Magistrates*,* of which the *First Part* first appeared in 1559, though Warton has erroneously asserted that Sackville's production, and indeed the whole *Second Part*, was published with the *First* Edition: an assertion from whence it is fair to infer that the elegant critic never saw the first edition.

It is probable that Sackville had engaged in the undertaking of the work originally upon a plan afterwards departed from, and that when this departure was deemed necessary, he resolved to pursue by himself a scheme of his own; on which account he declined a share in the first publication. Afterwards perhaps being diverted by other employments from the completion of his own idea, he suffered the portion which he had already executed, to appear in the *Second Part* in 156 , though it interrupted the unity of its plan. It is thus that I understand the following passages in the *Prologue* to his *Induction*.

" I have here the *Duke of Buckingham*, King Richarde's chyefe instrument, wrytten by Mayster Thomas Sackville."

" Read it, we pray you," said they. " With a good wyl, quoth I: but fyrst you shall heare his Preface or Induction."

" Hath he made a Preface, quoth one? What meaneth he thereby, seeing none other hath used the like order?"

" I wyl tell you the cause thereof, quoth I, which is thys. After that he understoode that some of the counsayle would not suffer the booke to be printed in such order as we had

* A new edition of this valuable work of our ancient poetry is in the press.

agreed

agreed and determined, he purposed with himselfe to have gotten at my handes al the tragedies, that were before the Duke of Buckingham's, which he would have preserved in one volume. And from that time backward, even to the time of William the Conqueror, he determined to continue and perfect all the story himselfe in such order as Lydgate, following Bochas, had already used. And therefore to make a meete Induction into the matter, he devised this poesye: which in my judgement is so wel penned that I would not have any verse thereof left out of our volume."

In all the other Legends the relators in turn personate a character of one of the Great Unfortunate, and the stories are all connected by being related to the Silent Person of the Assembly, who is like the Chorus in the Greek Tragedies, or the Host in Chaucer's Canterbury Tales. But in Sackville's plan the scene is laid in hell, and the unfortunate princes appear to him in succession, and utter their respective complaints at the gates of elysium under the guidance of SORROW.*

Immediately after the time of this publication, he travelled into foreign parts, and was for a time a prisoner in Rome. He appears to have returned to England on the death of his father, 1566, and the following year was knighted, and the same day, (June 8, 1567), made a Peer, by the title of Lord Buckhurst, *of Buckhurst in Sussex.*

In 14th Eliz. he was employed in an embassy to Charles IX. of France; and the same year was one of the Peers who sat on the trial of Thomas Duke of Norfolk. In 1586 he was made choice of to impart to the unhappy Queen of Scots the confirmation of the parliament to the sentence passed on her.

In 1588 he went Ambassador to the United States, to settle the differences between them and the Earl of Leicester. But in the management of this difficult affair, the ascendancy of that favourite over the Queen so far prevailed for a time, as to produce her Majesty's displeasure on his return, which was followed by the confinement of Lord Buckhurst to his house for more than nine months. The next year, however, he regained his

* Warton, III. 220.

Sovereign's

Sovereign's favour; and was elected into the Order of the Garter. In the same year he sat on the trial of Philip Earl of Arundel. He succeeded Sir Christopher Hatton in the Chancellorship of the University of Oxford, 1591.

On the death of Lord Burleigh, 41 Eliz. he was appointed *Lord High Treasurer of England*; and was constituted *Lord High Steward* on the trial of the Earl of Essex.

King James on his accession renewed his patent of Lord High Treasurer for life, which passed the Seals April 17; and on March 13th of the following year, 1614, he was created Earl of Dorset.

His Lordship died at the Council-Table at Whitehall, April 19, 1608, æt. 81.

"My Lord of Buckhurst," says Naunton, "was of the noble house of Sackville, and of the Queen's consanguinity. His father was Sir Richard Sackville, or, as the Queen then called him *Fill Sack*, by reason of his great wealth, and the vast patrimony which he left to this his son, whereof he spent in his youth the best part, until the Queen, by her frequent admonitions, divested the torrent of his profusion. He was a very fine gentleman of person and endowments, both of art and nature; but without measure magnificent, till on the turn of his humour and the allay that his years and good counsels had wrought upon those immoderate courses of his youth, and that height of spirit inherent in his house: and then did the Queen, as a most judicious and indulgent Prince, when she saw the man grow stayed and settled, give him her assistance, and advanced him to the Treasurership, where he made amends to his house for his mis-spent time, both in the increasement of estate and honour, which the Queen conferred on him, together with an opportunity to remake himself; and thereby to shew that this was a child that should have a share in her grace, and a taste of her bounty.

"They much commend his elocution, but more the excellency of his pen; for he was a scholar, and a person of a quick dispatch (faculties that yet run in the blood;) and they say of him 'that his secretaries did little for him, by the way of inditement, wherein they could seldom please him, he was so facete and choice in his phrase and stile; and for his dispatches and the content he gave to suitors, he had a decorum seldom since put in practice, for he had of his attendants, (that took into

into roll) the names of all suitors, with the date of their first addresses; and these, in their order, had hearing; so that a fresh man could not leap over his head, that was of a more ancient edition, except in the urgent affairs of state.

" I find not that he was any way ensnared in the factions of the court, which were, all his times, strong and in every man's note; the Howards and the Cecils on the one part, my Lord of Essex, &c. on the other part: for he held the staff of the Treasury fast in his hands, which once in the year made them all beholden to him. And the truth is, (as he was a wise man and a stout) he had no good reason to be a partaker, for he stood sure in blood and in grace, and was wholly intentive to the Queen's service; and such were his abilities that she received assiduous proofs of his sufficiency; and it hath been thought that she might have more cunning instruments, but none of a more strong judgment and confidence in his ways, which are symptoms of magnanimity and fidelity; whereunto methinks his motto hath some kind of reference, '*Aut nunquam tentes, aut perfice;*' as though he would have charactered in a word, the genius of his house, or expressed somewhat of an higher inclination than lay within his compass."*

¶ *A Prophesie of Cadwallader, last King of the Britaines: Containing a Comparison of the English Kings, with many worthy Romanes, from William Rufus, till Henry the fift. Henry the fift, his life and death. Foure Battels betweene the two Houses of Yorke and Lancanster. The Field of Banbery. The losse of Elizabeth. The praise of King Iames. And lastly a Poeme to the yong Prince. London, printed by Thomas Creede, for Roger Iackson, and are to be solde at his shop in Fleet streete, ouer against the Conduit.* 1604. Extends to I in fours.

This poetical summary of the battles and principal events in the lives of English kings, is preceded by a dedication, in verse, addressed to Sir Philip *Herbert*, subscribed " the admirer of your vertues, whose life is deuoted to your loue. William Harbert." The same name occurs in the year 1586, (see *Typographical Antiquities*, p. 1226) and Ritson, in the *Bibliographia*

* Naunton's Fragmenta Regalia.

Poetica,

Poetica, considers it was the same person.* But this is, at least, very doubtful, as in a second address to Sir Philip *Harbert*, prefixed to the "poeme to the yong Prince," the last in the present work, the author says:

"These Poems which *my infant labours* send
As messengers of dutie to thine eares,
Are of small value, but if nature bend
Some perfect dayes to my *vnripened yeares*,
My pen shall vse a more iudicious vaine,
And sing thy glory in a higher straine."

Again,

"To thee iudicious reader do I send
These fruites of youth...."

An author that had been writing for eighteen years would not plead his *infant labours* to disarm criticism.

He was a companion to the young Prince, whom he appears to have then served a twelvemonth by the commencement of his poem:

"The lotted seruant to thy infant age,
Thrice glorious issue of a gracious King,
Least that her twelue-monthes feareful iapynage,
Ingratitude suspect to thee should bring,
Me, though vnworthy, chose thy prayse to sing."

There is a similarity in the author's plan to the poem of the *Civil Wars between the two houses of Lancaster and York*, by Daniel; to whom he introduces a compliment at the end of his own account of the same subject:

"If Homer liu'd and dwelt in Castalie,
And daily tasted of Parnassus well,
Inspirde with furious sacred poesie,
Yet would he not our Virgil's worth excell,
Whose Pæans did these fierce massacres tell.
Delia is prais'd with thy all-praysing hand:
No wonder, for thou dwelst in Delos land."

Cadwallader, who is one of the train of heroes following the chariot of Fortune on the banks of Isis, drops a

* As the work referred to is mentioned by Ritson it may be considered to have been poetical. From the too concise plan of the Typographical Antiquities it is not always certain what is the nature of the work noticed; a circumstance that will, no doubt, be amended in the future volumes of Mr. DIBDIN's beautiful *Edition*, if we judge from the copiousness and excellence of the volume already published. *Editor.*

"faire

" faire booke, clad in a golden case." This the author having read and returned, posts to his study

——" resolu'd for to relate
In poetry the things mine eyes did see,
Which was the vncertainety of humane state;
To paint the things aright with equitie,
I did implore the ayde of memorie,
Which she denide; Oh worthies pardon mee,
If ought I write amisse which you shall see."

As a production of youth there are some passages that might lead to the expectation of better things from the same pen. The occasional harshness of the measure and feebleness of lines, where recording the historic fact, practice would have overcome, and to " say it is meane," he argues is commendation, adding " I'd haue it meane, because I meane to mend."

At *the field of Banbery* the orations of the different leaders to their men, are introduced by the following reflections on the necessity of the subject taking the field in defence of the monarch.

" Thus while these royall but disloyall Peeres,
Maugre reuenge to him that knew not feare,
Vnnumbred bands of men and swarmes appeares
In North and South, East, West, yea euery where.
They throw away their coats and corslets weare:
Wiues, maids, and orphants eyes are stuft with teares,
And cannot see the spades transform'd to speares.

The shepheards hooke is made a souldiers pike,
Whose weather-beaten hands must learne aright
His speare to traile, and with his sword to strike
Vpon the plumed beauer of a knight,
None must be sparde by warres impartiall might.
If enery soldier were a King, what then?
Princes should die as fast as other men.

The senator must leaue his skarlet gowne,
And keepe him in some turret of defence:
When warres once flourish, Iustice must goe downe:
Lawes to correct, is lawlesse warres pretence:
Valure doth greue to see ill gotten pence.
To see a man without deserts to rise,
Makes warre such men, not Iustice to despise.

You

You that in peace by vse of golden hoords
Your dunghill race to Barons did erect:
You that by English phrase and chosen woords
Make heauens enuy your toplesse architect,
Your angels cannot you from warres protect.
The camp and court in manners different are,
Words may in peace, but deeds preuaile in warre.

For robes of honour furr'd with Miniuere
You must haue brest-plates of well-tempred steele,
And on your aged heads strong helmets weare;
All states must turne when Fortune turnes her wheele,
That man which pleasure tastes must sorrow feele:
Who sees the wracke of mightie empery,
He loues his life too well that will not dye.

When Kings must fight, shall subiects liue in peace?
What coward is of such a crauant race,
That loues not honor more than idle ease?
Great Romane I applaud thy worthy phrase,
To liue with shame, is worse than dye with praise.
All which haue being alwaies cannot bee,
For thing corrupt must die, and so must wee."

Another specimen may be selected from his eulogy of King James, where he attempts to harness four poets in yoke to the monarch's coach of glory: yet concluding the monarch alone could sing his own praises.

" Mars extold Augustus peacefull daies,
The liricke poet sung Mecenas fame:
Ennius did Scipio Affricanus praise,
If all they liu'd and saw thy sacred name,
Each verse they made should sure containe the same.
But if they reade thy gift, oh princely worke!*
For shame they would in vntrode desarts lurke.

If England's load starre, pride of poesie, †
Could the firme centers regiment transpearse:
And formalize his peerlesse ingeny,
Thy all-surpassing vertues to rehearse,
A princely matter fitts a princely verse:
Yet were his wit too weake thy deeds to praise,
Which brought vs ioyes, in our most mournfull daies.

Could Lidgat passe the tower of Proserpine,
And like to Virbius liue a double age,
Penning thy trophies in a golden shrine,

* Basilicon Doron. † Chaucer, so called by M. Camden.

Yet

Yet could he not thy merits equipage,
Admiring most would vse a tapinage:
Bocchas and Gowre, the Virgils of their time,
Could not vnfold thy prayse in antique rime.

If these foure poets liu'd like lions foure,
They should thy famous coach of glory drawe
From Virtue's temple, to true honours towre:
Each should a kingdome haue, thy foes should know
Thy might, and feare their finall ouerthrow:
But what should muses sing? the world doth see,
And seeing feares vnited Britany.

Still liuing Sidney, Cæsar of our land,
Whose neuer daunted valure, princely minde,
Imbellished with art and conquests hand,
Did expleiten his high aspiring kinde,
(An eagle hart in crowes we cannot finde:)
If thou couldst liue and purchase Orpheus quill,
Our monarches merits would exceed thy skill.

Albions Mœonian, Homer, nature's pride,
Spenser, the Muses sonne and sole delight;
If thou couldst through Dianas kingdome glide,
Passing the palace of infernall night,
(The sentinels that keepes thee from the light)
Yet couldst thou not his retchlesse worth comprise,
Whose minde containes a thousand purities.

What fatall chance is this, and lucklesse fate,
That none can aptly sing thy glorious prayse,
And tell the happiness of England's state,
O barren time, and temporizing dayes,
Fowle Ignorance on sacred Learning prayes.
But now I doe a Diapazon see,
None but thy selfe (great King) can sing of thee."

J. H.

¶ [The royall arms in the garter, surmounted by the crown, central of the initials E. R. blooming letters.] *An Exhortacion to all English Subiects, to ioine for the defence of Queene Elziabeth, and their natiue country. Printed by Richard Iohnes.* n. d. qto. 4 leaves.

An anonymous poem, consisting of ninety-eight lines, written under an expected attack of a foreign enemy: probably, upon the first rumour of the Spanish Armada.

" What

" What should vs daunt one iot: or make vs be dismaid,
Let neuer threats of foreine foes make English men afraid:
Looke backe to ancient writ of valiant enterprize:
And see with how great foiles their foes your elders did agrize.
The French haue often found the force of English harts,
The Spaniards (if they call to minde) haue felt thereof their parts.
The Scot can make no boast of many ouerthrowes,
The stories tell in most attempts, these bare away the blowes.
We that haue then so oft, beene vsde to victories,
Shall we now doubt for to subdue, such deadly enemies?
Nay rather think we sure, that such their plagues forepast,
To deale with vs within this isle, will make them sore agast:
I trust as of our realme, euen so they shall vs see,
Of one allegeance, of one heart and firme fidelitie.
Behold the wofull state, our neighbours stand still in,
By cloaked craft, and show of sooth, their sorrowes did begin.
What traines by tyrants tride, what store of guiltlesse blood,
Euen from the harts of innocents, was shed with cruel mood.
No faith, no truth, no law, nor naturall loue tooke place,
O cursed Caines! O cruell facts! O deadly wofull case!
Those that did nothing doubt, defended for to bee,
Doe now with bitter teares lament, their heauie haps you see:
Their land and riches great, confiscate to the spoile,
That they & theirs in manie yeares, haue woon with painful toile.
And shall we thinke to find more courtesie then those,
If we permit and not withstand the force of forreine foes?
Nay rather this deceit may driue vs for to dread,
And of such like most subtill slight, to take most carefull heede.
Our foes like friends, will faine to come for our soules health,
But God doth know their foul prentense: they shoot but at our wealth.
With losse of life to all, let each him selfe assure,
The protestant and papist both, like torment shall indure.
In histories we read (each wight take heed therefore,)
The traitor to his country soile, is neuer trusted more:
No, not by such as wan the gole by his deceit,
Who rather cuts him off before he worke a second sleit——
Our Queene hath courage stout, hir subiects to defend,
Her people haue as willing mindes, their goods and life to spend.
The cause is chiefly God's, whom euer his elect,
Have found most ready from their foes, to shield them & protect:
Examples manifold for proofe heereof most strong,
I might alledge; but some perhaps would think the work too long.
Let thys therefore suffice, and let us firmely trust,
God neuer did, nor neuer will, forget them that be iust.
Let each repent in hart, and mend that is amisse,
Then God no doubt our cheife defence, will take vs to be his:
Who grant vs all t' agree, our countrie to defend,
And to vouchsafe into our harts, his holy spirit to send.
That we may grace obtaine, by his most gratious will,
Let euery well disposed wight, crie out vnto him still:
Looke Lord on England's state, we humbly pray thee then,
And grant that each true English hart consent to say, Amen."

J. H.

¶ *Chronological List of the Works, in verse and prose, of George Wither.*

[CONTINUED FROM P. 205.]

30. "*Mercurius Rusticus:* or a Countrey Messenger. Informing divers things worthy to be taken notice of, for the furtherance of those proceedings which concerne the publique peace and safety." Pr. 4to. 1643.

This is mentioned in Wither's own list, and is described by himself and Wood as written in imitation of the Weekly Intelligencers then published; "offering, between jest and earnest, some particulars to consideration, relating both to civil and military transactions, and hinted notions then pertinent to those times." Wood has also cited its commencement, to distinguish it from the well known *Mercurius Rusticus* of Dr. Ryves: yet I do not trace such a title, under the above year, in Mr. Chalmers's extensive chronological list of newspapers, from the epoch of the civil wars;* several of which are thus glanced at by Wither. "Though I am not so witty as my friend *Britannicus*,† nor bring you narratives that so well deserve the whetstone as Monsieur *Aulicus*,‡ nor come so furnished with novelties as Master *Civicus*, nor so supply'd with passages as the *Weekly Intelligencer*, nor am at leisure to sum up all occurrences as the *Accomptant*, nor so large in promises as the *Scout*, the *Informer*, and the rest of your diligent *Mercuries*; nor so impudent as to aver I present you with nothing but truth; yet I have brought you that, with which you may perhaps be for once well contented to read or hear," &c.§

31. "*The Speech without Doore*,‖ delivered July 9,

* See Appendix to the Life of Ruddiman. It occurs, I since find, in the British Museum among the King's pamphlets, No. 130.

† i. e. Marchemont Nedham. ‡ Sir John Birkenhead.

§ At the close he says—"If you will ever hear of me in this kind again (which I will not promise) it shall be but once more, as occasion is offered; and I will be *Mercurius Sublimatus*, at least, above the clouds." No reappearance seems to have taken place.

‖ In 1646 was published "The Speech without Doores, defended without reason: or a Vindication of the Parliament's honour: in a rejoynder to three pamphlets published in defence of M. Chaloner's Speech." 4to. This again was retorted upon in "Twelve Resolves, &c. or a sharpe reproofe to a rejoynder," &c.

1644; in the absence of the Speaker, and in the hearing of above ooooooo3 persons then present, who unanimously consented to all propositions therein contained, and voted the same fit to be further divulged, as very pertinent to the publike welfare." Pr. 4to. 1644.

This Wither, in his Fragmenta Prophetica, professes he had quite lost. But a copy of it occurs among the King's pamphlets, and a MS. note of the time bespeaks it to be written by "Geo. Wither, *P. Laureate*," a title that seems to have had no self assumption but in the portrait prefixed to his "Remains." This tract is printed without the author's name, and exhibits fourteen propositions, not very remarkable for their mildness; since they tend to induce a strict execution of martial discipline, and an immediate "sequestration of the property of all delinquents," i.e. opposers of the parliamentary, or (as he terms it) *our* party—"toward the raising of supplies for disabling our enemies, and for the *ease* and *encouragement* of our *friends*." That his proposals were intended also for his own advantage, he thus obliquely reveals, "I served the republique in a militarie capacity, so long as I had wherewithall to serve it in that kind, and kept my horses till they had twice eaten out their heads: in hope to be some way re-inabled for the like imployment." This pamphlet of seven leaves was presented to the members at the door of the House of Commons.

32. "*Letters of Advice*, touching the choice of Knights and Burgesses." Pr. 4to. 1644.

These Letters, or rather Letter and Postscript, are superscribed "to the hon. Cities and Counties of London, Westminster, Surry and Southampton, (to whom I am especially obliged) and to all other the hon. and worshipfull Counties and Corporations, throughout the kingdome of England and dominion of Wales, to whom the choice of Knights and Burgesses for Parliament doth appertain." The Electors are then advised to avoid the choice of such representatives as the following: "Men over-lavish in speaking, notorious gamesters, men extremely addicted to hunting or hawking, the household servants or obliged dependents on peers, courtiers depending

ing

ing merely on the king's or queen's favour, men evidently ambitious or covetous, or enslaved to wantonness, or superlatively proud, or immoderately addicted to popularity, or of a vicious conversation, irreligious or superstitious, or male-contents; no children under age, no monopolists or extorters of ship, or coat and conduct money, no outlaws, nor men who make means to have themselves chosen." These negative qualifications for obtaining seats in Parliament would perhaps have gone near to the exclusion of sitting members, had the expurgatory advice of Wither been adopted. To counteract undue influence, he further proposes, that the friends of candidates shall not intermeddle in their elections, that no banquets or entertainments shall be given, and that, after the qualified persons are agreed upon, the final determination shall be made by lots. This has been re-suggested by modern advocates for reform. He closes by observing—

" So wicked, or so good, we are not grown,
To hear that *said*, which must ere long be *known*:
Nor will self-love take warning, care, or heed,
By what is past, to help what may succeed."

33. " *Vox Pacifica*: a voice tending to the pacification of God's wrath; and offering those propositions, or conditions, by the acceptation and performance whereof, in some good measure a firme and continuing peace may be obtained. It is directed to the King, Parliaments, and people of these Ilands, by Geo. Wither, Esq. (a Commander in this War) heretofore their unheeded Remembrancer of plagues and deliverances past; and their timely Forewarner of the judgments now come." Ver. 8vo. 1645.

On the back of the title is explained the *meaning* of the frontispiece, which comprehends a map of England, Scotland and Ireland; over which is held from the clouds a flag of truce, with the motto *Pax Vobis*, and a trumpet sounding a parley. These new signs are professedly hung forth, that this besotted nation might heed the season of its visitation, and make its practices conform to its known duties. But for such endeavours in his own day he was reputed a mad fellow, and his words, he tells us,

were no more regarded, than if a dog had barked, or a cat had mewed. Yet to give his book the chance of being known, he addresses it to the King, Parliament, and people of these British isles; not to crave favour or court patronage, "but that the voice may reach them of their despised *remembrancer.*" The four books, or cantos, of which this long poem consists, were extended by its author to six: but two were held back, to be hereafter published as there should be cause. The bold tenor of this romantic and austere remonstrance could not possibly afford encouragement to any continuation: but is more likely to have endangered his person, and to have rendered his condition perilous, by his severe attacks both upon Commoners and Lords. Nor does he spare the King himself in this comprehensive philippic, e. g.

" Let him repent his having long attempted
His loving people to enslave and grieve:
For he from vengeance will not be exempted,
By pleading an usurp'd prerogative.
Let him repent the covering his intents
With protestations and religious shows:
Since these are made such thread-bare compliments,
That every one almost their meaning knows.
Nor let him longer foole himself to think
The world perceives not what his projects be:
For he is blind, or wilfully doth wink,
Who cannot at a hundred loop holes see,
That many years before this war begun,
He purposed the course he now doth run."

34. " *The Great Assizes holden in Parnassus* by Apollo, and his Assessours. At which Sessions are arraigned Mercurius Britannicus, Aulicus, Civicus, the Scout, &c." Ver. 4to. 1645.

These, with many other, were diurnals, or newspapers of the day; and are here convened before a jury of English poets, with George Wither as foreman, who dismisses them with various verdicts, from which some are reprieved by Apollo. Mercurius Britannicus had taken exception to Wither as a juryman, but Apollo informs him:

" Engag'd is honest Withers:—for his impartial pen
Did rather gross *abuses* tax than men."

This

This is very true, and may have led Mr. Dalrymple, from its candour, to assign the tract itself to Wither, though not registered as such by the poet or his biographers.

35. "*What peace to the Wicked?* Or, an expostulatorie Answer to a Derisorie Question, lately made concerning Peace. By a Free-man, though a prisoner." Ver. 4to. 1646.*

In the title is added—

"The author spares his *name:* not that he dares not
To let you know it; but, because he cares not."

This is in short couplets, extends to eight pages, and concludes with the following lines:

"A spaniel beaten, at your foot will lie;
An English mastive at your face will flie.
Take this, and consider of it till more comes."

Most of it is reprinted in the Remains of Wither, 1669, because at that time he tells us, it could not easily be procured. In this piece he attributes to the faction, avarice, and pride of the Clergy, the origin and continuance of this Island's civil dissentions in 1646, when, as Butler satirically informs us—

"Civil dudgeon first grew high,
And men fell out, they knew not why."

36. "*Major Wither's Disclaimer:* being a disavowment of a late paper, entituled 'The Doubtfull Almanack:'† lately published in the name of the said Major Wither." Pr. 4to. 1646. One sheet.

The Major terms his masked adversary "an almanack-maker, who usurps the name of George Wither, and is likely to be as well a fatherer as a presager of the calamities which his prognostication saith are yet to ensue." Wither closes, as frequently, in verse; still disowning

* See CENS. LIT. Vol. V. p. 383.

† "The Doubtfull Almanack: or a very suspitious presage of great Calamities yet to ensue. By G. Wither." 4to. 1646. This tract chiefly consists of an historical parallel of the king and parliament with that of David and Absalom; wherein, as Wither says, he "confounds and puzzles you in the allegory with an application thereof to sectaries and schismaticks."

the spurious issue of another's pen, and avowing his fearlessness of acknowledging his own:

" This brat, to him that got it, I return;
Or to the parish where the same was born;
Lest half the misbegotten in the town,
To find a father, at my door be thrown;
Or lest they shame me, or may me constrain
To father more than I can well maintain.
I am not so reserved as to make
(As this man did) a *Doubtfull* Almanack
Of that, which might be certainly foretold,
If they, whom it concerns regard it would;
Nor will I do it, though I shall be sure
Of such requital while my days endure."

37. " *Justitiarius Justificatus:* the Justice justified. Being an Apologeticall Remonstrance delivered to the honourable Commissioners of the Great Seale, by George Wither, Esq. and occasioned by Sir Richard Onslow, Knt. with some others, who moved to have him put out of the Commission of the peace in Surrey. In which private defence many things are expressed, verie pertinent to publike consideration, and to the vindication of the Subject in generall, and of Magistrates in particular." Pr. 4to. 1646. 2 sheets.

In this tart and libellous remonstrance Wither asserts it was his ill fortune, without his own seeking or desire, to be made a *Commissioner* for the peace and goal delivery in Surrey, since the beginning of the war; and he accepted the office, because he thought his education in the University and Inns of Court, made him no less capable of it, than some other of his fellow-commissioners; and because, ever since his youth, he had been an acceptable companion to many noble and honourable persons, which would render him, as he conceived, " a Commissioner without contempt." But instead of what he thus hoped, that which he had not feared came to pass, for Sir Richard Onslow and some of his friends in Surrey " found it pertinent to the establishing of their designs or government there, that he should be thrust out of the Commission." He then goes much at length into a personal vindication of his character, and says that in the execution of his office as a magistrate, " he neither denied,

denied, delayed, nor perverted justice, nor put any man to so much cost for it, as the expense of one clerk's fee; because he dispatched all businesses with his own hand." Justice Lamb, the Major Sturgeon of Foote, did the same, during his residence at East Acton. Wither afterwards adverts to his Farnham affair, and avers that the commission which constituted him *Governor* of that place was so drawn up, that what he seemed to be, he was not: and this delusion, with others, he roundly ascribes to Sir Richard Onslow's "perpetuity of malice." He still terms himself "an humble servant to the Muses," and hopes there is no man so foolish as to think him a disparagement to the Commission of peace, because he had the title of a *Poet:* "for King James preferred a wreath of laurell (the poet's crown) before his golden diadem, as appears by some of his coins and medals: yea, that title hath been, by the learned, reputed an honour even to Solomon and David; the translation of whose holy Songs and Psalmes, *by me*, into lyrick numbers, hath been a means so to sanctify my poesie for divine uses, that this faculty will not now render me despicable, but among barbarians; and how they esteem of me, I care not." Sir Richard Onslow was outraged by the personal acrimony betrayed in this tract, appealed to the parliament respecting it, as a breach of privilege against one of its members, and obtained a vote of the house that the pamphlet be burnt by the hangman, and its author fined, and imprisoned until payment was made. But the same parliament, says Wither, "upon better consideration, having also made trial of the author's patience in suffering about the space of a whole year, discharged him both from the said fine and imprisonment, without his petitioning or mediation for it. For at that time (by God's providence) his friends had a seasonable opportunity to move on his behalf; there being a considerable number then present, who were jealous to do justice and discharge the trust reposed in them by their electors."*

38. "*Opobalsamum Anglicanum:* an Englishe balme lately pressed out of a shrub, and spread upon these

* Fragm. Proph. p. 132.

papers, for the cure of some scabs gangreeves, and cancers, indangering the bodie of this Commonwealth: and to whom it is now tendred by the well affected English, in a double speech, disjunctively delivered, by one of their fellowship, both to the faithfull and malignant members of the representative body of this kingdome. Penned by the author of Britain's Remembrancer, George Wither, Esq." Ver. 4to. 1646.*

This is a long inflammatory piece of argumentative versification, written with his accustomed heedlessness of senatorial rebuke, or legal persecution, and has been well described in CENS. LIT. VI. 42. A factitious address of the printer, declares, in a political protest, that Wither "is neither for or against the Presbyterians, Independents, Scots, English, King, Parliament, members, or people, more or less, than according as he, in his judgment and conscience, thinks it may conduce to the wrong or right way, from or toward the truth of God, and the peace of the kingdom." In an Apology for "Vox Vulgi," 1661, he says

> "My poem stiled *Opobalsamum*,
> Though more offensive than my last to some,

* A sharp replication to some of the leading contents in Wither's apologetical offering, for his military misconduct, was published in 1646, under the title of "A Letter sent to George Wither, poetica licentia, Esquire, by a plain dealing Friend of his, to prevent his future pseudography. Printed by Benevol. Typographus, sometimes Printer to the said Master Wither. Published for the better information of such who by his perpetuall scribling have been screwed into an opinion of his worth and good affection to the publick: and are to be sold by the cryers of 'new, new, new and true newes,' in all the streets of London." 4to. The tracts here particularly noticed are *Campo Musæ*, *Se Defendendo*, *Justiciarius Justificatus*, and *Opobalsamum Anglicanum*, which is recommended to be more truly called *Venenum Diabolicum*. In the first paragraph this accuser terms himself "an old acquaintance: for so (he proceeds) give me leave to tearme *you*, having not been till of late much estranged from you since you lived in the bishoprick of Durham, when *she* lived there also which now is your wife, but then wife to a poore man in London, who by report perished for want of bread." This assertion, which neither is sanctioned by Wither's own narratives, nor by the accounts of Aubrey, leaves but little hope of accurate representation in the remainder of the pamphlet, which is abundantly scurrilous.

The

The Commons (named the Long Parliament)
Did wink at, without show of discontent."

39. " *Amygdala Britannica*: Almonds for Parrets. A dish of stone fruit, partly shel'd and partly unshel'd: which (if crack'd, pick'd, and well digested) may be wholsome against those epidemick distempers of the brain, now predominant; and prevent some malignant diseases likely to ensue. Composed heretofore by a well-knowne moderne Author: and now published according to a copie found written with his own hand." Ver. 4to. 1647.

Much in the manner of his *Opobalsamum*, though rather more in the soothsaying strain, mingled with the "Babylonish dialect" of mysticism, and concluding with chronogramic opacity. In the following passage, however, the author speaks out pretty plain.

" A time draws near, in which you may,
As you shall please, the chess-men play;
Remove, confine, undo, or take,
Dispose, depose, undo, or make
Pawn, rook, knight, bishop, queen, or king,
And act your wills in every thing.
But if that time let slip you shall,
For yesterday in vain you call."

40. " *Carmen Expostulatorium*: or a timely Expostulation with those, both of the city of London and the present Armie, who have either endeavoured to ingage these kingdomes in a second warre, or neglected the prevention thereof. Intended for averting (if it may be possible) of that generall destruction thereby threatened: and to that purpose, hastily (upon the immergent occasion) published by George Wither." Ver. 4to. 1647.

In this Wither inquires—" Have you crack'd all my *Almonds?*" alluding to the tract preceding. This Expostulation is conceived to have issued from the press about August 1647: as the " emergent occasion" must have been the approach of Fairfax and his army to the metropolis; and the arrival of a military detachment under the command of Rainsborough and Hewson at Southwark. See CENS. LIT. VI. 274. It was professedly written to prevent a second civil war, when a division

vision of the city and army "was by some endeavoured, and likely to be effected."

41. "*A single Si Quis,* * and a quadruple Quere: with the occasions of them. Presented to the Members of the honorable House of Commons, touching a petition: with certain Verses annexed, and lately layd at their feet in the said House of Commons, by Major G. W." 4to [1648.] 2 leaves.

This begins with a reference to Cromwell's victory over the Scots at Preston, in Lancashire, under Duke Hamilton, on Aug. 17, 1648. †

"That day in which victorious Cromwell sent
His first express (to your great wonderment)
Of Hamilton's defeat—which, whilst a Scot
Shall be remembred, will not be forgot:
Ev'n on that day, before your feet I spread
A sad Petition, humbly prefaced
By these ensuing lines—'He that is prostrate on the floor." &c.

It was presented to the Members of Parliament in their single capacities, related to the author's particular interests, and was composed in an unusual mode, in hope it might have inclined some of them to introduce it to the notice of the rest: but without effect. The new mode seems to consist in a greater variety of measure.

42. "*The true state of the cause* betwixt the King and Parliament."

Mislaid or lost, says Wither's own list.

43. "*Prosopopœia Britanica*: Britan's Genius, or Good-Angel, personated; reasoning and advising, touching the Games now playing, and the Adventures now at hazard in these Islands: and presaging, also, some future things, not unlikely to come to passe. Discovered by Terræ Filius (a well knowne Lover of the publike peace) when the begetting of a national Quarrell was first feared. Expressed in two Sections or readings, &c." Ver. 8vo. 1648.

* Weaver, in his Life and Death of Sir John Oldcastle, 1600, says—"Set up a *Si Quis*, give intelligence," &c. A *Si Quis* was formerly a term for what we now call a handbill. *Si quis invenerit*, &c.

† Milton has a striking allusion to the same event, in his sonnet "to the Lord-General Cromwell."

Metrical

Metrical addresses are prefixed to "the meeke ingenuous and to the scornfully censorious reader." From the latter it appears that the MS. was prepared eight months before its appearance in print: for *truth*, he says, gets *licence* hardly; and the press was not then at his *disposure*. He adds—

"Read, if you list; but who compos'd the same
Inquire not: for, although to shew his *name*
He never was afraid, it sutes not now
With his designe that he should tell it you."

For an explicit avowal of his *name* there was indeed little occasion, as the whole tract is but an echo of his own style and sentiments, which were not likely to be mistaken, and which he never affected to disguise. This poem, which runs on to 110 pages, and his "Remembrancer," of much greater extent, are cited by Wither in his later works,* as though they were very favourite performances. The labour bestowed on each might have contributed to make them so. Both have many striking passages and several poetic personifications. Among the latter is an impersonation of Britain, which thus begins:

"Upon my couch, there silently surveying,
With Contemplation's eyes, the sick estate
Of these three kingdoms and their likely fate;
My rambling fancy (which was newly come,
From whence I know not) brought into the room
A reverend person, who upon him wore
A sea-green mantle, which was wrought all o'er
With silver wavings (well resembling those
Which curl the ocean, when a strong gale blows)
And had a verge, or bordering, imbost
Of rock-work, like the cliffs that guard our coast,
Rais'd with white saphirs, looking o'er a strand
Bestrow'd with orient pearls and golden sand."

The whole poem consists of an apostrophic address from the Genius of Britain, which touches upon almost all that relates to the politics of the kingdom, contains a

* Particularly in "Fides Anglicana," p. 53, and "Furor Poeticus," p. 30, where part of his presage of a King *unkinging* himself is introduced.

remarkable

remarkable presage at p. 99,* and closes with verses to the parliament, and others obliquely directed to Charles I.

" *Aliquid ex improviso.*

" The Author will not now this poem send
Unto the King; because it may offend:
But if to give it he had lawfull way,
He down would kneel, and thus would humbly say:—
Dear Sir, be pleased to peruse this book
With undistemper'd heart and gracious look;
And though some passages may harsh appear,
Read out with patience what is written here:—
And I have hope you shall receive by me
A wholsome pill, although it bitter be."

44. " *Verses* presented to several Members of the House of Commons, repairing thither the 23d of December, 1648; being the next day after their Humiliation. With an imprinted petitioner thereto annexed."

The humiliation here spoken of, was a public and national fast. The Verses are an appeal to the justice of the House. The Petition contains a financial statement of his pecuniary concerns as they related to the state, and to the committee of public accompts.

45. " *The tired petitioner:*" Printed about the same time, on a single sheet.

He heavily complains in this, of the tardiness of re-

* Of which the following is the commencement.

" When here a Scot shall think his throne to set
Above the circle of a British king;
He shall a dateless Parliament beget,
From whence a dreadfull armed brood shall spring.
That off-spring shall beget a wild confusion,
Confusion shall an anarchy beget,
That anarchy shall bring forth in conclusion,
A creature which you have no name for yet.
That creature shall conceive a sickly state,
Which will an Aristocracie produce:
The many-headed Beast, not liking that,
To raise Democracie shall rather chuse:
And then Democracy's production shall
A moone-calfe be, which some a mole do call."

dress,

dress, which attended his former petition, from the want of qualifying gifts or powerful relations: and adds—

" He that hath money to promote his ends
Needs neither strain his wits, nor tire his friends:
He that hath friends his matters to contrive,
May, though he have not wit nor money, live:
He that hath wit, and wants the other twain,
May live, but not without some want and pain."

46. *Carmen Eucharisticon:* a private Thank-Oblation, exhibited to the glory of the Lord of Hosts, for the timely and wonderfull deliverance vouchsafed to this nation, in the routing of a numerous Army of Irish Rebells before Dublin, by the sword of his valiant servant, Michael Jones, Lieutenant-General for the Parliament of England." Ver. 4to. 1649. four leaves.

Jones, at first a lawyer, became Parliamentary Governor of Dublin, and this routing took place on the second of August, 1649, by a sortie from the garrison against the advanced posts of the Marquis of Ormond: and

" Whilst Ormond and while Taaf
In their tents did game and quaff,
(At our sad condition laugh)
And of captives predispos'd:
Then, that arm, which they despis'd,
Suddenly their camp surpriz'd,
And the snares which they devis'd
For our feet, their own inclos'd."

In this stanza, and in double columns, Wither proceeds through six quarto pages to celebrate the exultant event which gave rise to this profanation of the term *Carmen Eucharisticon.*

47. " *A thankful retribution.*" Ver. 1649.*

This, says Wither,† was written to express the author's gratitude to some few Members of Parliament, who without his seeking, had propounded an expedient whereby to satisfy his just demands. This seems to have been the grant of some office in the Court of Chancery,

* The following is pointed out by Mr. H. Ellis as likely to be by Wither, but the tract has not been met with: " An Allarum from Heaven, or a Memento to the great Councell and Magistrates of England, &c. By G. W. a cordial Lover of the peace of England." 4to. 1649.

† In his Fragm. Prophetica, 1669, p. 109.

which

which however he did not obtain.* But he comforts himself, as usual, by the high commission he believed himself to have derived from divine authority.

" I covet not the *place* propos'd for me:
For in these Iles I have already had
A place more honourable (though not made
So much account of) than 'tis to supply
The greatest office in your Chancery:
I have been honour'd to draw up records
For him that's KING of Kings, and LORD of Lords!
To be unto this isle *Remembrancer*,
And, as it were, a publick Register
To that supream, high, and most awful court,
From whence proceeds no sentence, no report,
No order or injunction, no decree,
Edicts or dooms, but such as righteous be."

48. " *The British Appeal:* with God's merciful replies on the behalf of the Commonwealth of England: contained in a brief commemorative poem, &c." 8vo. 1651.

This is recorded by himself and Wood, who has given the title as above. The tract itself I have not seen, nor has Wither transmitted any extract from it in his " Remains."

49. " *A timelie Caution*; comprehended in thirty-seven double trimeters. Occasioned by a late rumour of an intention suddenly to adjourn this Parliament: and superscribed to those whome it most concerns, Sept. 10, 1652, by G. W. a faithful servant to this Republick." Ver. 4to. 4 leaves.

The title sufficiently points out the purport of this tract. In a Postscript the author speaks of his publication as " *Wither'd* leaves," which is one of his favourite intendos.

* In lieu of this, perhaps, he was appointed one of the Commissioners for levying assessments in support of the army in the County of Surrey; as appears from the Usurpation Acts, 1649 and 1650. Mr. Lloyd possesses a MS. certificate attested by Wither, while acting under the above commission, Dec. 10, 1651, and bearing to be " The report of Coll. John Humphreyes and *Major George Wither*, touching the demands and accounts of Mr. Rene Augier, made upon a reference to them, by the committee for sale of the King's goods:" M. Augier had acted as an agent in France, for the King and Parliament.

50.

50. "*A Declaration* in the person of Oliver Cromwell; given into his own hand, and tending to the settling of such a Government as he never intended."

Thus described in Wither's own list: as is the following.

51. "*A private Address* to the said Oliver, in prose and verse, offering things pertinent to his consideration into his own hand sealed up."

52. "*The dark Lantern:* containing a Dim Discoverie, in riddles, parables, and semi-riddles, intermixt with cautions, remembrances and predictions; as they were promiscuously and immethodically represented to their Author in his solitary musings, the third of November, 1652, about midnight. Whereunto is annexed a Poem, concerning a perpetuall Parliament." Ver. 8vo. 1652.* 1653.

In a prefix to this production, Wither expresses his disappointment that it was delayed (by his being absent) from appearing three months before; whereby, it came too late for effecting its intended purpose. He consoles himself, however, by reflecting—"it will be useful to some other ends: at least to testifie to the world that what is now come to passe was foreseen, and endeavours used for prevention thereof, which might probably have had good success, if contempt of many forewarnings had not hindered the same: it may be, to make way for the accomplishment of somewhat fore-declared in my "Britain's Genius;" in which poem I laboured as much in vain to reduce the late King to make use of that means which would have effected his *restoration*, as I have hereby done to preserve the Parliament." Wither had croaked so long, it seems, that his raven voice was not regarded. In this poem he is enigmatically obscure, and he assigns for it a prudential reason.

"The times are dangerous, and I am told
(By that which is my guide) I should not bold
Beyond discretion be; which makes me talk
In *riddles*, and with this *dark lantern* walk."

* This edition, in 1652, is mentioned by Dalrymple as in the possession of Herbert, *without* the "Perpetuall Parliament."

The

The office of *National Remembrancer** he here claims with as much pertinacity as if it had been granted to him by letters patent. In the "Perpetuall Parliament," being the result of a contemplative vision, he offers a project for building a new House of Commons at Whitehall; the members of which were to wear a senatorial robe, or toga, with a collar, on which the British isles should be enamelled: the Parliament to be annual, and the speaker to be changed every month; all undue influence in elections to be followed by exile, and all peculations or bribery in public offices to be punished with death. Instead of a general election, a twelfth part of the representatives of England and Wales to be chosen each month in the year, and this continuity of returns for each shire and borough, was to constitute a perpetuity of Parliament, liable to no dissolution.

* In the following paragraph he relates the perils and pains he had undergone in this thankless occupation.

"For (as it by my journall-books appears)
Somewhat above the term of forty years
I have been on the hills of contemplation,
A voluntary watchman for this nation.
I oft, when none to second me I knew,
In times of greatest danger stood *perdue*.
I oft was pris'ner took, and did enlarge
My self, at all times, at my proper charge.
I, more than once, to 'scape my foes made shift;
With nothing but my life and raiment left;
And have persuaded been (ev'n ever since
I reacht the years of ripe intelligence)
That (next unto his service) God, in chief
Gave me my being, faculties, and life,
To serve my country, and to have an eye
On those who hindred her prosperity:
And to imploy my studies, and my wit,
In searching out what might advantage it,
Though no man should regard it; yea, though still
I injuries receiv'd for my good will."

The comparison of himself to a by-stander on a neighbouring hill, who having observed the confused engagement of two great armies, informs one of them what should be done to win the day, and gets contemned and perhaps wounded for his pains, is apposite and forcible. So is the simile of a storm-tost vessel to the shattered wreck of state. The parable of a home-bred lion, he says, was interpreted to bear relation to Cromwell, who bore a white lion for his arms. See *Remains*, p. 64.

"Thus

" Thus, as the Thames doth still continue *one*,
And is the self-same river, though there run
A new supply of waters ev'ry day
Along the channel; so, continue may
This Parliament, by annual supply,
To be the self-same everlastingly.".

53. " *Westrow Revived.* A funerall poem without fiction: Composed by George Wither, Esq; that God may be glorified in his saints: that the memory of Thomas Westrow, Esq. may be preserved; and that others, by his exemplary life and death, may be drawn to imitation of his vertues." Ver. 12mo. 1653.

Such a tribute of personal attention as the present, was rarely offered by Wither; but to Westrow he had been under great pecuniary obligations, and as no repayment was expected by his friend, he gratefully raised this poetic structure to his remembrance.* Westrow, it would seem, was a person of property in Kent, and though a commonwealth-man, had never accepted gift, place, or office from the governing powers. Yet Walker, in his " History of Independency," numbered him in the list of those who enriched themselves from poor estates and a low degree: † but this, says Wither, reflects disgrace only upon that " lier's face." The poet's own history, ‡ and that of the times, are continually interwoven

* His plea for doing this is feelingly urged:

" If David, in a funeral song, preserv'd
The memory of that which well deserv'd,
In wicked Saul, his foe: why may not I
Seek to preserve a good man's memory?
Why may not I with warranty commend
The matchless love of my deceased Friend?
Why may not I, as fully as I can,
Illustrate my beloved Jonathan?"

† Walker, in 1648, declared that Thomas Westrow was nothing worth, until he became a "*Captain* and a *parliament-man*: when he got the Bishop of Worcester's manor of Hartlerow; which proved he had two good and beneficial offices." He was also marked in Walker's list, as illegally elected, and unduly returned, to serve in parliament.

‡ The sufferings of himself and family, from sickness and penury, is circumstantially described; and his deliverance from

woven with his main subject, as in most of his productions: and these become to modern readers the most interesting portion of his literary remains. His apology for such digressions assimilates with that of Cowper, in Book VI. of The Task.

" My Muse oft times, when she is on her wings,
Wheels from her game to unexpected things
Which come to view; and thereby more hath won
Sometimes, than if aside she had not gone."

---

the latter, by the bounty of Westrow, is happily depicted: but the extent of this narrative precludes more than a few extracts.

" The late intestine wars, which with a flood
Of miseries, and with a sea of blood,
Oreflow'd these nations, (like a raging torrent
Which bears down all with an impetuous current)
Brake in, ev'n at first rising, where then lay
My chief estate, and swept it all away.—
To add yet further to my great afflictions,
God, with a sickness (spreading forth infections)
Visits my house, and drove all those from thence
Who were some comfort to my indigence.
My Children were all sick of that disease:
Their single keeper, to her little ease,
Was their sad Mother; whilst, as sad as she,
I sought whereby they might supported be.
And we, who saved were awhile before
With sixteen household-servants, sometimes more,
Had then but one boy, who sick also lay,
And one poor woman, hired by the day.—
Only this hope remain'd, that God had sent
A sickness, which by death would wants prevent,
Or give us by his own hand some repair:
For of his love I never shall despair.
In this good hope, the world's neglect I scorn'd,
And my petitions into prayers turn'd,
Directed unto Him, who only knew
My wants and what was likely to ensue —
And as a lover, thinking (in a dream)
He hears his best Beloved calling him,
Starts up in haste, and runneth out to meet
The voice that calls him, ere he find his feet,
And goes he knows not whither: so, with me
It far'd——

Thus elated with hope, he walks forth, meets the friend whose loss he now deplores, and who then was so touched with his distress as to present him with 20l. and sometime afterwards with donations to the amount of 500l.

His

His animated assertion of the Muses' gifted power is creditable to his own poetic talent.

" The Muses, in times past, so awfull were,
That they made kings to fawn, and tyrants fear;
The vulgar they made heroes; heroes, gods:
Drew trees and beasts out of the salvage woods
To follow them. That is, they drew together
Blockish and brutish men, as rude as either
Wild plants or beasts, and them allur'd unto
What reasonable creatures ought to do.
There was a time, when princes did contend
In poetry, and poets to befriend:
And when the one shall consecrate his Muse
True piety and virtue to infuse,
And men in power by righteousness maintain
Their dignity, it shall be so again."

54. " *To the Parliament* of the Common-wealth of England, Scotland, and Ireland. The humble petition of George Wither, Esq." folio. Single sheet. (Jan. 1651.)

This sets forth, that in consideration of money due to the petitioner above eleven years, and formerly made payable by several orders of parliament, it was provided in the first act for sale of estates forfeited for Treason, the Trustees should sell to this Petitioner 150l. per annum, out of the estate of John Denham, Esq. out of the manor of Little Horsley in Essex. The trustees did this, and by the same deed sold also to him the rest of the said manor for 1645l. 4s. 9d. which was paid for according to contract, and himself put into possession by the sheriff. Yet, nevertheless, some of the said trustees (when this petitioner had expended great sums upon the premises,) did stop his rents and reconvey that to another which they had formerly sold to him. After which, for a pretended incumbrance charged upon the said manor and claimed by one Thomas Offly, Esq. the petitioner was ejected out of his whole purchase, and his family left destitute of a habitation in the winter among maliciously malignant strangers, above 100 miles from his other possessions. He therefore prays to be restored again to what he had purchased, without waste made, and his damages repaired, &c. &c.

55. "*Vaticinium Causuale.* A rapture occasioned by the late miraculous Deliverance of his Highnesse the Lord Protector from a desperate danger. With a *noverint universi* in the close." Ver. 4to. 1654-5. (Oct. 14.)

Though composed when Cromwell was in the plenitude of his protectoral power, yet the present is not less freighted with cautionary admonition and solemn denunciation than some of Wither's earlier pieces. The occasion on which it was specially put forth was that of Cromwell's having usurped the place of coachman to his secretary Thurlow, whom he overset in Hyde Park. This circumstance, and the boyishness of it, Wither has employed some poetical as well as political artifice to gild over, by reminding his readers of the Olympic pastimes.

"For 'twas not judged an unprincely game
To drive a chariot, when th' Olympian fame
Was thirsted after: and when on that hill
Kings, with their equals, therein shew'd their skill,
And wrapt in clouds, rais'd by their horses' heels,
And thunderings from their furious chariot wheels,
Were emulous the high-priz'd wreaths to wear
Belonging to the skilfull'st charioteer." &c.

This is a very far-strained apology for the witless frolic of Oliver, to whom he afterwards declares, that if he shall *abuse* his power,

"——————— the people to oppress,
Or leave them unreliev'd in their distress,
So that they must be forc'd to cry and call
To God for help: God hear and help them shall:—
Avenge their cause, call *thee* accompt to give,
Of all those favours which thou didst receive:
(Of that late *mercy* too, among the rest,
Which hath occasion'd what is here exprest)
And with much indignation cast thee down,
When to its height thy confidence is grown."

56. "*The Protector.* A poem briefly illustrating the supereminency of that dignity: and rationally demonstrating, that the title of Protector, providentially conferred upon the supreme Governour of the British Republike, is the most honorable of all Titles, and that which

which probably promiseth most propitiousness to these nations; if our sins and divisions prevent it not." Ver. 8vo. 1655.*

"To the high and mighty OLIVER, by the grace of God, of the Common-wealth of England, Scotland, France, and Ireland, with the isles and dominions thereof, IMPERIAL PROTECTOR; as also, Catholicke Defender of the oppressed saints throughout the world; George Wither humbly offers this Illustration of that supereminent TITLE." For this address the author expected to have the guilt of flattery imputed to him; but he braves this and every other imputation, from an express belief that this new Title was heaven-derived, as was his of a national *remembrancer*.

"At least, I do *believe* that I was born
To act this part; and will, till I return
To Him that sent me: leaving the success
To Providence, which gets advantages
By disadvantage: and oft makes our gains
The greatest, when most think we lose our pains."

His adulation to Cromwell is soon turned into sage counsel, whence he refers his judgment, his discretion, and his will, to form such resolutions as may best give assurance of a permanent settlement of peace; at the same time he wishes him to discriminate among his parliamentary supporters,

"Who gives good counsel, who bad things infuses,
Who speaks his conscience, who his trust abuses,
Who strives to build up truth, who pulls it down,
Who neither stoops to smiles, nor fears a frown;
Who flatters, who is fickle, who is stout,
Who fittest for the work you are about."

After an Epistle Dedicatory of six pages, and an address to the readers† of four, his poem of the "Protector"

* A MS. note to a copy of this date in the British Museum, says "a second impression enlarged" was published in August 1656.

† In this he repeats his declaration——"With an intent
To serve as well the *King* as *parliament*
I put on arms: and as sincerely sought
His good as theirs, beneath whose flag I fought,

tor" extends to forty-two pages more. A "recal to the reader,"* on eight pages, closes this publication. Wither enters into a very diffuse panegyric on the style and title of Protector, as being most happy; while he prescribes rules for its becoming most appropriate also; but at the same time delivers the following ennobling sentiments on the inanity of titular exaltations.

"A *Title* giveth no essential fame;
It is the man that dignifies the name.
An honourable title is confest
To be a fair engagement, or at best
An useful pledge, and some memento too
Of what the owner is oblig'd to do;
But, of itself, on him that fills the place
Of power, it doth confer nor worth nor grace.
It is an ornament that priz'd should be,
And also that which may in some degree
Illustrate him that wears it; if he frame
His actions answerable to the same,
According to the purposes of those
Who did on him the sovereignty impose.

'Till I, betwixt them, nigh destroy'd became;
And then perceiving they were *both* to blame,
Left off the quarrel, unto Him that knew
Which best deserv'd, and what to both was due."

* In this he tells the suspicious or incredulous reader,

"If for my sole advantage thou believe
I publish this; thy thinkings thee deceive:
Nor profit or protection, peace or praise,
Do I obtain, or look for, in these days.—
What patronage have I yet thereby gain'd,
Through which my cause or person is sustain'd?
What favours am I likely to obtain,
Who flatter not the proud, nor sooth the vain?—
For my ambition is—to live and die
Henceforth unheeded; and, retir'd, to lie
Where I, a little while, without annoy,
Myself, with my relations, may enjoy;
And then resign my place to him that must
Supply it, when I slumber in the dust:
And though I *nothing have*, rest quiet there,
Where I shall also neither *want* nor *care*."

This closing couplet has allusions to his "Motto," of which a copy occurs in the British Museum without printer's or publisher's name, dated 1621.

The

The basis of true supreme honour stands
Not upon absolute, but just commands.
A prince doth his pre-eminence receive
From virtue, not from his appellative.
And righteousness adds more to his renown
Than conquest, title, scepter, and a crown."

57. "*Boni Ominis Votum:* * a good Omen to the next Parliament: expressed upon occasion of those extraordinary Grand Juries lately summoned out of the most eminent Baronets, Knights, Esquires, and Gentlemen, in some Counties to serve at the Summer Assizes this year 1656. By a faithful servant to this Republick." Ver. 4to. four leaves, (1656, July.)

Inserted by Wither in his "Remains," 1669, without abbreviation: and was occasioned by the title fully stated. The author's intention was to combine these county-jurors into one fellowship of interest for the common peace and public safety, "that discords into sympathies might grow." His verses however, on this occasion, do not rise nearer the tone of poetry than those in Moore's Almanack and other astrological formularies, as the following specimen may shew.

"Good speed to this republick, and encrease
Of happiness to those who seek her peace!
Sad things are threatened, and a lowring sky
Seems to portend great storms are drawing nigh.
But look above them, and good courage take;
The sun still shines although the clouds be black;
And beamings through their darkest parts appear
Whereby discernable *good omens* are,
With symptoms of the blessing we expect,
If we ourselves obstruct not their effect,
And turn them to *ill signs:* which, to prevent,
That which yet follows gives a needful hint.
This year is likely to be critical
About the time in which the leaves will fall;
And if conjectures may be builded on,
We, from what's acted with what's left undone
Spell'd both together, somewhat may deduce
To teach us what ere long will be in use."

* A MS. note in the Museum copy adds—"By George Wither, Master of the Statute Office, given him by the Lord Protector lately." Hence one clue to his protectoral attachment.

58. "*A suddain Flash*, timely discovering some reasons wherefore the stile of *Protector* should not be deserted by these Nations: with some other things by them very considerable. It was first made visible the fourth day after the Author heard it reported that the Lord Protector had waved the title of King. By Britain's Remembrancer," &c. Ver. 8vo. 1657. (Oct. 7.)

This is inscribed to his Highness the Protector, with an assurance that it flowed from Providence "and not from any carnal influence." Much difference, it seems, prevailed among his vassals about the titular distinction that Cromwell was inclined to assume, and Wither takes the liberty, though not *magisterially*, to recommend the following:—"Soveraign Protector, or Protector Imperial of the Commonwealth of Great Britain, King of England, Scotland, and Ireland, with the Islands, Territories, and Dominions, to them belonging." At the end of his *Flash*, the poet adds a *Spark* of his versification: this is in the very spirit of Taylor the Water-Poet. Then follows a few vacant pages which are filled by a copy of verses, wherewith he lately enclosed two petitions to the Parliament: and then is super-added

59. "*A cause allegorically stated:* with an Appeal therein to all impartial Censurers." 1657.

This (says Wither)* was published, among other things, during Oliver Cromwell's reign. It may be gathered from an extract given, that the allegory consisted in comparing England to a goodly ship in great hazard and himself to an old man aboard, who had been favoured with "a faculty to see things in the dark:" but whose sharp second-sightedness was unheeded and derided.

60. "*An Address* to the Members of Parliament in their single Capacities." Ver. 1657.

Wither having made use of such individual addresses as this, during the sitting of the long parliament, was induced to practise similar expedients during those parliaments which were convened by Cromwell and his suc-

* Fragmenta Prophetica, p. 159.

cessor.

cessor. This was one left at their doors and superscribed "To that Member of Parliament who shall take up this paper." It is in verse of this texture.

"Of useful plants we should have as much care
As from the good corn to weed out a tare."

Wither complains that this was tendered, like his other papers, without success: whence he infers, the evil of the times will better appear to glorify divine justice.

61. "*The Sinner's Confession:* or the product of a private humiliation." 1658 or 9.

(See Furor Poeticus, p. 42.)

62. "*A private Address* for the third day of Sept. 1658."

The day of Oliver Cromwell's decease.

63. "*Another Address* given to Richard Cromwell's own hands."

This and the preceding are in Wither's own list, and are described to have been "private remembrances both of duties and failings, with forewarnings of what is since come to pass." They were not printed.

64. "*The Petition and Narrative* of George Wither, Esq. concerning his many grievances and long sufferings. With a preceding Addresse made to the honourable Members of Parliament in their single capacities, to incline them to a speedy Consideration of his case in Parliament. Hodie nobis, cras vobis." 4to. four leaves. (1658 or 9.)

The first page of this in verse, the rest in prose: and is only a more detailed statement of his "Petition to the Parliament. See N° 54.

65. "*Salt upon Salt:* * made out of certain ingenious

* This title is thus illustrated by himself, at p. 49.

"This *Salt*, made out of *Salt*, I took occasion
To boil up, for the service of my nation
To this height, as conceiving it was meet
To keep what's yet unputrified sweet;
And some corrupted humours to expel, &c."

verses

verses upon the late storm, and the death of his Highness ensuing. By which contemplative object, occasion is taken to offer to consideration the probable neer approaching of greater storms, and more sad consequences." Ver. 8vo. 1658-9.

" *Salt* seasons all things, saving onely those
Which must feed fishes, maggots, dogs, and crows.
Read it, and heed it: for you need it, and so God speed it."

Wither thus reveals his purpose, in an address to the reader before this tract.

" When I began to know the world and man,
I made records of what I found them then;
Continuing ever since to take good heed
How they stood still, went back, or did proceed;
Till of my scale of time, ascending heav'n,
The round I stand on, maketh *ten times seven:*
And being likely now, ere long, to leave them,
A memorandum I intend to give them
Of what this day they do appear to me,
As also, what they may hereafter be."

In conclusion he tells the reader—

" Last year I sent a *Flash*, which is let pass
Unheeded, as a thing that never was:
Now follows the *report*, or clap of thunder,
Which have been seen and heard thus far asunder,
To give the longer warning, &c."

This warning is penned in the usual desultory and rambling style of Wither's political poctry, with intermingled passages of great strength and force. An Epitaph on Cromwell contains a very partial eulogium on his character, and the succession of his son Richard is hailed as that of a *man of peace*,

" Although he brings not such appearances
Either for his or our advantages,
As did his *Predecessor*;

Yet he proceeds to augur of this unpromising and imbecile governor,

" If to God's ends he quadrates his desire,
He shall become far greater than his *Sire:*
He shall do nobler things than ere he did,
More he shall conquer than be conquered.—

Our

Our chief oppressers he will cause to be
Their own destruction, and so set us free."

This tract is closed with *Sarcasmus Ænigmaticus*, or a riddle to his friendly censurers, and "a bitter-sweet passion of the soul, expressed in a Hymne to God"—containing twelve stanzas.

66. "*Epistolium-vagum-prosa-metricum:* or an Epistle* at randome, in prose and metre. To be delivered to all whom it may concern: but was first intended only for two or three of the Author's friends in authority (if he hath so many left) to mediate in Parliament the redresses of his destructive grievances: in the expression whereof, many particulars of public concernment are interwoven, &c. The author is George Wither, Esq. who, in writing this address, being transported beyond the sense of his personal sufferings, discovers by a poetical rapture, that whereon the peace of these nations depends: and what is, and what will be, their sad condition; as also, what new purgatories and fiery tryals they are likely to pass, if God's mercy prevents not; which that they may endeavour to obtain, their old Remembrancer gives them once more a Forewarning: resolving this shall be his last time of sounding them an alarm" Pr. and Ver. 4to. 1659.

Wither's resolution to leave off writing was, like that formed by many who have once felt the *cacoëthes scribendi*, very evanescent. But he was probably in earnest when he laid down his pen, as he seems to have exhausted his own patience, by the bulk of this (as himself terms it) wandering Epistle, which comprehends a particular statement of his pecuniary concerns with the Commonwealth, and a diffuse comment on its injustice, which urges him to say—"Charles Stuart were better stay at Bruxells then come hither, though Spain, France, and the Emperour should assist him." Wither's *Narrative*

* This Epistle has a P.S. to Mr. R. Hamon, merchant, printed at the end of Furor Poeticus, 1660, in which Wither tells us—

"That *Letter*, which to you I lately sent
On Second rupture of this Parliament,
I am inform'd, by some this censure had,
That doubtless when I wrote it I was mad."

and

and *Petition* to Parliament, are inserted in the present publication.

67. "*A Cordial of Confection*, to strengthen their hearts whose courage begins to fail, by the Armies late dissolving the Parliament. It is wrapt up in an epistolary discourse, occasionally written to Mr. Ro. Hamon, merchant, by Geo. Wither, Esq. about a week after the said parliament was dissolv'd: and is thus communicated by a copy thereof, as very pertinent to these distracted Times, and tending to preservation of the common peace. For (other things of public concernment being interwoven) it truly states the People's cause, in plain expressions suitable to the vulgar capacities, and frees it from many scandals. It contains an Expedient, hitherto not heeded, or neglected, whereby Charles Stuart may be settled in peace, if he please: whereby we may have a better Parliament than we lost, or ever had: whereby our Armies may be kept constant to order, whilst they are needful, and in a short time quite disbanded: whereby the People's just freedoms may be recovered and perpetuated: whereby not only these nations, but all Christendome also, may be established in a righteous peace: and it hath neither destructive inlet, outlet, or false bottom." Pr. 4to. 1659.

This title is only a type of the tract, which is very long and very fanatical. He charges Cromwell with having apostatized from his resolution, and affirms that Charles Stuart had no more legal right to these Islands, than himself had to France and Spain. His Expedient, or grand Catholicon for restoring Peace, has for its excellent basis Christian charity, national union, self-government, individual content, and personal good will. * T. P.

[To be continued.]

* An anecdote of himself states, that when the King was at Oxford, he received two Letters from Lord Butler, which engaged to settle half of his estate upon Wither, and that it should be but an earnest of a far greater gratitude in future from the king, if he would come over to him. This offer was rejected: and the doughty republican says he did not repent it, though his adherence to the parliament had exposed himself and family to scorn and poverty, as well as other injuries.

The

¶ *The Pilgrimage of Princes, newly published by Lodowicke Lloid, Esquier, one of her Maiesties Sergeantes at Armes. Imprinted at London by Iohn Wolfe.* 1586. *qto.*

Lodowick Lloyd * flourished as a writer through the greater portion of the reign of Elizabeth, and several of his pieces appear to have been well received by the public, and repeatedly printed. A list of the whole may be found prefixed to *The Paradise of Daintie Deuices*, (p. xix). In that collection he has only *an Epitaph upon the death of Sir Edward Saunders.* Lloyd, in his *Ditty, to the Queen*, announced at the end of that list, followed the language of the age, and the laboured exaltation of his royal mistress to the pinnacle of perfection, by comparison, was not more gross flattery than she uniformly received from contemporary writers. In 1575 Edward Hake gives her divine origin.

" Of fleshe, the feeblest sexe by kinde:
Of face not Iunoes feere:
But mylde Susanna in her lookes
And Hester in her cheere.
The work is thine, tis thine, Iehoue:
No iote begonne by man:
Thou fram'dst her onely for thy praise:
By thee her dayes began." †

* Or Lhuyd; he also used the synonimy of Flood, probably in imitation of the anagrams then occasionally adopted. The present volume contains an instance of one of those shallow conceits; which, as they perplex, are seldom worth the trouble of unravelling. *Dolarney's* PRIMROSE (see p. 153) is, in the first word, a transposition of the author's name, and the whole imports *Reynold's* FIRST FLOWER. An explanation pointed out by a gentleman, to whose pen the world is indebted for an excellent "*Treatise on the Law of Merchant's Ships, and Seamen*," 1802, 1804, 1808.

† *A commemoration of the most prosperous and peaceable raigne of our gratious and deere Soueraigne Lady Elizabeth by the grace of God of England, Fraunce and Irelande, Queene, &c. Now newly set foorth this xvii day of November, beyng the first day of the xviii, yeere of her Maiesties sayd Raigne. By Edw. Hake, Gent. Imprinted at London, by William How for Richard Iohnes dwellynge without Newgate, ouer against S. Sepulchers Church.* n. d. 12mo. extends to C iiii.

Deborah

Deborah, Judith and Esther, are usually introduced like ordinary handmaids. At Norwich, in 1578, they were made characters in the pageant by Henry Goldingham, M. A. to severally address the Queen; and in a ditty Jove calls upon Diana, Ceres, Prudence, and Minerva, to leave off their

——————" sugred strife,
In equall place I haue assignde you all:
A soueraigne wight there is that beareth life,
In whose sweete hart I haue inclosde you all:
Of England soyle she is the soueraigne Queene,
Your vigors there do florish fresh and greene."*

Another writer exceeds this verbose adulation in both prose and verse.

" Who so had seene hir Majestie, I say not, that he should have seene an angrie Mars, a Iulius Cæsar, or Charlemaine, for all this is winde in comparison of hir: but he should have seene a Deborah, a Hester, a Ruth, and a Iudith, and finally he should have seene a valour second to none." Again, " if thou didst consider the valor of the Queenes Majestie, hir courage and greatnes; thou wouldest not dare to publish such falshoods. And knowe that it is such and so much, that, for not being able to utter it I thinke it better to keep it silent, then to come short therein: for that I should need for such a purpose, not one angelicall toong, but a thousand. To compare her with Hester for humilitie; in compassion to an Abigail; in prudencie and valor to a Debora; and in courage to a Iudith. Notwithstanding of that little light which I have gotten of hir valor, I will make you partaker, and so accept of these poore verses made with a greater love and good will, than with knowledge or art.

" *Sonet.*

" Great Elizabeth, whose fame at this day
From th'one to th'other poale, is spred so and knowne,

* *The ioyfvll Receyuing of the Queenes most excellent Maiestie into hir Higntesse citie of Norvvich: The things done in the time of hir abode there, and the dolor of the Citie at hir departure. Wherein are set downe diuers Orations in Latine, pronounced to her Highnesse by Sir Robert Wood, Knight, now Maior of the same Citie, and others: and certaine also deliuered to hir Maiestie in vvriting: euery of thē turned into English. At London mprinted by Henrie Bynneman.* n. d. qto. extends to G. iiii. Reprinted in *Queen Elizabeth's Progresses.*

By

By having incountred fierce Mars in his way,
That now not a God, his Godhead is flowen.
The glorious deeds which the world had raised
To the highest roome, when viewing thy acts;
Start backe and gave place, as things all amazed,
Vndoing the done, and hiding their facts.
To say that thou doest surpasse and excell
All the whole world; thy battels and deeds
Do say now the same, thy standerds it tell:
To search for antiquities, which proove now but weeds,
Is for to go warme us by smoke of wet strawe,
Thou winnest more glorie than yet any sawe."*

George Peele personated her as Astræa. †

" Our faire Astræa, our Pandora faire,
Our faire Eliza, or Zabeta faire.
Sweet Cynthia's darling, beauteous Cyprias peere:
As deere to England and true English heartes,
As Pompey to the Citizens of Rome:
As merciful as Cæsar in his might:
As mightie as the Macedonian king,
Or Troian Hector, terror to the Greekes." ‡

The author of the Polimanteia, (1595) calls her " a Queene matchles, in whome honors vnsteined pure die hath set foorth such liuely colours, as enemies must and doe feare: friends ought and should loue: whome the age now present must admire, and the time following still praising, wonder at: more courteous then the churle-sauing Abigail: more courtly then the friendes honoring Hester: more valiant then prince-killing Judith: who, blessing me [England] by her meanes with a plentious peace & beautifying her courte with eternall praise hath made both to bee enuies marke in her enemies eye, the shadowing Cedar to her distressed friends and the force conquering sworde to her professed foes." §

* *An Answer to the Vntruthes published and printed in Spaine*, 1589. See p. 370 of this Number.

† So did Sir John Davis, in his acrostical hymns.

‡ *Descensus Astrææ. The Device of a Pageant borne before M. William Web, Lord Maior of the Citie of London on the day he tooke his oath, beeing the 29 of October*, 1591. *Wherevnto is annexed A Speech deliuered by one clad like a Sea Nymph, who presented a Pinesse on the water brauely rigd and mand, to the Lord Maior, at the time he tooke Barge to go to Westminster. Done by G. Peele, Maister of Arts, Oxford. Printed for William Wright.* qto. four leaves.

§ Vide *Polimanteia. England to all her inhabitants.*

These

These courtly comfits were scattered round even when Elizabeth stood on the brink of the grave. *The triumphs of Oriana*, a collection of Madrigals, published by Thomas Morley, in 1601, extols her "angel face" and all the blandishments of the "Virgin Queen" attended by "a thousand graces."

"Fair Citherea presents her doues, sweet Minerva singeth,
Joue brings a crown, a garland Juno bringeth:
Fame summoned each celestial power
To bring their gifts to Orianae's bower.
Then sang the shepherds and nymphs of Diana,
Long liue faire Oriana." *

Another delineation of the character of Elizabeth, drawn in the best manner of its author, (Nicholas Breton), which could have scarcely issued from the press at the time of her decease, may serve to conclude this exordium.

"If shee bee Queene I say not only with Antonio, God preserue her, by knowing such a queene in a little; but I may say a greatly blessed Ilande, whome according to the excellencie of her nature the heaue's haue worthily named Bazile thea:† I say such a Queen as, not the greatest monarchie in the worlde hath the like, to loue and honour. Let me say this much in her due, that what dignitie soever may be iustly giuen vnto man aboue all other creatures, that, and much more may be giuen vnto her Maiestie, aboue all other: who in all the iudgements of the worthiest wittes on the earth, is worthily held, not only the grace of all her court, but vnder heauen the verie glorie of her kingdome: whose patience in all trouble, whose temper in all passion, whose bonntie to the well deseruing, and justice ouer the obstinate, whose mercy to the offendant, and loue to the vertuous: whose beautie in nature, whose wisedome in iudgement, whose magnanimitie in daungers and constancy in religion, whose prouidence in care and resolution in performance, makes her the true figure of the *Phœnix*, and the worthy honoured wonder of the world: whose praises so farre passe the reach of humane reason to set downe, that admiration may rather contemplate, then conceit expresse them: for while the wise serue, the vertuous loue, the valiant feare, and the mightie admire. What can be said? but that since in the dignitie of humane nature she is the worthy

* Further specimen in CENSURA, Vol. IX. p. 8.
† Elizabetha.

wonder

wonder of her dayes; let her subiects euer pray that in the euer wonder of the world, she may liue the blessed Maiestie of her kingdome, and be perswaded that where the vertue of beautie, and beautie of vertue, the mercy of Justice, and care of iudgement in the eye of Grace, the heart of Truth and the hand of Bountie makes that Angell of a woman which proues the glory of a creature. Let the *Phœnix* be drawne from her spirit and the dignitie of man in this worlde vnder heauen from her Maiestie: whom the Chronicles of neuer ending ages, may eternize for the most gratious Queene of the world: of which Truth, while Enuy is eating of her snaky haires with anger to heare of, Fame ioyfully soundeth her name in eternell tryumph. But least I blot my paper, in seeking to shewe a faire hand and abridge much of her worth, in so litle touching the wonder of her worthiuesse, I wil only leaue princes to admire her, the vertuous to loue her, the honourable to attend her, the learned to commend her, the deuout to pray for her, that God, who by his Almightie power for the good of her kingdome did in her seate of Maiestie place her, will so in his glorious mercy, in the same euer preserue her, that while the whole world is full of her worthy fame, her subiects may ioy to behold the Maiestie of her person: and while the greatest part of the worlde doth admire her, the heart of Englande may euer ioy to enioy her: to which prayer I hope he liues not so vnworthily borne, that will not ioyfully say, Amen." *

Lloyd was not deficient in his labours. Having gathered a goodly set of dames from ancient history, he next scaled the heaven of mythology to pilfer from the creations of fable, apposite characters, and mingled the whole as shadows to form a back ground for displaying with greater brilliance his royal Mistress. The bead-roll of names, in the following rhimes, might be serviceable to con over by the ancient beldame left to exhibit the deserted mansion, who commences a description at the statue of Diana, placed in the vestibule, and ends with the leadeo Mermaid that spouts water in the grotto. This *Ditty* appears to have been licensed to Richard Jones the 13th of August, 1579, as "A Ballad of Brittishe Sidanen, applied by a courtier to the praise of the Quene:" and the probability is suggested by Ritson of its

* *A Dialogue full of pithe and pleasure, between three Philosophers, &c.* 1603.

author being Puttenham.* It is now given from a manuscript collection of poems in my possession.

"A Dittie to the tune of Welshe Sydãnen,† made to the Queenes maj.' Eliz. by Lodov. Lloyd.

" Flee stately Juno Samos fro, from Delos straight Diana go;
Minerva Athens must forsake, Sydanen Queen your seat must take;
Sidanen conquers kinges with quill;
Sidanen governs states at will;
Sidanen feares her foes with pen;
With pens Sidanen conquers men.

Sibilla must from Cuma flee; in Egipt Isis may not be;
Thy Troian seat Cassandra shun; thy fame from Greece Penelope is won;
With Judiths sworde, with Debores mace,
Sidanen sittes in sacred place;
With Graces three, with Muses nyne,
Sydanen doth like Phebus shine.

Lett Lucrece lurke, lett Helene blushe; Atlants kneel on knee to this;
Lett Sapho serve, lett Dido yelde; Sidanen wynes the fame in fielde.
In Rome Cornelia bare the belle,
Sidanen doth Cornelia excelle;
In Ethiope floorisht Sabaes' fame,
Sidanen farr surmounites the same.

Through Afrike spredd Zenobias name; all Asia range Semiramis fame;
In Scithia soile by bluddy blade, Tomiris queen great conquest made:
Sidanen, crwell Centaures kilde;
Sidanen, Synons sleight hath spilde;
Sidanen, clensde Augeas stall
Sidanen, { slewe‡ / wrought } Stymphalides all.

On seas doth Neptune serve her beck; on earth doth Eolus tend her check
In field doth Mars her fame defend, in skies doth Jove her state comende.
The Sone, the mone, the starres confesse
Sidanen must the skies possesse;
Earth, water, fire, and also aire
With Eccho, sownde Sidanen faire.

In woodes the Dryades dawnce for ioye; on hilles the Oriades skippes so eoye
In fieldes the Fawnes and Satyrs plaie; on fludds the Nayades thus do saie;
Sidanen fedd on Pallas papp,
Sidanen lulde in Junos lapp;
Sidanen taught in Vestas towre;
Sidanen nurst in Venus bowre.

* Bibl. Poetica, p. 304, note.

† In the *Golden Fleece*, 1626, by William Vaughan, is a dialogue, where Skelton tells Saint David,

" Thy song some *Welsh Sidanens* loue
May gaine to thy desire."

‡ Sic.

With

With godds Pandora is her name: with men Pamphila is the same,
Eche where she is Pausophia stalld, in Bryttain she Sidanen cauld:
From Brutus stemme, from Dardan line,
Sidanen is a Phenix fine;
From Cambers soile, from Hector's seed,
Sidanen princely doth exceed.

The eagles youth I wishe this Queen. Acanthus like to floorishe green,
As serpents old do cast their skin, so she being old may yonge begin:
In ioyfull daies with Nestors yeres,
I wishe to her and to her peeres,
That when Sidanen dieth I crave
Mausolus tombe that she maye have.

Finis."

"*The Pilgrimage of Princes, penned out of sundry Greeke and Latine aucthours,*" was printed by William Jones, without date, probably the same as mentioned by Ritson in 1573—again, 1586, by W. White, 1607, and revived by R. C. M. A. 1653. The prefixes are accurately noticed in Herbert, p. 1318, and therefore now omitted; but "The Pilgrimage of Queens," in Alexandrines, mentioned there as at the end of the present volume, I have never seen.* This work is divided under various heads; it displays a great extent of reading and proof of the industry of the author. The following passage will serve as a specimen of his manner and prose.

"*Of the first beginning of shauing, and of the vse thereof, with much making of the hears of the head.*

"The Lacedemonians were woont to excell all other nations in letting their heires of their heades and beardes to growe, as an ornament and comely setting foorth of man. Wherefore Licurgus dyd defend the same, saying that as the heyres of the head were comely and seemelye vnto bewtifull menne: so were they a terrour and a fearefull sight vpon the deformed man for the enimies to look vnto. Nicander therefore beeyng demaunded why the Lacedemonians and the people of Sparta did so esteeme theyr beardes and hearie lockes of haires vpon theyr heades: he sayd, because it is a moste naturall garment, & most comely vnto man to haue that which is best in sight and least in charges. The auntient Greekes and

* Having inspected several copies, I suppose it was not printed after the first edition.

specially the people of Athens as soone as anie was once past fourteene yeeres of age had a custome and law that they should be brought vnto Delphos to offer theyr fayre haires, their gay and friseling bushes of their head vnto Apollo as a sacrifice of their first fruit and a pawn or pledge of their homage to God Apollo. So much esteemed they theyr haires, that they thought nothing to be so acceptable vnto Apollo, as that whiche was moste grateful vnto the. The Thracians likewise had such regard vnto their haire of their heades that they kemed it, and decked it vpon their forehead with curling knots vpon long haires so that their chiefe care & studie was to trimme those which they esteemed most. In India the subiectes in all thinges obayed theyr prynce and the lawes but in shauing their haires, which by no meanes they woulde agree vnto. The Argiues loued so well their haires that being conuicted by the Lacedemonians at Tiria, they shaued their haires, bewayled & wept their misfortune so much, that they vowed neuer to let their haires growe before they woulde recouer againe Tiria. The Greekes honored their long haires and so esteemed their beardes that Homer was woonte to call them *Carecomoontas*, that is to say, fayre haired. It shoulde seeme that the Macedonians made too much of their haires & beards, for at what time Alexander the great had gathered all his power and force to take his conquest in hand being demaunded of his souldiers whether in them any thing were to bee amended; the wise prince considering the great hurt and inconuenience that shoulde happen chiefly in warres vnto those that were long haired or long bearded; and againe being loth to offend his souldiours, for that he knew well they much esteemed their beardes; hee smiling merily spake: I see no want in you nor no vntowardnesse but I wishe your beardes and long haires were at home vntill your returne. They meruayling much at his request Parmenio aunswered and sayde: that the Macedonians wot not what you meane thereby. Then Alexander perceyuing that his soldiours were angry for his desire and wishe, sayd, because long haire is dangerous and specially amongst the enimies; there is no better holde then by beardes or haires. But it seemed that they had rather to be conquered like men in their beards then to be conquerers like boies without beards. As for the Romanes, haires delighted them so much that there was no shauing seene, no Barbers knowne vntil Pu. Ticinius brought certaine Barbers out of Sicilia vnto Rome. But for the space of foure hundred and foure and fifty yeares, Rome nourished their long haire before as that which they best delighted in for the time. Affricanus was the first

that

that euer delighted in barbers, and next vnto him was Augustus Cæsar, successour to Iulius Cæsar..... At what time Aristippus was brought vnto Sinius house the Phrigian, which was so dressed with cloth of Arras & pretious hangings that the very flowers so gorgiously shined that hee coulde not finde in the house a place to spitte without some offence he spit in his handenapkin, and thrue it into Simus face, who was all bearded: hee being angrie therewith demaunded the cause why hee so little esteemed him: for that, sayd Aristippus, that I sawe not in all the house so foule a place as that which shoulde haue been most cleane, meaninge hys bearde; and though it was merilye done of Aristippus, yet it was not so merily thought of Simus, which more esteemed his bearde than Aristippus esteemed all his pretious clothes, and golden hangings. The like did Ieronimus, surnamed Rhetus, make of his bearde: for when I see, sayd hee, my beard, than I know right well that I am a man and not a woman; and then knowing myself to bee a man, I am ashamed to doe any thinge lyke a woman, eyther in woorde or deede. Much more might bee here alleaged for the auctorities of beardes and for esteeming of long haire, for there is no country be it euer so ciuill, but it is addicted vnto some peculiar qualities, neither is there any man bee hee euer so wise, but doth glory in one thing more then in another: as the wise man in his wisedome, the learned man in his knowledge, the ignorant man in his folly, the proude man in his person, the selfe louer in some place more than in other, either in his face, body, legge, middle, foote, yea in hande and haire; and specially many do make much account of their bearde, kembing, decking, handling and setting it in order alwayes. But because people are mutable and full of chaunge and that time altereth all things wee will no further proceede in this, though men may missiudge of others concerning their long haires and beardes: yet I say iudgement is not safe in this poynt, for it may bee that they preferre the rusty rude countrey poet Hesiodus before the warlike and eloquent Homer as Panis king of Calcides, or as Midas did iudge Pan the piper before Apollo the god of musicke. Hard is it to iudge of men, whether the bearded man, or the beardlesse man is to be preferred, the long haire or the short haire to bee esteemed: for vnder straunge habite lurcke hidden qualities, for vnder a ragged cloake (as the Greeke prouerb is) lyeth wisdome as secretly, as vnder a veluet gowne."

J. H.

¶ *Old Musical Airs.*

i. *

" Aprill is in my Mistris' face,
And July in hir eyes hath place:
Within hir bosome is September,
But in hir heart a cold December.

ij.

In dewe of roses steeping
Hir louely cheekes, Lycoris thus satt weeping:
Ah Dorus falce, that hast my hart bereft me,
And now vnkind hast left mee: [thee!
Heare, alas! O heare! ay mee cannot my bewty moue
Pitty then, pitty mee, because I loue thee:
Ay mee, thou skorn'st the more I pray thee,
And this thou doest to slaie me:
Ah, then doe kill me, and vaunt thee:
Yet my ghost still shall haunt thee.

iij.

Now is the gentle season freshly flowring,
To sing and play, and daunce while May endureth:
And woo and wed toe, that sweet delight procureth.

iv.

The fields abroad with spangled flowres are guilded,
The meades are mantled and closes,
In May each bush arayed and sweet wild roses;
The Nightingale hir bowre hath gayly buil'ded:
And full of kindely lust, and loues inspiring,
I loue, I loue, (she sings), hark, her mate desiring.

v.

Come louers follow me and leaue this weeping,
See where the louely little God sweetly lies a sleeping:
Soft then, softly for feare wee wake him,
And to his bowe he take him;

* " *Madrigalls to fowre voyces newly published by Thomas Morley. The first booke. In London by Thomas Est in Aldersgate street at the signe of the black horse. M.D.X.C.I.V. Cantus.* 4to. Contains twenty songs.

O then

O then if he but spie vs,
Whether shall we then flye vs.
And if he come vpon vs,
Out, well a way; then are we woe-begone vs:
Hence then, away; follow mee, dispatch vs.
And that a pace, ere he wake, for feare hee catch vs.

vi.

O sweet, alas! what say you? ay me that face discloses,
The scarlet blush of sweet vermillion roses:
And yet, alas! I know not, if such a crimson staining,
Be for loue, be for loue, or disdaining:
But if of loue it grows not, bee it disdain conceiued,
To see vs of loue's fruits so long bereued.

vii.

Hark, iolly shepheards hark; hark you yon lusty ringing;
Hark, how cheerfully the bells daunce, the whilst the lads
are springing:
Goo then, why sit wee heere thus delaying,
And all you merry lads and merry wanton lasses playing:
How gayly Flora leads it,
And sweetly treads it:
The woods and groves they ring lowdly resounding,
With Eccho sweet rebounding.

viii.

Hoe, who come here, all alone with bagpiping and drumming?
O, the Morris tis I see, tis the Moris daunce a coming.
Come ladies, come away, come, I say; O come quickly:
And see a bout how trim, how trim they daunce & trickly:
Hey, ther again; hey ho, ther again; how the bells they shake it!
Now, for our town, hey ho! now for our town ther and take it.
Soft a while, not away so fast, they melt them: [them.
Piper, be hang'd awhile! knane, looke the dauncers swelt
Out ther, you come to far, to far you come; I say in:
Ther giue the hobby-horse more room to play, to play in.

ix.

Dye now my heart from thy delight exiled,
Thy loue is dead, and all our hope beguiled:
O Death, vnkind and cruell,
To rob the world of that hir fairest iewell:
Now shoot at me and spare not,
Kill me, I care not;

Think not, o Death, thy dart shall pain me,
Why shouldst thou here against my will retain mee?
O heare a dolfull wretches crying,
Or I dye for want of dying.

x.

Say gentle nymphs that tread these mountains,
Whilst sweetly you sit playing,
Saw you my sweet Daphne straying,
Along your cristall fountains?
If you chance to meet hir,
Kisse hir, and kindly greet hir:
Then these sweet garlands take hir,
And say from me, I never will forsake hir.

xi.*

Lady, let me behold euer your beauty,
And seeke yee not from me so to estrang it,
Since time to come may chang it.

xij.

Fine dainty girle delightsome,
You be my Loadstarre lightsome;
To you my hart ay turneth,
When in the tempest of fierce loue it burneth.

xiij.

White lillies be her cheeks and shamfast roses;
Her eyes two comets blazing,
Come down from heauen with beauties grace amazing.

xiv.†

My hart why hast thou taken
And forgot, and forsaken,

* *Canzonets, or little short songs to Foure voyces: celected out of the best and approued Italian Authors. By Thomas Morley, Gent. of her Maiesties Chappell. Altvs. Imprinted at London by Peter Short, dwelling on Bredstreet hill, at the signe of the Star, & are there to be sold.* 1597. Title in the centre of a border, with figures of morality, used, I believe, for Queen Elizabeth's prayers. Dedicated by Morley "to the worshiptvll Maister Henrie Tapsfield, Citizen and Grocer, of the Cittie of London——i hartily intreat you to accept these poore Canzonets, by me collected from diuers excellent Italian Authours, for the honest recreation of yourselfe and others."

† This and xv have the name of Thomas Morley prefixed as author.

Thou

Thou doest it least inspired
With his inclosed frames, thy hart be fired.

xv.

Still it flieth,
Yet my hart neuer dieth
Ah that my loue hath not some mortall firing,
And that no stormes may quench his hart inspiring.

xvi.

Weary and windles running,
Wounded euen as a Deare in forest chased;
Such are my senses changing,
Restles as in a wood, I stand amazed:
But when I think of thee what thou hast spoken,
By gift of hand and hart, there faith is broken.

xvii.*

Long hath my loue bene kept from my delighting,
And with her absence lingring so compelled,
Increase my griefe because shee hath rebelled:
All my sweet requesting
I'le loue no more, but fall to deepe detesting.

xviii.

Pearle, christal, gold and ruby,
Are sacred gifts too base for such as you be:
Nature in thee her graces so firmly planted,
Whose loue thou hast not wanted:
O faire Eudora, star of heauens lightness
Faire fixed there thou shinst most orient brightness.

xix.

Cease shepherds cease I pray you, [you:
For Corydon you neede not moue, who minds not to denay
When apples, peares, and chesnuts be a ripening
Hele giue vs leaue to daunce and here the piping.

xx.

Kisse me mine only jewell, swathele me so that I run a gasping,
Die in your white armes and your louely clasping.

* Published by Morley afterwards in a duet as his own, though here given to Felice Anerio.

xxi.

xxi. *

Come, come let's begin to reuel 't out,
And tread the hilles and dales about;
That hilles, and dales, and woodes, may sound
An eccho to this warbling round.

Lads merry bee with musicke sweete,
And Fairies trip it with your feet;
Pan's pipe is dull, a better straine
Doth stretch itselfe to please your vaine.

xxii.

Vpon a hill the bonny boy
Sweet Thirsis sweetly plaid,
And calde his lambes their maisters ioy,
And more hee would haue said:
But loue that giues the louers wings,
Withdrew his mind from other things

His pipe and he could not agree,
For Milla was his note,
This silly pipe could neuer get,
This louely name by rote:
With that they both fell in a sound,
He fell asleepe, his pipe to ground.

xxiij.

The Ape, the Monkey and Baboone did meete,
And, breaking of their fast in Fryday street,
Two of them sware together solemnly
In their three natures was a simpathie;
Nay, quoth Baboon, I do deny that straine,
I haue more knauery in me then you twaine.

Why, quoth the Ape, I haue a horse at will,
In Parris Garden for to write on still,
And there shew trickes: Tush! quoth the Monkey, I
For better trickes in great mens houses lie:
Tush, quoth Baboone, when men do knowe I come
For sport, from city, country, they will runne.

* *Tenor. Ayeres or Phantasticke Spirites, for three voices; made and newly published by Thomas Weelkes, Gentleman of his Maiesties Chappell, Batchelar of Musicke, and Organest of the Cathedral Church of Chichester. London, printed by William Barley, and are to be solde at his shoppe in Gracious street.* 1608. *Cum Priuilegio.* Dedicated to "Edward L. Denny, Baron of Waltham," and contains xxvi Songs.

xxiv.

Lord when I thinke
What a paltry thing,
Is a gloue, or a ring,
Or a top of a fan to brag of,
And how much a Noddy
Will triumph in a buske point,
Snatch with the tagge of:
Then I say,
Well fare him that hath euer vsed close play.

And when I see,
What a pittifull grace,
Hath a frowne in the face,
Or a no, in the lips of a Lady:
And when I had wist,
She would bee kist,
When she away did go with hey hoe,
I end so,
Neuer trust any woman more then you know.

xxv.

Strike it vp Tabor
And pipe vs a fauour,
Thou shalt be well paid for thy labour;
I meane to spend my shoe sole
To dance about the May pole;
I will be blithe and briske.
Leap and skip, hop and trip,
Turne about, in the rout,
Vntill [my] very weary ioyntes can scarce friske.

Lusty Dicke Hopkin,
Lay on with thy napkin,
The stiching cost me but a dodkin,
The Morris were halfe vndone,
Wert it not for Martin of Compton:
O well said Iiging Alce,
Pritty Gill, stand you still,
Dapper Iacke. meanes to smacke;
How now, fie, fie, fie, you dance false.

xxvi.

Ha ha, ha ha! this worlde doth passe
most merrily Ile beesworne,

For

For many an honest Indian Asse
goes for a Vnicorne:
Farra diddle deyno,
This is idle fyno,
Tygh hygh, tygh hygh! O sweet delight,
he tickles this age that can,
Call Tulliae's Ape a Marmasyte,
and Ledaes goose a swan. Farra, &c.
So so, so so, fine english dayes,
for false play is no reproch;
For he that doth the Cochman prayse,
may safely vse the coch. Farra, &c.

xxvii.

Since Roben Hood, maid Marian,
And little Iohn are gone, a;
The hobby horse was quite forgot,
When Kempe did daunce a lone, a;
He did labour, after the tabor,
For to dance; then into France,
He took paines to skip it;
In hope of gaines he did trip it
On the toe:
Diddle, Diddle Doe.

xxviii.

As deadly serpents lurking
So enuy lyeth working,
Still to disgrace those men
Which do striue by vertues fame,
To augment their height of name,
By labour, art, and pen.
But let all carping Momi,
And idle foolish Zoili,
What so ere they will report,
I put my selfe in venture
To iudgements learned censure,
And men of better sort.

xxix.

The Nightingall the organ of delight,
The nimble Lark, the Blackbird, and the Thrush;
And all the pretty choristers of flight,
That chant their musicke notes in euery bush:
Let them no more contend who shal excell,
The Coockoo is the bird that beares the bell.

xxx.

xxx.

A remembrance of my friend M. Thomas Morley.

Death hath depriued mee of my dearest friend,
My dearest friend is dead and laid in graue:
In graue he rests, untill the world shall end,
As end must all things haue.
All things must haue an end that nature wrought,
Must vnto dust be brought."

J. H.

¶ *The Legend of Mary, Queen of Scots, with other Poems.* M.S. 4to. 52 leaves.

Of this volume, much research has not enabled me to discover the author, nor do I believe it has ever been printed. As some of the correspondents to the BRITISH BIBLIOGRAPHER may probably possess information on the subject, I am inclined to describe its contents.

The *Legend of Mary* forms the first piece in the collection, and is comprised in 186 seven-line stanzas: the commencement

" Baldwyn awake, thie penn hathe slept to longe,
Ferris is dead, state cares staie Sackvills ease,
Theese latter witts delighte in pleasante songe,
Or loving sayes wch. maie theire mrs. please
My ruthfull state breeds no remorse in theise,
For as my liffe was still opreste by fate,
So after Deathe my name seems out of date."

Page 67, three four-line stanzas.

" Thou god that guids bothe heaven and earthe
On whom we all depende,
Preserve our Queene in perfect healthe,
And her from harme defende."

Page 68, a Prayer for the Queen, five four-line stanzas.

" Bowe downe thie heavenlye eyes o Lorde,
Bowe downe thie eare alsoe,
And harken to the voice of them
Whose sinns do overflowe."

Page

Page 69, nine four-line stanzas.

" Like as the guiltye prisoner standes
Before the iudge so tried
With quakinge breathe and shiveringe loynes
His iudgements to abide."

Page 71, by Hunnis, see further on.

Page 72, twelve lines.

" O Iesu meeke, O Iesu sweete."

Page 73, sixteen lines.

" Howe ioyfull and how glad a thinge
it is for vs to be
Each one w^th^ other linckte in love
and knitt in vnitye."

Page 74, thirty lines.

" Give eare o Lorde to heare,
My heavye carefull cryes
And lett my wofull plaints ascende
Above the starrye skies."

Page 75 " *defuncio carceris.*"

" A prison is a place of care,
a graue for men aliue;
A touchstone for to trie a friende,
a place to make men thrive.

THO. WEN."

Page 77, commences sixty-one six-line stanzas.

" Frome silent nyghte trewe regestere of wooes,
Frome sadest sovle consvmed w^th^ depest syne
Frome barte quyte rent w^th^ sigthes and heauie grones
My wofull soule wofull work begynes
And to the world bringes tunes of deep dyspayre
Sovnding notte elles but sorrowe grivefe and care.

Sorrowe to see my sorrowes casse augmented
And yet leesse sortowe full were my sorrowes more
Greve y^t^ my gryfe was not w^th^ greefe p'vented
For grefe it is mvste ease my greved sore
Thuse greefe and sorrowe care but how to grefe
For griffe it is y^t^ must my cares releve.

The wovndes freshe bledinge must be stancht w^th^ teares
Teares canne not come vnlesse some greefe xced
Gryffe comes to slake w^ch^ doth increase my teares
Leaste y^t^ for wannte of helpe I still should bleed

Do

Do what I cane to lengthn my lyffes breth
Yff teares be wantinge I shall bleed to death."

The whole concludes with (from the loss of a leaf) an imperfect French poem.

" Traicte de dame Anne Boullam
iadis Royne d'Angleterre par
ung gentillome françoys
1601."

At the end, on a blank leaf, appears,

" Thomas Wenman, Bonus
Homo, Timens Devm.
I. H. S Maria
1601.
Londini datum
die 10 Iully."

This name is also subscribed to many of the shorter poems, but he could, I think, only have been the transcriber; for at page 71 is a piece signed, Amen. Tho. Wenman, which piece is also to be found in the *Paradise of dayntie deuises*, 4th Edit. 1580. See BRYDGES's Edition, 1810, p. 97; the author is there M[aister] Hunnis.

This manuscript is, with a few exceptions, free from punctuation, and the opening poem evidently appears to have been intended for insertion in the *Mirror for Magistrates*; any long specimens will be superfluous, as through the kindness of the proprietor (Mr. M. Fryer of Bristol) I am preparing the whole for publication.* Any communication therefore, from the readers of the BRITISH BIBLIOGRAPHER, which may be of advantage in editing the work, will be considered a favour, and can be sent under cover to Messrs. Longman, Hurst, and Co. As I intend to be very copious in an account of the *Mirror for Magistrates*, its several editions, and numerous imitations, gentlemen who are in possession of any recondite information on these subjects, will much oblige me by a communication.

Bristol, 1810. J. F.

* The Legend of Mary Queen of Scots, edited from the above MS. by John Fry, is proposed to be published in June, in one vol. Demy Octavo. *Editor.*

A Treatise

¶ *A Treatise of our Communion & Warre with Angells. By Henry Lawrence, &c.* [Title defaced]. 4to. 1646. 199 pages.

I am led to notice this book from the circumstance of Warton having been unacquainted with it.* Henry Lawrence is the person to whom Milton addressed his 20th Sonnet, in a note to which Warton says "Of the virtuous son nothing has transpired;" but this work remains evidence against that assertion. A single extract will suffice, in which he proves "That Angels are substances, and do really exist."

"These excellent creatures are true substances, and doe really exist, contrary to the opinion of the *Saduces*, that denied *Angells* and *Spirits*, that is, that thought by the name of Angells was meant nothing but good or ill inspirations, or motions, or els the wonders and apparitions which were wrought by God; but nothing is more absurd than this, for

"First they were created, therefore they were substances and not accidents in another subject.

"2. They are endowed with understanding and will, by virtue of which they were capable of sinning, and departing from the truth, of obeying, or standing out against God.

"3. From their office they appeare before God, they serve God, wee are commaunded to make them our patternes, they come to us, admonish us of Gods will, they teach, protect, and comfort us.

"From their apparitions and services, they appeared often to the Fathers, they wrastled with Iacob, eate with Abraham, carry the elect into Abraham's bosome, they gather the dead at the day of judgement, and wee shall be like the Angells; also Christ was said not to take upon him the nature of Angells, and Paul chargeth Tymothy before Christ and the elect Angells, and Christ is said to haue a name giuen him above the Angells: lastly, to giue a ground out of philosophy, Aristotle saith that to the perfection of the world it is necessary that there should be three sorts of substances, invisible, visible, and partly invisible and partly visible, as if hee had hit (as indeed hee did) on Gods creation: the second are the heavens and elements, and compositions out of them, the last are men, which have an invisible soule, and a visible body, and hold the middle, the first therefore must be the Angells: if you aske as

* It is referred to by Mr. Todd. See Milton's Works, Edit. 1801, Vol. V. p. 492. *Editor.*

an

an appendix to this, whether the Angells have bodies, or are altogether incorporall, it is a question controverted between the Philosophers, the Schoolmen, and the Fathers; the Platoniste would have them have bodies, to which many of the Fathers adhere; Aristotle and the Schoolmen would have them altogether incorporall; the reasons on both sides are not unworthy considering, if one would amuse themselves in that, out of which the Scripture gives no issue. I will not trouble you with it, onely this, its safe to say, that they are not essences so simple as they are altogether uncapable of composition; it is onely proper to God to have his being and essence or substance the same."———

The dedication is "to my most deare and most honour'd Mother, the Lady Lawrence," and contains allusions to the Civil Wars; it is not unlikely that he was assisted in the work by his friend Milton, especially as it is upon a subject which interested greatly the mind of our British Homer.

Bristol, 1810. J. F.

¶ *The Miseries of Mauillia the most vnfortunate lady that euer liued by N*[icholas] *B*[reton], *Gent. 4to.* no date. b. l.

The title to this very rarely occurring production of Nicholas Breton's pen is given from a MS. note of Dr. Wright, in the possession of my friend Mr. Haslewood. The Doctor appears to have contemplated a dictionary of early English phrases, and amongst other selections of uncommon words had noted down several as extracted from a work under the above title. If he were correct in the notice he has afforded, and if reliance can be placed on two other sources of information relative to this tract, (which I shall hereafter mention) we have an additional cause of regret, or congratulation, that, notwithstanding repeated reprints, either unceasing approbation feeding on, and destroying its source of gratification, or on the other hand neglect and contempt, have removed to a distance from our grasp one other of the multitudinous effusions of Breton's prolific brain.

Dr. Wright's copy (or at least that which he refers to as above) appears to have been without date: and he speaks of it as a separate and independent work. In this, however, I apprehend he is incorrect; as from the information afforded by Ritson, from Mr. Steevens's MS. list of Breton's works, it must have formed a portion only of "The Will of Wit," (in which several other tracts were comprised) printed in the year 1597.

I find in Dr. Farmer's Catalogue, lot 5710, "Breton's Will of Wit, Wit's Will, or Wil's Wit, chuse you whether, *imp by Creede*, 1606—The Miseries of Mauillia, by the same, 1606—The praise of virtuous Ladies, 1606"—and which lot was purchased by Mr. Forster. In Mr. Forster's sale the same article (as I imagine) occurs at lot 147, under the title of "Breton (Nich) Wil of Wit—Witts' Will, or Wil's Wit, chuse you whether, b. l. 4to. 1606"—and which, although it does not mention any other titles, seems, from the price given for it, to have been the article in question.

The copy now before me, from its imperfection, (for it wants the title and the five succeeding leaves) adds little to elucidate; Herbert also is silent; but as my copy, although imperfect, possesses the signatures of *double* letters, I have little doubt but that, according to Ritson's account of the work, it was printed together with several other small pieces, which, although honoured with separate title pages, were but succeeding links of the originally formed chain.

It is a very thin memoir, written in the first person, and although meagre in its incident is, in some degree, deserving of notice, as it varies much from the then fashionable romance, and gives a date to the commencement of the pedigree of the modern novel. It grafts the mawkish fig on the rough but not unpalateable crab tree.

From the imperfection, abovementioned, I find nothing of the heroine's parentage, and but little of her early misfortunes. She is towards the end of her first *misery* a servant to a sempstress and laundress, from whose whims, caprice, and cruelty, she is a continual sufferer.

"And

" And thus continued I, seelie wenche, in this miserie, till it pleased God to graunt mee deliuerance by this blessed meane. The towne was besieged, the walles were scaled, the souldiours entred, slewe a number, some they ransommed. This poore lawndresse I saued the life of, by my humble suite to the captaines: which being my countrey men, and knowing my parentage, hearing my tale of her kindnesse (not as I tell it now) but otherwise to their content, graunted her life, and with a hundreth crounes, sent her by water away, with a poore fisherman, with commaundement vpon paine of death to see her safely conducted to the cheife citie, that she desired to goe too. Thus was I now rid of my first miseries, in my time of infancie, which continued with me for the space of three yeares and upwards."

Mauillia, having got rid of her old plague, now becomes the captain's laundress " to mend his ruffes, to draw vp a brack, or a broken stitch." In modern times the tongue of slander might have been busy with our heroine's fame, particularly as she appears to have been an inmate of the captain's abode; but at that period, probably, captains were better employed than in the seduction of their sempstresses, especially of so devout a damsel as Mauillia; who, when she had done with her needle, " would to her booke, which both pleased God, and the captain liked very well off." This habit of reading pleased (or displeased) the captain so much that he at length dismisses his laundress, under the conduct of his page, and two or three gallant gentlemen, into the country with a letter to her father's brother.

In this journey her second misery occurs; the escort appointed for her safeguard by her kind protector, is attacked by a party of the enemy: the issue of the conflict between these parties is fatal to her protectors; and she is left to depend on the page for succour and support. She finds, however, no mean assistance from her youthful guard: he at least keeps up her spirits, although famine stares her in the face. At length ———

" Wee espied comming towards vs a cowe, which had a goodly vdder, to whome wee came neerer and neerer, praying God that shee would stand still, til wee had gotten of her milke, to comfort ourselves withall: and (as God would) the poore beast made no haste away, but seemed glad to bee

 milked,

milked, her vdder was so full; well, thanked be God, here wee sped well. For in steede of a payle, I tooke my hatte, and though shee was the first cowe that euer I milked, yet I fell too it so handsomely, that I got my hatte full: out of which, first my selfe, and then the page, drunke so heartily, that it sufficed us for that day, and that wee left in the hatte, serued vs till the next daye at night. When the poore page laying him downe vppon a banke side, to take a little rest, beeing heauie with great wearinesse, forgotte to looke to his little * dagge that hee had vnder his gyrdle, the spring wherof, being started vp, and hee leaning on it, made it of it selfe discharge a bullet into his right hippe, so that he was not able to rise alone, but laye in such torments, as that I was ready to swounde with suddaine greefe to behold him. But the little wretche bearing a better heart than his poore mistresse, made little bones at it." B b 4.

From this accident the unfortunate page only recovered to fall a sacrifice to the fangs of a wild boar, but which he requited with a shot from his pistol. The wound inflicted by the tusks of this savage monster was followed by death, and the wretched Mauillia, deprived of her guardian, after finding refuge with an honest shepherd, undergoes her fourth misery, on her new protector's death.

The accusation of the relations of the shepherd, corroborated by the falsehood of a servant, throw her into prison: which, in the days of either Elizabeth or James the First, seems to have been under much the same regulation as prisons of the present day.†

" This onely I will recite, the filthy ayre of the place, pestered with infectious persons, the losse of light, (the comfort of the minde) in so darke a hole, as one could scarce see one

* A small pistol, called "dagge," according to Minsheu, from being first used by the *Dacians*.

† The fidelity of Goldsmith's pencil may be relied on. "I walked down to the common prison, where I could enjoy more air and room. But I was not long there, when the execrations, lewdness, and brutality, that invaded on every side, drove me back to my apartment again. Here I sat for some time pondering upon the strange infatuation of wretches, who, finding all mankind in open arms against them, were, however, labouring to make themselves a future and tremendous enemy."

Vicar of Wakefield, ch. 27.

another,

another, the harde lodging vpon the bare earth: the hearing of songs, laughings, and other tokens of myrth of passengers that went by the doore, that liued at libertie: the hunger and thyrst so great, and releefe so little, and, last of all, the companie of such wretched and accursed creatures, as in their criminall offences had passed the bounds of Christianitie: such vile behauiour among them, such blaspheming of God, such cursing of the worlde, such desperate inuentions, such filthy complexions, and such beastly conditions, such sighing on one side, and sobbing on the other: such weeping, such wayling, such wringing of handes, and sometimes such terrible cryes, as were inough to pearce through the walles, or at the least, breake the hearts of them that were within them: oh most miserable life."

At the usual period of gaol delivery, the wretched Mauillia is brought to trial, which, from an unexampled instance of remorse in her accusers, ends most favourably for her character and future prospects. She becomes an inmate with her former enemy, but now fast friend, the old shepherd's daughter, under whose roof she is addressed by various suitors: one of these is young and amiable; another old and disgusting; it is needless to conjecture upon which her favour shines. The fortunate lover is advertised, without much delicacy, by his mistress, of his good fortune, and spite of the jealousy and opposition of his less favoured rival, leads the fair sufferer to the altar. Here, according to the novel system, our heroine's trials should have a termination; but the author wishing to excite still further the pity of his readers, hits upon a singular expedient for the purpose.

The discarded lover, not putting tamely up with his dismissal, waylayed the now happy pair as they were "walking abroade one day, into a fielde, a pretie way from their house, to see certaine sheepe of theirs." Unprepared and unprotected, assailed by an armed host, and exposed to the rage of a disappointed lover, what favour could be expected? as might be supposed, the husband becomes the first object of assault; his prayers and intreatics are vain; in vain, he says, "Let my wiues great bellie mooue you to compassion, and let my humilitie perswade your clemencie." Such an appeal was ill-judged. The anger of the old dotard was not lessened by

the plea, but he turns to Mauillia to know "what she can say for herselfe." Female eloquence is seldom altogether exerted in vain: the supplications of the heroine are not devoid of success; they mollify the obduracy of her aged persecutor, who thus offers terms of conciliation.

"Well Dame (quoth hee) I promise thee, thou hast turned mee from my wicked deuise: some revenge I will have of thee, yea not such as I entended. Therefore chuse whether thou wilt loose thy husband, or thy nose, the one is a disgrace to thy face, the other a discontent to thy minde: chuse which thou wilt, for one of them I will see before I goe; and make haste, for I may not tarrie."

Mauilia was not anxious to lose either her husband or her nose; and if compelled to make a voluntary election, our regard for our heroine might perhaps have been lessened. Breton avoids the dilemma, instead of meeting it; the old man apparently remits the punishment, on condition of receiving a kiss. "I, with teares in mine eyes," quoth Mauillia, "leaping in for ioy of this good promise, ranne to him, and taking him about the necke to kisse him, the cankred olde villaine (with the ill-fauoured teeth that hee had) bitte off my nose, and so with two villaines like himselfe away he goes." So brutal an offence met with the deserved remuneration; the husband afterwards "met with this olde miser, and not being able to brooke the sight of him, suddainly ran to him, and with his dagger slew him." Thus terminated the "Miseries of Mauillia," on which alone had Nicholas Breton founded his fame, it would hardly have survived to the present time. The incidents are scantily supplied, and, though unnatural, are not sufficiently so to be wild, nor does the management of them discover either imagination or judgment. There are no flowers of poetry interspersed in this wilderness of weeds.

W.

Timoclia

¶ *Timoclia of Thebes.*

[From Painter's Palace of Pleasure, Vol. II. 1567.]

Timoclia, a gentlewoman of Thebes, vnderstanding the coueteous desire of a Thracian Knight that had abused hir and promised hir mariage, rather for hir goodes than loue, well acquited hir self from his falshode.

" ¶ The Third Nouel.

" Qvintus Curtius, that notable historiographer, remembring the stoute facte of this Thebane gentlewoman, amongs other the gestes and factes of Alexander the Great, I haue deemed it not altogether vnfit for this place, to reueale the fine and notable pollicie deuised by hir, to rid hir selfe from a couetous caitife of the *Thracian* kinde, who for lucre rather than loue, for gaine than gratitude, promised golden hilles to this distressed poore gentlewoman. But she in the ende paying him his well deserued hire, was liked and praised of Alexander for hir aduẽturous fact, being not one of the least vertues that shined in him, before he grewe to excessiue abuse. But bicause Plutarch in his treatise *De claris mulieribus*, more at large recounteth this historie, I haue thought good almost *(verbatim)* to follow him. *Theagenes*, a gentleman of *Thebes*, ioyning himselfe with *Epaminondas* and *Pelopopidas*, and with other noble men, for preseruation of their common wealth, in the battaile fought at Cheronæa, for deliuerie of their cou̇try of *Greece*, was slain in the chace of his enimies, as he pursued one of the chiefe of his aduersaries, ye. same crying out vnto him: whether dost thou pursue vs Theagenes? euen to *Macedonia*, answered he. This gentleman thus slaine had a sister, whose vertue & neerenesse of kin by noble deedes, she well witnessed, although she was not well able to manifest hir vertue, for the aduersitie of the time, but by patient sufferance of the com̃on calamities. For after Alexander had wonne the citie of Thebes, the souldiers, greedie of spoile, ruuning vp and down the citie, euery of them chancing vpon such bootie as fortune offred them, it chaunced that a captain of the *Thracian* horsmen (a barbarous and wicked wretch) happened vpon the house of Timoclia, who somewhat neere the King both in name and kinne, in maners and condition, was greatly different from him. He neither regarding the noble house, nene yet the chastitie of hir forepassed life, vpon a time after supper, glutted & swelled with abundance of wine, caused Timoclia forcibly to be haled to his dronken couche: and not cõtented with the

forced wrong, as they were in talke together, diligently demaunded of hir, if she had in no place hidden any gold or siluer, aud partly by threates, and partely by promise to kepe hir as his wife, endeuoured to get that he desired. But she being of redy witte, taking that offred occasion of hir aduersarie: 'I would to God (sayd she) that it had bene my lucke to haue died before this night, rather than to liue. For hitherto haue I kept my bodie free and vntouched from all despite and villanie, vntill vnluckie fate forced me to yeld to thy disordinate lust: but sith my hap is such, why should I conceale those thyngs that be thyne owne, thou being mine only tutor, lorde, and husband, (as thou sayst) when the gods shal please to bring the same to passe. For by thy will and pleasure muste I vnhappie *Thelane* wench be ruled and gouerned. Eche vanquished wight must subdue their will and minde to their lord & victor: I being thy slaue and prisoner, must nedes by humble meanes, yelde vp my selfe to the vnsaciate best of thy puissant heart. What shall let me to disclose the pray that thou desirest, that we both, if thy mind be such, may rather ioy the same, than the soilie filth of stinking earth shoulde deuoure such spoile, which for feare and hope of future fortune, I buried in the bowels of the same. Then marke my wordes, and beare them well in mynde, sith lot hath wrought me this mishap. I hauing plentie of coyned siluer, and of fyned gold no little store besides such jewels, as beloug to the setting forth of the grace of woman's beautie, of valure and price inestimable: when I saw this city brought to such distresse as vnpossible to be saued frō taking, al the same I threw away, or more truly to say, I whelmed altogether in a dry ditch, void of water, which my fact fewe or none did knowe. The pitte is couered with a litle couer aboue, and thickly round about beset with bushes and thornes. These goodes will make thee a welthy personage, none in all the campe to bee compared to thee, the riches and value wherof will witnesse our former fortune, and the state of our gorgeous and stately house. All these doe I bequeath to thee, as on whome I thinke them wel bestowed.'

"This greedie lecher, laughing to him self for this sodaine praie, and thinking that his ladie faste holden within his barbarous armes had tolde him truth, routed in his filthie couch till the day had discouered y^e. morning light, then gaping for his hoped gaine, he rose & prayed hir to tell the place that he might recouer the same. She then brought him into hir garden, the dore whereof she commaunded to be shutte, that none might enter. He in his hose and doublet, went downe to the bottom

bottom of the pit. When Timoclia perceiued him downe, she beckned for certain of hir maids, & she rolled downe diuers great stones with hir own hãds, which of purpose she had caused to be placed there, and commaunded hir maides to tumble downe the like. By which meanes she killed that lecherous and couetous vilaine, that rather carked to satisfie his desire, than coueted to obserue his promysed faith. Which afterwardes being knowen to the *Macedonians*, they haled his bodie out of the pit. For *Alexander* had made proclamation, that none should dare to kill any *Thebane*, and therfore apprehẽding Timoclia, they brought hir to ye. King, accusing hir for doing of that murder; who by hir countenaunce and stature of bodie, and by hir behauiour and grauitie of maners, beheld in hir the verie image of gentle kindę. And first of al, he asked hir what she was. To whom boldly with constãt cheere, she stoutely answered: 'Theagenes was my brother (sayd she) who, beeing a valiant captaine, & fighting against you for the common safegard of the Greekes was slaine at *Chæronæa*, that we might not sustain and proue ye. miseries, wherwith we be now oppressed. But I rather than to suffer violence vnworthie of oure race & stock, am in your maiesties presence brought ready to refuse no death: for better it were for me to die, than feele such another night, except thou commaũde the contrary.' These wordes were vttered in such rufull plight, as the standers by coulde not forbeare to weepe. But *Alexander* saying, that he not onely pitied the woman endewed with so noble witte, but much more wondred at hir vertue and wisedome, commaũded the princes of his armie, to foresee no wrong or violence to be done to the gentlewoman. He gaue order also, that *Timoclia* and all hir kinne, should be garded and defended from slaughter or other wrõgs. What say ye (good ladies) to the heart of this noble gentlewomã, that durst be so bold to stone this caitife wretch to death, & for wrong done to hir bodie till that time vntouched, to wrong the corps of him that sauoured of no gentle kinde: who rather for earthly mucke, than for loue of such a pleasant prisoner, exchanged loue for golde? But note hereby what force the puritie of minde vnwilling of beastly lust doth carie in itself: a simple woman voide of helpe, not backed with defence of husbandes aide, doeth bring a mightie captaine, a strong and loftie lubber, to enter into a caue, and when she sawe hir best advauntage, thacked him with stones, vntill he groned forth his grisly ghoste. Suche is the might and prowesse of chastitie. No charge too burdenous or weightie for such a vertue, no enterprise too harde for a mynde so pure and cleane." W.

¶ *A certayne Tragedie wrytten fyrst in Italian, by F*[ranciscus] *N*[iger] *B*[ossentinus,] *entituled Freewyl, and translated into Englishe, by Henry Cheeke.* n. d. or p. n. qto, pp. 211.

The early collectors of English plays must have considered number material and not matter, otherwise the tragedy of Freewyl would never have been classed among theatrical pieces. It is dedicated by the translator to "the Lady Cheynie of Toddington," whose shield, with nineteen coats of arms, and motto, on a garter beneath, "Penses a Bien;" is on the back of the title. This lady is extolled for her reading, virtue, good deserts, and strong profession in the true religion. Matters that added to benefits conferred on the translator, and her abhorrence of "vayne superstition of wicked papistrie," made him nothing suspect her "good acceptyng of this booke, wherein is set foorth in manner of a Tragedie, *the deuylishe deuise of the Popishe religion,** whiche pretendeth holynesse onely for gayne, and treadeth Christe vnder foote, to set vp wicked mammon." A short address to the reader, by the same hand, tells him, "ther be many things pretily touched in this Tragedie, whiche without deliberate reading wil slightly be passed ouer, and so neither the wittie deuise of the auethour wel conceiued nor the good fruit of the booke profitably gathered."

"The Argument. *Freewyll*, the sonne of Ladye *Reason*, and Lady *Wyll*, and prince of the prouince of *Humane* operations, was brought by meanes of the schoolemen to dwell in Rome: where beyng made by the Pope both a christian, papist, and also a moste puissaunt kyng, he receiued at his holynesse handes the kyngdome of good workes. Afterwardes, being thought worthy by the meanes of maister *Vnlawful Acte*, the maister of his housholde, to matche with Lady *Gratia de Congruo*, he begat of her Lady *Gratia de Condigno*.

* Though Langbain mentions this play, Coxeter appears to be the only person that saw it. He added as part of the title, the above words in italics, with an &c. (see Baker's *Companion to the Playhouse*, Art. Freewyl,) a circumstance which may mislead the collector to expect to find two editions, which is not probable.

And

And thus both he and his familie liued a long time most happyly in this kingdome, gathering out of it great summes of mony by way of custome, for merite. At the length vnderstanding by certayne letters, whiche doctor *Ecchius* brought hym from kyng *Ferdinande*, that a certayne rebellion was raysed by diuers of his subiectes, he laboured with the Pope, that some good prouision myght be had for this disorder. But whyles they are about this prouisiō, Lady *Grace iustifying* beyng sent downe by God from heauen, dyd secretly behead the Kyng. And the Pope at the last beyng found to be the true antechrist, receiued iudgement from God, to be destroyed by little and little with his deuine worde.*

"An exposition of certayne schoole tearmes. These names, Vnlawful acte, Gratia de Congruo, and Gratia de Condigno, are certayne termes which the schoolmen vse. By Vnlawful acte, they vnderstand properly that operation whiche dooth freely proceede of our wyll. Gratio de Congruo, or rather Meritum de Congruo, is, when a man doth merite some thyng, not of duetie, but by some honest kynde of behauiour. Gratio de Condigno, or Meritum de Condigno, is, when a man doth merite some rewarde as belongyng to hym of duetie and reason."

The interlocutors are seventeen in number; among them the Apostles Peter and Paul, and the angel Raphael. It is divided into five acts, and those into scenes. The argument sufficiently shews the nature of the work, and that it does not require further specimen.

J. H.

¶ *Londons Artillery, briefly containing the noble practise of that wo*[r]*thie Societie; with the moderne and ancient martiall exercises, natures of armes, vertue of Magistrates, Antiquitie, Glorie and Chronography of this honourable Cittie. Præmia*

* This favourite position with the Protestant writers of that period, seems nearly, if not actually effected. Of the expiration of the reign of Antichrist at 1810, there is a calculation in a work printed 1703, and, compared with a late decree of the Emperor Napoleon, may obtain some credit with those who listen to prophecies. See CENS. LIT. vol. VI. p. 350.

virtutis

virtutis nostræ, non stirpis honores. By R[ichard] *N*[iccolls], *Oxon.* [City Arms] *London, printed by Thomas Creede, and Bernard Allsopp, for William Welby, and are to be sold at his shop in Paules Church-yard at the signe of the Swan.* 1616. *4to. pp.* 104, *without introduction.*

Richard Nicholls was born about 1584, and, according to Wood,* "esteemed eminent for his poetry in his time." He was entered of Magdalen College, 1602, and "took the degree of Bach. of Arts in 1606, being then numbred among the ingenious persons of the University." His name is best known by the republication of the *Mirrour for Magistrates*, in 1610, to which he made several additions. In the list of his works, given by his biographer, *London's Artillery* is omitted.

Dedicated to "the Right Honourable Sir Iohn Iolles, Knight, Lord Maior, &c." Concluding with "I craue no further fauour of protection, then within the liberty of my natiue London to liue. Your Honours most humbly deuoted, Richard Niccolls."

Two introductory sonnets one addressed "to the right worshipfvll favovrers of artes and followers of armes, the Captaines of the late musters, and to the rest of the societie of London's hopefull Infantrie." The second "to the most worthie gentleman Captaine Edmvnd Panton, Captaine and leader to our London's hopefull Infantrie."

A preface to the reader of two pages, in prose.

London's Artillerie, commences with an Induction in rhime, and illustrative notes attached, in all fourteen pages. The poem is divided into ten cantos, each having its particular illustrations immediately appended.

From this work I shall present the reader with an extract from Canto IX. wherein the author takes occasion to describe Archery, its warlike effect and subsequent decay; which for the present will link the subject in continuance from p. 135.

"Since that Promethean monke by wicked wit,†
If not from heau'n, yet from th' infernall pit,

That

* Ath. Ox. Vol. I. col. 402.

† As of Prometheus, who did steale fire from heauen to giue life

That horrid thunder and swift lightning brought,
With which, in iron pipes shut vp, he taught
The politike Venetian in distresse,
T' oppose their foes, that did their state oppresse;
From whence, as if we meant to mocke the skies,
The world that brazen torment did deuise,
Which like a cloud including sulphurie stuffe,
One toucht by fire with a violent puffe,
Spits out a lightning from his brazen chaps,
In rowling smoake and roaring thunder claps:
And with it sends on wings of his strong breath,
A murdering bullet bearing certaine death.
To those it haps to hit, which as it flies,
Doth round, round rowle, roaring aboue in skies,
And like Joue's thunder, which it doth resemble,
Makes earth to quake, and those that heare it tremble.
O wretched man, since man it was did finde
This ruthlesse murderer of humane kinde;
Why did the soules inuention, which doth sit
As the chiefe master in the mint of wit,
Worke without helpe of iudgement to foresee,
How fatall to the world, hut most to thee,
O England it would proue, which at the first
Ioynd with that fierce debate, which out did burst
Like to a fire 'twixt Lancaster and Yorke,
The fall of thy great fame in France did worke,

life to man, so of this monke, the first deuiser of powder and shot, it may be said, that he did fetch the same fro hell by the labor of his working wit to take life fro' man: it was brought to light, not long before the yeare 1380 in Germany by Co'stantine Anklitzen, a Dutch Monke, some say a Franciscan Frier, who hauing powder of brimstone and other sulphurous matter for physicall vse in a pot couered with a tile, did obserue, that a sparke of fire by chance falling into it did fire the powder whose violence blew vp the tile, which he did after practise in little iron canes, and taught the vse of them to the Venetians, when they in their warres with the Genowayes vanquished by sea, were much afflicted by the losse of Chioze, they were after practised in Italy, then in France, and about sixe yeares after the first inuention seene in England.—— The first great brasse peeces were forged by the Frenchmen, which they vsed to the terror of all Italy in the reign of Henrie the the seuenth, when Charls the eight descended to the conquest of Naples; the first great peeces cast in England which were but of iron, were made at Buckestead in Sussex, in the reign of Henrie 8, Anno 1543.

By

By which great Salisbury, the first of all*
Our English worthies, wofully did fall,
And felt those smarting wounds, while he did liue,
Which after vnto vs the gun should giue:
For since that time, this torments dreadfull sound,
Hath put to scorne, and in deepe silence drown'd,
The wonted terror of our English name;
Which our death-headed arrowes, wing'd with fame,
As they did flie from out our English bowes,
Haue whistled through the aire to all our foes;
The Normans with their long bowes victors-like,†
At Battaile, where that battaile they did strike

* Thomas Montacute, Earle of Salisburie, a man both in pollicie and courage liker to the old Romans, then to men of his dayes, at the siege of Orleance anno 7 of Henrie the sixth, as he stood deuising in what place hee might best assault the towne, was slaine with the shot of a great peece from the walles. This man was the first of our famous captaines that did feel the effect of murthering shot.

† Some are of opinion, that the English from their originall haue bene skilful archers, grounding the same vpon those epithets and adiuncts of shooting, which we meete with in the poets and passages of historie, giuen to our ancestors the Sacans, a renowned people of Asia; but others thinke that the Saxons did neglect or not all vse the bowe, vntill after the Norman inuasion: for before that battaile fought betwixt Duke William and King Harrold by Battaile Abbey, in Sussex, the Duke vsing words of encouragement to his Normans, told them that they were to fight with a people that knew not the vse of bowes. In that learned foster Father of Antiquitie [Camden, de Normanis] describing this battaile, are these words, *Primumque sagittarum grandinem vndique emittunt, quod genus pugnæ, vt Anglis nouum, ita omnino terribile erat, &c.* That is, first they, that is the Normans, did shoot their arrowes as thicke as haile, which kinde of fight, as it was new and strange, so was it terrible to the English. Whensoeuer our nation began to vse this kinde of artillerie, it is manifest that their knowledge and vse of it since the conquest in all their warres hath made them victorious and renowned through the world; the neglect of which in our time, if I should here lament, I should but reiterate the complaint of my muse. It is said that since the inuention of the gun, it is become both vnprofitable & unseruiceable, of which if I may giue my opinion, I thinke it vnprofitable to a captaine, though not vnseruiceable to a souldier; but leauing this to be decided by militarie men, I will onely note what seruice it hath done since shot and powder were vsed: the triumphant victories of Henrie the fifth, with many ouerthrowes giuen to our enemies since that time by the onely vertue of our English bowes, though long after the inuention of shot I omit, and come nearer to our times, when it is certaine hand-guns were vsed. When King

With England's Harrold, for this kingdomes crowne,
Did teach vs first this lesson of renowne,
Where through the English and their valiant king,
As much as powre of man to passe could bring,
In fight perform'd, and offring vp their breath,
Did in the field not shrinke one foote from death:

King Henrie the eight in person besieged Tourwaine, the armie of France intending the rescew thereof, the English archers were placed by the side of an hedge neare a village called Bomie, who when the French battaile of horsemen passed by them to reliene the towne, did with their shot of arrowes so distresse and disorder them, that the fear and danger thereof did put them to flight without performing their intended feate. After this, near Carleil by Sandy Sikes, as saith Master Roger Ascham, [in his schoole of shooting], the whole nobilitie of Scotland (that nation being more resolute in armes then the French before spoken of) as both English and Scottish men, that were present at the battaile told him, were by the power of the English archers ouerthrowne and taken prisoners, and in the same boke he saith, that Sir W. Waldgraue, and Sir George Sommerset, did with fifteene archers at the turne pike beside Hammes neare Callis, turne many French men to flight with their guns, to their great shame & reproch. The opinion of [Sir Iohn Smith in his orders military] is, that 1500 archers well instructed, would beate 3000 musketiers reduced into any formes of aduantage out of the field: his arguments to confirme the same are too copious to bee here inserted: and therefore I referre you to the author. One reason out of mine owne obseruation, I thus giue for archers: when generall musters anno 1588, were made through this kingdome against the Spanish inuasion, both in that royall armie, appointed for the guard of the person of that mirrour of Princes Queene Elizabeth, vnder the conduct of the Lord Hunsdon, and in that field at Tilburie, where Sir John Norrice, the most famous souldier of his time, and many other captaines of singuler reputation had command, archers, that were before, as it were with scorne by them neglected, were now, when a crowne and kingdome was to be decided by the sentence of the sword approued and admitted.

The earth still after euery little raine
Weepe drops of blood.

In the plaine near Hastings, where, as I said before, the English and the Normans did ioyn in battaile, there is a place, which alwaies after raine lookes red, which some haue [Gulielmus Neubrigensis] attributed to the earth, as still sweating blood, and crying to heauen for reuenge, for so great an effusion of the same: but others, and as I thinke, more truely attribute it vnto the nature of the soyle, which is of red clay.

Yet

Yet famous Harrold striken in the braine
With fatall shaft, and all his captaines slaine,
The foes through so much blood obtain'd the fight,
That heau'n hath seldome seene so bloody sight,
Which as that blazing starre before foretold,
So at this day with wonder we behold;
The earth there after euery little raine
Weepe drops of blood for her deare soones there slaine,
But when our English conquer'd by the bow,
The perfect vse of it did after know,
As conquest did depend on Archerie,
They made themselues the heires of victorie;
How oft hath fruitfull France, halfe dead with feare,
Losing all courage, hung the head to heare
The flight of our swift fether'd arrowes, tell
The danger of their fall, before they fell?
How oft in field, as thunder-strooke lookt pale,
To see them comming like a storme of haile,
And heare her french aire sigh, as it did ake
With paine of wounds, which England's shafts did make.
(O famous armes of our great ancestors)
The onely strength, and sinewes of their warres,
How are ye now neglected euery where,
By those whose parents once did hold you deare?
Where is your art, or whither is it gone,
As if with vs it neuer had bene knowne?
Alas how is it, that the wicked moath
Of idle ease, and ignominious sloath,
Eates vp the pinions of the gray-goose wings,
And frets in twaine our shaft far-shooting strings.
How is it that our London hath laid downe
This worthy practice, which was once the crowne
Of all her pastime, when her *Robin Hood*
Had wont each yeare, when May did clad the wood,
With lustie greene to lead his yong men out;
Whose braue demeanour, oft when they did shoot,
Inuited royall princes from their courts,
Into the wilde woods to behold their sports?
Who thought it then a manly sight and trim,
To see a youth of cleane compacted lim;
Who with a comely grace, in his left hand
Holding his bow, did take his stedfast stand,
Setting his left leg somewhat foorth before,
His arrow with his right hand nocking sure,
Not stooping, nor yet standing streight vpright,
Then, with his left hand little 'bouc his sight,

Stretching

Stretching his arme out, with an easie strength
To draw an arrow of a yard in length:
Which most praise worthie practise, since decay'd,
London's Prince Arthur once againe assay'd
To set on foote, when many men did shew,
Both strength and skill to draw the strongest bow;
How in the aire, to thunder vollyes hot,
From murdering mouthes of late inuented shot,
And how to manage strongest staues of ash,
Which first the Switzer did inuent to dash
The drifts of their proud foes, and breake the force
And violent shocke of the steele-barbed horse,
Since when some few, whom cõmon good hath tanght
To know the good of exercise, haue sought
How to renew the same; but all in vaine,
Our greedy great men, onely gape for gaine,
Our idle youth mispending time with shame,
Like boyes with beards, vse euery idle game,
And dig our London's field-paths round about,
Which children first for pins and points found out.
O base condition of our present state,
Where soules of children do inanimate
Bodies of men, no men, except in name,
Who like to painted pictures on a frame,
Somewhat resemble parents that haue ben,
But want that life which made their fathers men:
How like weake waters, lying calme and still
Vnder the shadow, our long idle ill
Appeares in strangers eyes, who euery where
Laugh those to scorne, whom they before did feare.
Deare England, thou great Queene of Ilands all;
Whom men the nurse of armes might whilome call,
Thou valour's whetstone, that hath often set
An edge on dullest nations, and hast whet
Cowards with courage, teaching them in field
To talke of conquest, that before did yeeld.
Why now art thou thy selfe so blunt and dull,
That others from thy head may seeme to pull
The crowne of Mars? the Belgians that haue ben
Thy pupils once, are now the famous men,
That great god Neptune's trident scepter wield,
Brauing Rome's champion in the open field,
Vpon whose happie state though peace do smile,
Yet can it not their diligence beguile,
Base sloath th' industrious nation cannot wrong,
Laborious practise makes weake people strong:

Vp then for shame in vertue to stand still
And not goe one, hath bene esteem'd for ill;
But to decline from good is worse then naught,
By light of ancient times let vs be taught
Old customes and good orders to renew———"

J. H.

¶ *An Answer to the vntrvthes, pvblished and printed in Spaine, in glorie of their svpposed Victorie atchieued against our English Navie, and the Right Honorable Charles Lord Howard, Lord High Admiral of England, &c. Sir Francis Drake, and the rest of the Nobles and Gentlemen, Captaines, and Soldiers of our said Navie. First written and published in Spanish. By a Spanish Gentleman, who came hither out of the Lowe Countries from the service of the Prince of Parma, with his wife and familie, since the overthrowe of the Spanish Armada, forsaking both his countrie and Romish religion; as by this Treatise (against the barbarous impietie of the Spaniards; and dedicated to the Queenes most excellent Majestie) may appeere Faithfully translated by I.* [ames] *L.* [ea] *London: Printed ly Iohn Iackson, for Thomas Cadman.* 1589. 4to. pp. 56. Introduction, 4 leaves.

Back of the title a few lines, as "England to hir Queen," by the author (translated), who has a dedication addressed to her; and some lines from "England to hir Admirall," signed by the translator, whose epistle to the same person follows. Another page of poetry to the Queen, concludes the introduction.

Taking the Admiral—death of Drake—mutiny of the "raw soldiers," encamped between Dover and Margate—destruction of English fleet—arrival of the Armada in an harbour of Scotland, and the Scots taking up arms against England, are the principal reports ridiculed in this tract.

Spaine is accused of commemorating victories "in worldly sports; as maskings, dauncings with bels, hurling of canes, launcing

launcing of buls, iusts and torneis;" while England, on obtaining the victory "by the commandement of hir Majestie, was imploied in spirituall plaies; wherein was nothing els represented than thanks-giving to God, singing of psalms, and preaching the gospell, and to this spirituall exercise all, both small and great, poore and rich, and this endured for certaine daies, and at the length the Queenes sacred Majestie, accompanied with the nobles, as Earles, Lords, Barons, Knights, and Gentlemen of the land, came unto the church of Saint Paule, where she was received of the Bishops and other Ministers; in whose presence, with great reverence, solemnitie, and devotion, there was giving of thanks to God, preaching, the divine word, & singing sundry psalms."

Some Sonnets, and two "Songs of Christovall Bravo of Cordova, blinde of bodie and soule, in praise of the victorie," with their answers, are interspersed through the work, which concludes with "a Song in the praise of the English Nobilitie." A verbal translation, and another of "the translator to the same effect," are given. From the last the following stanzas are selected.

"On sodaine gan haught HOWARD* presse in place:
His argent lion couched at his feete:
Oft lookt he backe, and from his honored face,
The trickling teares dropt downe, so ambar sweete,
That faire *Elisa* viewing of his will,
Avowd, my *Howard* will be faithfull still.

Seymor† the chieftaine next supplied his roume,
A wreath of baie his temples did adorne,
His arme to war Minerva first did dombe,
His pen by proofe brought forraine stiles in scorne,
Phœbus so shine upon his courage now,
As each his skill and poems do allow.

What neede I write of *Brooke*, or *Gorges* praise,
Of *Hatton's* will, of *Dudley's* skill in armes,
Of *Gerard's* hope, of *Cicil's* haught assaies,
Of *Darcie's* power, of *Harvie's* hot alarmes,
Of *Rawleigh's* art, of *Carie's* skill in lance:
Of haught *Horatios* stately checke of chance.‡

* L. Thomas. *Margin.* † L. Henrie. *Mar.*
‡ M. Henrie Brooke; M. Gorge; Sir William Hatton; L. Dudley; M. Gerard; Sir Thomas Cicill; M. Darcie; M. R. Harvie; Sir Walter Rawleigh; M. Robart Carie. *Mar.*

From foorth the Oxens * tract, to courtly state,
I see the treasure of all science come:
Whose pen of yore, the Muses still did mate,
Whose sword is now unsheathd to follow drumbe,
Parnassus knowes my poet by his looke,
Charles Blunt, the pride of war, and friend of booke."

J. H.

¶ [Wood-cut, city arms.] *Orders appointed to be executed in the Cittie of London, for setting roges and idle persons to worke, and for releefe of the poore. Prouerbes 16* [misp. 19, v. 17.] *He that hath pittie vpon the poore lendeth vnto the Lord: and looke what hee layeth out, it shall bee payd him againe. Psalme 01.* [misp. 41, v. 1.] *Blessed is the man that prouideth for the sicke and needy: the Lorde shall deliuer him in the time of trouble. Imprinted at London printed by Hugh Singleton, dvvelling in Smith fielde, at the signe of the Golden Tunne.* [The Printer's rebus, see Her.] qto. n. d. 8 leaves.

Under these orders, sixtv-six in number, vagrants were to be "receiued into Bridewell, and there kept with thin diet." Should they "haue yong children vpon their hands and vpon examination none shalbe found which by law ought to finde them, the same children shalbe sent to Christes Hospital." The Inquest to enquire for "suspect persons which lyue disorderly or suspiciously, or spend their time at bowling allies, playes, and other places vnthriftily." Many of the orders are for better internal regulation of Bridewell. The following may amuse.

"61. For helpe of the hospitals & parishes in this charge all churchwardens & collectors for the poore be strayghtly charged to execute the lawe against such as come not to church, against al persons without exception, and specially

* Oxford: Sir Charles Blunt. *Mar.* [Earl of Devonshire, on whom Ford published an elegiac poem in 1604, as did Daniel.]

against

against such as while they ought to be at diuine seruice, doo spend their time and their money lewdly in haunting of plaies, and other idle and wycked pastimes and exercises..

" 62. For as much as the playing of enterludes, & the resort to the same are very daungerous for the infection of the plague, whereby infinite burdens and losses to the citty may increase, and are very hurtfull in corruption of youth with incontinence & lewdnes, and also great wasting both of the time and thrift of many poore people and great prouoking of the wrath of God the ground of all plagues, great withdrawing of the people from publique prayer & from the seruice of God: and daily cryed out against by the preachers of the word of God: therefore it is ordered that all such enterludes in publique places, and the resort to the same shall wholy be prohibited as vngodly, and humble sute be made to the Lords that lyke prohibition be in places neere vnto the cittie.

" 66. That the preachers be moued at the sermons at the Crosse & other conuenient times, specially in the terme time, & that other good notorious meanes be vsed, to require both citizens, artificers, and other, and also all farmers and other for husbandry, and gentlemen and other for their kitchins & other seruices, to take seruants and children both out of Bridewell & Christs Hospitall at their pleasures, with declaration what a charitable deed it shalbe not onely for the releefe of those whom they shall so take into seruice but also of multitudes of other that shall from time to time be taken into the hospitals in their places, and so be preserued from perishing, with offer also that they shall haue them conueniently apparelled & bound with them for any competent number of yeeres, with further declaration that many of them be of toward quallities in readyng, wryting, grammer, and musike."

J. H.

¶ *Fearefull and lamentable effects of two dangerous Comets, which shall appeare in the yeere of our Lord,* 1591 *the* 25 *of March. Wherein both man and woman shall find theyr naturall inclination, and accidentall or necessarie mischiefes. By Simon smel-knaue, studient in good felowship.* [An astronomical calculation, for] *Twelue a clocke at midnight. At London, printed by I. C. for Iohn Busbie.* qto. 18 leaves.

 A local

A local trifle, wherein the author attempts, by a bantering vein of humour, to ridicule and laugh at the follies of the times.

"The Epistle to the Reader" ends "yours in a pottle of the best at any time. Simon smell knaue." A Poem succeeds by "Martin Merry-mate, in prayse of the author.

Of woonders great, He dooth intreat,
That wrote this booke:
Who seekes his name, That made the same,
He may goe looke.
If any striue, For to contriue,
More toyes in one:
For all these sturres, He yeeldes the Spurres,
And will haue none.....
For mincing vaynes And curious braynes,
When all is done;
Thers nothing lets But they with nets,
May catch the Moone.
And if they happe, Within thir trappe,
To catch the same:
If she say this, I iudge amisse,
Let me haue blame."

"The daungerous influence and operation of the first Comet, which shall appeare in the West, in the yeere of our Lorde 1591 the 25 of March.... The three extended beames, which to ye. Northwest shall appeare most bright, foreshew, that in those countries, such as haue most gold, shall have least grace: and gentlemen that haue solde lande for paper, shall buy pēnury with repentance. Some that meane well, shall fare worse, and hee that hath no credit shall haue lesse commoditie. Sargiants this yeere shall be gentlemen, for those that feare them will flee them, and since long mace is so costly poore men haue forsworne mace in their caudles. The haberdashers by natural operation of this Comet are fortunate, for olde hattes new trimd shall not last long, & harpe shillings shall not passe for twelue pence. Such as are cholerick shall not want woe, and they that want money may fast on fridaies by statute. Men that are studious (according to the opinion of Refis) are fortunate if they list, for if they reade that which is good a poore man may buy three ballets for a halfe penny... Taylors by this meanes shall haue more conscience, for where they were wont to steale but one quarter of a cloak, they shall haue due commission to nick their customers in the lace, and take

take more then enough for the newe fashion sake beside theyr old fees. Poets and players shall be kinges by this meanes, for the oue may lye by authoritie, the others cogge without controle: the one as necessary in a commonweale as a candle in a strawbed, the other as famous in idlenes, as dissolute in liuing: blest in their marriages for communitie, holding Aristotle's axiome for authenticall: *Bonum quo communius, eo melius.* And thus much for the first true and methodicall explanation of this comet's operation in these inferiour parts wherin I would aduise old men to looke with spectacles, least if they find ouer many wise lines they were blinde with reading."

"The subtill, secrete and delightful influence of the Trinite Comet, which shall appeare at West and by North, after twelue of the clock at midnight, or els neuer, to all sorts of maried folke, especially the 25 of March 1591.... But, alas, whither am I carried, leauing the greatest wonders vnreckoned and relying on the lesse. There shall be great contention this year, by reason of this sinister influence, betweene souldiours and archers, if the fray be not decided at a potte of ale and a blacke pudding: for some shal maintaine that a Turke can be hit at tweluescore pricks in Finisbury fields, *ergo*, the bowe and shafts wanne *Granado*. Other shal say that a potgun is a perillous weapon at a mudwall, and an enemy to the painters worke. Among the controuersies Cupid beeing an archer, shall decide the doubt, prooving that archerie is heauenly, for in meditation thereof he hath lost his eyes. Oh gentle fellow souldiours then leaue your controuersies if you loue a woman; for I will prooue it that a minspie is better than a muskette, and he that dare gaine-say mee, let him meete me at the Woolsacke with a cace of pewter spoones and I wil aunswer it. And if I say not that a gun is the better weapon he shal neuer be bound to serue with bow and arrowes while he liueth..... If not three dayes after the ryse yet one day after the set of this Comet men shall catch hares with tabers, and the swetting sicknes shall so raigne that those which run foure score myle a foote on a winters day shall haue a sore thirst about seauen a clocke in the euening. Such as are inclined to the dropsy may be cured if the phisitions know how: and if there be no great store of tempests, two halfe penny loues shall be solde for a penny in White Chappell. Chaucer's bookes shall this yeere, prooue more witty then euer they were, for there shall so many suddayne, or rather sodden wittes steppe abroad, that a flea shall not frisk foorth vnlesse they comment on her."

"The naturall inclynation, and accidentall mischiefes, that may or can happen to man or woman, as farre as I know or

geaſe by these Comets:" is given in verse descriptive of the planets Saturn, Jupiter, &c. with comments in prose, and concludes with an "Epilogue. As I was finishing this worke, an oyster wife tooke exception against mee, and cald me knaue, because medling with sixe of the planets, I had forgot *Sol*, vnder which shee was borne. And laying downe sixe plaise to two pence, swore by her left legge, that Sundaie was the best day in all the weeke: and thereupon shee laide her wager: Munday, quoth I, woman. During this contention a costermonger, (a man of good conscience I warrant him) cutte me a fine pippin in the middest, and saide, my freendes cease your strife, heere are the tenne precepts to be obserued in the arte of scolding: therefore let not the cobler wade aboue his slipper. The cobler aboue his slipper, said *Clubb*, hee is a knaue that made this prouerbe (quoth hee) for I will cutte and sow a spanish pantoffle, with the proudest he in Westminster. Heereuppon to ende this controuersie, we fell all foure into the three Tunnes in Newgate-market, where batling onr pence with the good-wiues plaise, we made a iolly commicall ende of a haughtie controuersie. Good freendes you that want yonr dinner this Lent, I wish you light on such a commicall fray. And so *valete, & facete, & feliciter.* Finis."

* *

¶ *A Confession of Faith of Iames Salgado, a Spaniard, and sometimes a Priest in the Church of Rome. Dedicated to the University of Oxford. With an Account of his Life and Sufferings by the Romish party, since he forsook the Romish Religion. London: Printed for William Marshall, at the Bible in Newgate street.* 1681. pa. 16. 4to.

"To all and singular members of the University of Oxford, to the Reverend, and most Excellent Mr. Vicechancellour, to the Reverend and Eminent Heads of Colledges. And to the Worthy Fellows of the same, Iames Salgado, a Spaniard, wisheth felicity both temporal and eternal." "I should be very injurious to your bounty liberally bestowed upon me; O ye men, every one famous according to his title and degree, unless according to the old custom of the Romans, I should crown that fountain with laurel, from whence I drew water: for 'tis a great sign of inhumanity, to receive a benefit, and not to return it again."

"The

"The Heliotrope must conform itself according to the suns motion; because as it cannot avoid it's light, so it ought not to decline its influence. But this acteth so effectually upon it, that it is forced to turn its head to the course of the sun."

"You have relieved my mysery, O ye Gentlemen of the University, and that so effectually, that you have invited me to a publick acknowledgement of your benevolence toward me; which I am now willing to do, lest by any longer delay, this good purpose of mine should lose its reward."

"This little book therefore I lay before your feet, expecting what censure you'll please to bestow upon it."

Following the Dedication is his Confession of Faith, after which comes "An Account of my Life and Sufferings," from which we learn, that he, doubting the essentials of the Romish religion, left his native country, hoping for greater freedom of speech at *Paris*, but there being equally disappointed, went to *Charenton* where his doubts were confirmed, and was admitted into the Reformed Church (in 1660). From thence he proceeded to the Hague, and after a short time returned to Paris, but the Queen of France being a Spaniard caused him to be sent back to Spain and imprisoned in the inquisition in the province of Estremadura, and the city of Laredo; where after lying there a year he made his escape, but having got as far as Origuela was seized by the friars of his own order and sent into Murcia, "where I lay five years in prison, having neither books, nor society, except of tormenting priests." At the expiration of that period they sentenced him to the galleys, but in a year's time having a leprosy he was removed to the hospital at Murcia, from whence having made his escape he staid about a year at Lyons, and finally established himself in England.

In the *Censura Literaria*, Vol. III. p. 209, is noticed another publication of Salgado's, entituled "*The Manners and Customs of the principal nations of Europe. Gathered together by the particular observations of Iames Salgado, a Spaniard, in his Travels through those Countries; and translated into English by the Authors care. Anno* 1684. *London, printed by T. Snowden, for the Author.* 1684." pp. 4. Folio.

Bristol, 1810. J. F.

The

¶ *The Teares or Lamentations of a sorrowfull Soule, Set foorth by Sir William Leighton Knight, one of his Maiesties Honorable Band of Pentioners. At London printed by Ralph Blower. Anno Dom.* 1613. 4to. pp. 189, without Introduction.

To Sir William Leighton is attributed a commendatory sonnet before Allison's collection of "the Psalms of Dauid, in metre," 1599,* as also *Virtue Triumphant or a liuely description of the four Cardinal Virtues*, 1603.† The present work has, at the back of the title, "A Declaration by the author to the religious and deuoute," wherein he says, "if thou art not skilfull in musicke, then mayest thou read them or sing them in the common and ordinarie tunes beseeming such a subiect: but for them who either delight in melodious harmonies, or else are themselues skilfull in pricksong, I intend, God willing, likewise to diuulge very speadely in print, some sweete musicall ayres and tunable accents whereof some of the plainest sort are mine owne ayres, and the rest are done by expert and famous learned men in that science and facultie." Addresses to the reader, in prose and verse, are succeeded by commendatory effusions of the English Muse from Ed. Cooke; In laudem authoris & presentis operis sui, Antonii Dyat Arm. Io. Layfeilde; Ar. Hopton; Luke Iones; and

"*In laudem Authoris.*

"This is the second time thou hast appear'd
In publick print, wel willing worthy knight;
First thy Triumphant Vertue highly rear'd
Thy fame, aboue our moderne poets flight.
For why? those lines (in serious wise I write)
Do with such generall learning richly shine,
As if some blessed or cœlestiall spright,
Possessed had that heart and soule of thine:
But in this second worke, much more diuine,
Thy Lamentations woefully composed,

* Hawkins, Hist. of Music, Vol. iii. p. 524.
† Ath. Ox. Vol. i. Fasti Col. 51.

Thou

Thou dost thy thoughts in such low verse combine,
As wondrous skill thou hast in them disclosed;
That men may see thou canst write high or low,
In both so well as none thy worth can show.
IOHN LEPTON."

However this panegyrist did "in serious wise write," the author's muse will now find few readers to consider his productions "divine," or displaying "wondrous skill." His "low verse" consists of a plain language, well fitting the most ordinary capacity, and his subject such as proves too commonly the result of a familiar acquaintance with scripture with an over-strained devotion. He dedicated it to Prince Charles. For a specimen the following imitation of the 150th Psalm is taken, rather for singularity than merit.

"*A thankesgiuing to God with magnifying of his holy name vpon all instruments.*

1. Yeeld unto God the Lord on high,
Praise in the cloudes & firmament;
With heauens & earth's sweet harmony,
And tunes which are from motions sent.
2. His laude be with the stately sound,
Of trumpets blast vnto the skye:
Let harpe and organes foorth be found
With flute and timbrell magnifie.
3. Praise him with Simballs, loud Simballs,
With instruments were vs'd by Jewes:
With Syrons, crowdes & virginalls,
To sing his praise do not refuse.
4. Praise him vpon the claricoales,
The Lute and Simfonie;
With dulsemers and the regalls,
Sweete Sittrons melody.
5. With Drumes & Fife & shrillest shalmes,
With gittron and bandore;
With the Theorba sing you psalmes,
And Cornets euermore.
6. With vialls and recorders sing,
The praises of the Lord;
With crouncorns musicke laud the king
Of kings, with one accord.
7. With shackbuts noate that pierce the skies,
With pipe and taberret;

What

What tunes by reedes or canes arise,
Do not his praise forget.
8. Let euery thing that yeeldeth sound,
By land or eke by sea;
The birds in aire or beasts on ground,
Sing yea, his praise alway.
9. All instruments deuis'd by art,
All liuing things by nature:
Praise yee the Lord with ioyfull heart,
Of all the world creatour."

J. H.

¶ *The Teares of the Beloved: or the Lamentation of Saint Iohn, concerning the death and passion of Christ Iesus our Sauiour. By I. M. Imprinted at London by Simon Stafford: and are to be sold by Iohn Browne, at the signe of the Bible, in Fleete-streete.* 1600. qto. 20 leaves.

From the compilations upon husbandry, and other field pursuits, the name of Jarvis, or Gervase, Markham, cannot be unknown to the reader. His muse has not attained much celebrity, and the subject of the present work was one where few writers have succeeded. By the Address "to the Christian Reader," a continuation appears to have been intended. "I offer thee my harsh and vntuned muse, which being as my talent is, slender and simple, so accompt of the first part, that I may not be discomfited in the second." The poem thus commences:

"Thou first and last, author and cause of all,
That wast with God, before these worlds were made,
Thou perfect good, whom I God's word will call,
Most soueraigne grace do with thy grace me trade,
That from thy fauors, as from fountaine rare,
In flowing sort, I may thy selfe declare.

Euen in thy might, thou art beyond esteeme:
For this wide world, thou art the chiefest king:
For heauen's high head, the angels all thee deeme,
Within thy church thy saints thy prayses sing.
Vnto my soule, thou art the chiefe of choyce;
Life of my life, I must in thee reioyce.

Now

Now that I leane upon thy sacred brest,
In thee I ioy, sweete Sauiour of mankind:
Hauen of health, succour to soules opprest,
Oceans of ease, in thee the poore shall finde:
For broken heart, pyning away with griefe,
Sorrowing for sinne, findeth in thee reliefe.

Fly foorth, my soule, for sure this word diuine,
Hath power on thee, to call thee backe againe;
Vnseene thou art, my body doth thee shrine,
Bodilesse, and immortall, subiect to ioy or paine:
To none more like, then to that hidden grace
The godhead hath, which Sathan would deface."

J. H.

¶ *Marie Magdalens Lamentations for the losse of her Master Iesvs. Disce mori mundo vivere disce Deo. London, printed by Adam Islip for Edward White, and are to be sold at his shop, dwelling at the little North dore of Paules, at the signe of the Gun.* 1601. qto. 27 leaves.

From the continuity of subject, similarity of title and numbers, and being published in the following year, there is strong reason to presume this is the second part announced in the address noticed in the preceding article. Against this internal evidence may be urged the want of Markham's initials, difference in the printer, and that it is not inserted in Ritson's list. "The Preface to Marie Magdalens Lamentations," is in verse, and the author, descanting upon the subject of his work through four pages, forbears to speak in the first person, except a slight notice in the last stanza, which neither supports nor confutes the above suggestion.

"If you will deyne with favour to peruse
Maries memoriall of her sad lament,
Exciting Collin in his graver Muse,
To tell the manner of her hearts repent:
My gaine is great, my guerdon granted is,
Let Marie's plaints plead pardon for amisse."

The Lamentations are seven in number, from subjects at

at the tomb of our Saviour, and the conclusion, when he met them, saying, "All Haile."

" Oh mild physician, how well didst thou know
Thy corrosive so sharp did greeve my wound,
Which did by ignorance, not errour grow,
Therefore no sooner felt but helpe was found:
Thy linative appli'de, did ease my paine,
For though thou did forbid, twas no restraine.

And now to shew that thy deniall late
Was but a checke to my unsetled faith,
And no reiecting of my fault with hate
Thou letst me wash thy feet in my teare bath:
I kisse them too, the scales of our redemption,
My love renewed with endlesse consolation.
Thus hast thou, Lord, full finished my teares,
Assured my hopes, contented my desire,
Repaid my loves, extirped quite my feares,
Perfected ioyes with all that heart requires:
And made the period of expiring greefes,
The preamble to ever fresh releefes.

How mereiful a father art thou, Lord,
To poore forsaken orphans in distresse,
How soft a iudge, that iudgement doth afford
With mildest grace, to sinners comfortlesse?
How sure a friend unto a syncere louer,
Whose pure and faithfull loue doth alter never?

Thou then that art with diligence prepar'd,
Going with speed standing with hopes lift hie,
Humbling thy heart, thy haughtie will impar'd,
If thou with Marie none but Christ would see,
Himselfe will to thy teares an answere give,
And his owne words assure thee he doth liue:

That sweetly he, vnto thee being showne,
To others thou maist run, and make him known.'e'

J. H.

¶ *Ludus Scacchiæ: Chesse-play. A Game, both pleasant, wittie, and politicke: with certain briefe instructions thereunto belonging; Translated out of the Italian into the English tongue. Containing also therein, A prety and pleasant Poeme of a whole Game played at Chesse. Written by G. B. Printed at London*

London by H. Iackson, dwelling beneath the Conduite in Fleet street. 1597. 4to. 24 leaves.

The Addresse to the Reader, considers "most men are giuen rather to play than to studie and trauell," and "this game, or kingly pastime, is not onely void of craft, fraud, and guile, swearing, staring, impatience, fretting, and falling out, but also breedeth in the players, a certaine study, wit, pollicie, forecast and memorie, not onely in the play thereof but also in actions of publike gouernement, both in peace and warre."

In "the Chesse play, the first principle is to know the peeces, to wit; the names, the number, and the seate of euery one. As for the fashion of the peeces, that is according to the fantasie of the workman that makes them after this maner: Some make them like men, wherof the King is the highest, and the Queene (which some name Amazon) is the next, both twoo crowned. The bishops some name Alphius, some fooles, some archers, being placed next to the King and Queene. The Knights some call horsemen, and they are men on horse backe. The rookes some call elephants, carrying towers vpon their backes, and men within the towers. The pawnes some doe call footemen, and they are souldionrs on foote, carrying (some of them) pikes, and othersome harquebushes, othersome halberdes, and othersome the iaueline or target. Our English Chessemen are commonly made nothing like to these foresaide fashions: to wit, the King is made the highest or longest, the Queen is longest next vnto him. The bishop is made with a sharp top, and clouen in the mids, not much vnlike to a bishop's miter. The Knight hath his top cut aslope as though he were dubbed Knight. The rook is made likest to the King and Queene but that he is not so long. The pawnes be made the smalest and least of all, and thereby they may best be knowen." *

This is followed with the manner of playing the game, and a delineation of "the checker or chesse boorde." The poem "Scacchia Lvdus" extends to thirty pages, enumerating most of the heathen deities who visit Oceanus on his marriage with Tellus. Oceanus causes the board to be produced "that hangd vpon a wall," and a game is played between Apollo and Mercury, which is

* The curious reader may be satisfactorily referred to Mr. Dibdin's account of *the Game and playe of the Chesse*, printed by Caxton; which is amplified with his usual industry, by notes, together with spirited wood cuts, describing the Pieces and Pawns. *See Typographical Antiquities*, Vol. I. Ed. 1810, p. 28 et seq.

fully

fully described by the poet. Mercury, who proves the victor, travelling long afterwards in Italy, meets a *Sereian* nymph, and for her curtesy and amorous favours

withall,
Of her name *Scacchis Scacchia*
this play at Chesse did call:
And that this God in memorie
the Lasse might longer haue,
A Boxen chesse boord gilded round
vnto the gerle he gaue,
And taught her cunning in the same,
to play the game by arte,
Which after to the countrey swaines
this Lady did imparte:
Who taught their late posteritie
to vse this kinde of play,
A game of great antiquitie
still vsed at this day." * J. H.

¶ *The Historie of Frier Rvsh: how he came to a house of Religion to seeke seruice, and being entertained by the Priour, was first made vnder Cooke. Being full of pleasant mirth and delight for young people.* [Wood cut of Rush offering himself for service to the Prior at the arched door of the Convent.] *Imprinted at London by Edw. All-de, dwelling neere Christ-Church.* 1620. 4to. Extends to E 4.

¶ *The Italian Taylor and his Boy.* [Wood cut] *By Robert Armin, Seruant to the Kings most excellent Maiestie. Res est solliciti plena timoris amor. At London printed for T. P.* 1609. 4to. Extends to H 2.

Little of either of these tracts is known. Friar Rush, printed by Allde in 1626, is in the Marquis of Stafford's collection;† and Mr. Malone has noticed an entry at Stationer's Hall of "a book called *Phantasm the Italian Taylor and his Boy*, made by Mr. Armin, servant to his Majesty."‡ Both are reprinting. J. H.

* W. B. by misprint at the end of the poem: the initials, as in the title, are afterwards twice given. It will shortly be reprinted.

† Anecdotes of Literature, Vol. i. p. 248.

‡ Reed's Shakspeare, Vol. iii. p. 259.

CATALOGUE

¶ Catalogue Raisonné of the Works published by Hearne.

[*Continued from p.* 260.]

In pursuance of the plan laid down in my last communication, I proceed with an account of those works published by Hearne which relate to Biography:

I. The Life of Alfred the Great; by Sir John Spelman, Kt. Published from the Original MS. in the Bodleian Library, with considerable Additions, and several Historical Remarks. Oxonii; e Theatro Sheldoniano 1709, 8vo.

This is one of the commonest of Hearne's publications, and contains very little deserving of a particular notice. It is dedicated to the Prince of Wales; and the following specimen of the Editor's English composition may be thought to possess a fire and spirit not very usual in his vernacular lucubrations.

"*To the Prince.*

"SIR,

"I here present unto your Highness a repaired image of one of your ancestors. Not according to the perfect life and beauty: for it was never so well taken. Nor is it one, that to the best advantage renders what those traces of his pourtrait [which to this day preserve his resemblance to us] do seem they should express. For they having, for the most part, been the accidental touches of divers hands, and never put together before, they have neither been able to save themselves entire from the violence of time; neither does that, which remains of them, hold one and the same air of expression. So the pieces we have being mangled, and wanting the joints and edges wherewith they should agree among themselves, they seem rather the rubbish of a broken statue, than the whole parts of a perfect image. But, Sir, he was of that merit, that even the dust of his feet was not unworthy the collecting, nor did the most venerable of all the Roman ashes deserve a more sacred urn." *The Author's Dedication.*

It would appear, from the following excerpt, that Hearne had got into some trouble from prefixing a plate of Alfred's portrait; the genuineness and value of which are defended by him with a pertinacity that cannot fail to excite a smile with every well-versed antiquary.

" Liber hic ut supprimeretur curavit inimicus quidem, propter barbam scilicet in Ælfredi Magni icone ad initium libri conspecta. Sed quum hæc icon tum Vice-Cancellario, tum et Magno Aldrichio, aliisque judicibus summis, vehementissime placeret [quippe qui exploratissimum habuerunt, omnium, quas Ælfredi Magni habemus iconum longe optimam esse, ipsiusque ingenium moresque pro seculo accuratissime exprimere] tam mihi, quam et bibliopolæ, exemplaria divulgandi licentia tandem concessa est. Academiæ quoque amicis pergrata esse accepimus, quæ de antiquitate ejusdem Academiæ litteris consignavi, ubi et notavi, sermonem, quem cum doctissimo Camdeno de clausula in Asserio Menevensi perquam insigni habuit vir cl: Brianus Twynus, nunc in Bibliotheca collegii Corporis Christi Oxonii videndum esse, id quod jam antea in Ductore Historico animadverteram. Nunquam tamen vel asserui, vel etiam innui sermonem hunc me illic vidisse. Proinde arridebis forsitan leviter, quum audieris, non deesse, qui publice docuerint, se a me ipso certiores factos fuisse, memet olim in Bibliotheca, quam dixi, conspexisse: id quod falsissimum esse palam testor. Ne que absonum monere, Asserii exemplar, quo usus est Camdenus, ceteris omnibus ejusdem auctoris exemplaribus, vel tunc vel etiam nunc extanstibus, præstitisse. Adeo ut deplorandum sit, quantivis pretii monumentum penitus tandem perdidisse Academiæ nostræ hostes, invidia nescio qua tabescentes."

JOHANNIS GLASTONIENSIS *Chronicon:* vol. ii. 648.

II. TITI LIVII FORO-JULIENSIS VITA HENRICI QUINTI regis Angliæ [pp. 95.] Accedit Sylloge Epistolarum, a variis Angliæ principibus Scriptarum e Codicibus calamo exaratis descripsit ediditque [p. 99 to p. 216] Thomas Hearnius, Appendicem etiam, notasque subjecit. Oxon. e Th. Sheld. 1716. 8vo. [100 *subscribers*; 46 *copies upon large paper.*]

The most valuable and amusing part of this volume is the collection of letters, which are cxxii in number; and of which (from page xvii to p. xxv) Hearne has given a list of the writers. These letters were taken from the collection

collection of Dr. Smith, whose testimony is thus prefixed to them:

"As to what concernes the letter of K. Henry VIII. to Anne Bolen, the copyes of which I desired you to procure, you may acquaint your friend at York that if I were master of those papers as hee is, nothing should come into that collection of Fragmenta Regalia, which you know I have now by mee, and am adding to continually, which entrenches upon the rules of modesty or decency, by any smutty expression or impure phrensy, or any thing of that nature, tho' never so remote, that might be perverted, and made use of to so vile a purpose. However I should be willing to have the satisfaction (or dissatisfaction rather) of seeing * them and reading them, that I may be the better able to condemne the obscenity of them, and thereby expose the base disingenuity of the great men at Rome for one hundred & fifty years together, who thinke such stuffe fit & worthy to bee preserved in the archives of the Vatican Library, as a great curiosity and treasure: making no allowances for the vaine extravagances of a wanton amorous Prince to his mistresse, whom he could no way by his flatteryes and excesses corrupt."

The supplemental part has the following heads.

1. *K. Henry Vths. Proclamation for the apprehension of Sir John Oldcastle, after he was taken, up to London,* e MS. in turri itidem Lond.
2. *The writ for bringing the said Sir John Oldcastle, after he was taken, up to London,* e MS. in turri itidem Lond. p. 218, 219.
3. *Certain sentences, being the dying words of King James the first, as they are written at the end of a common Prayer in St. John's Coll. Library Oxon. being one of the Books given to that place by Sir William Paddy.* p. 221 to 230. Advertisement at the end. [including 'Notæ.']

We have now to notice another ancient piece of regal biography relating to the same monarch.

III. Thomæ De Elmham vita et gesta Henrici Quinti Anglorum Regis; e Codicibus MSS. vetustis

* Dr. Smith afterwards got an exact copy of them, which I have amongst his MSS. Num. xcvii; but I have, for the same reasons made use by the Doctor, thought them very unfit for this collection. Hearne.

 descripsit,

descripsit, et primus luci publicæ dedit Tho. Hearnius. Oxon. e Th. Sheld. 1727. 8vo. [*About* 45 *copies upon large paper*—at 1l. 1s. — " in gratiam scilicet virorum in libris nitidis colligendis admodum curiosorum," as Hearne neatly remarks.]

From the preface I extract the following sentiments of the editor concerning Tyrrell and Burnet.

" *James Tyrrell.*

" ——— Nec quidem hoc ipse Jacobus Tyrellus [is qui de rebus nostris historicis grandia aliquot volumina satis diligenter, sed minus accurate, quippe in quo desideres judicium, contexuit ediditque] denegasset &c." p. xvi.

——— Certe inter easdem latet volumen magnum à Tyrello consignatum, Historiæ nostræ Anglicanæ, nondum typis excusum, et quidem luce forte indignum. Ejusdem sane partem ipso vivente auctore vidi ac perlegi, monuique de multis, quæ vel commutanda, vel prorsus eximenda esse duxerim, utpote neque veritati, neque hominum proborum judicio, consentanea. Itaque valde errant illi, qui ejusmodi libris historiæ veritatem petunt. Et tamen faciunt hoc non pauci, viri alioquin acutissimi ingenii. p. xvii. xviii.

" *Gilbert Burnet.*

" Sed, quod pace eorum dixerim, hoc parte non tantum Saturnias lemas lippiunt [quod æquo animo nequaquam ferendum] in errores summos ducunt; haud aliter atque fecit ILLE, qui nuper ævi sui historiam memoriæ prodidisse obtendit, in qua tamen fabellas mendaciaque pro vera historia studiose venditavit. Imo Βεργαΐζειν, quod in proverbio est [ab Antiphane Bergæo, qui multa in libros retulit mendacia, orto] rectissime diceretur, quippe qui nihil fere dixit veri." p. xviii.

Hearne proceeds to abuse Burnet in a very acrimonious style.

The explanatory part of this very rare and curious volume is thus particularly set forth:

1. *De Thoma & Johanne de Elmham*, cœnobii de Lenton Prioribus, Georgi Hornesii, viri pereruditi annotatio, ad fidem monumentorum veterum in Turri Loudinensi. p. 347.
2. *Hen. V. Præceptum de temporibus Prioratus de S. Claro*, ordinis Cluniamensis, in diœcesi Menevensi, Johanni Weston, a Thoma

Thoma Elmham in Priorem ejusdem Præfecto, restituendis. p. 346. a Rymero.

3. *Queremonia Magistri Johannis Somerset*, Phisici Domini Hen. Regis Sexti, de ingratitudine Universitatis Cantabrigiæ & specialiter contra supremos Socios Collegii Regis, suo medio fundati. Auctore Gulielmo Worcester sive Bottoner. pag. 347. E. Bibl. Cott. Jul. 4. VIIII. 43.

4. *V. amicissimi Thomæ Bakeri de Johanne Somerseto Observationes*, in quibus observationibus & notæ quædam, luculentæ simul & eximiæ, de Edmundo Castello habentur. p. 351.

5. *The siege of Harflet, and Batayl of Agencourt, by K. Hen. 5.* p. 359. E. Bibl. Cott. Vitellius. D. XII. 11. Fol. 214.

This has been reprinted very carefully by Mr. Evans in his recent edition of his father's collection of Old Ballads; a publication, equally distinguished for the poetical taste and acumen of its present ingenious editor.

6. *Annotatio quædam*, unde constat, Auctorem nostrum Thomam Elmham fuisse, e duobus Codicibus MSS. Vitæ metricæ Hen. V. in Bibl. Cott. p. 375.

7. *Specimen breve vitæ metricæ Hen. V. per Thomam de Elmham.* Ex Epistola, ad Editorem a cl. Anstisio data. p 376.

8. *Prologus in Thomæ de Elmham Cronica* Regum nobilium Angliæ. p. 377. e Cod MS. in Bibl. Cott. Claud. E. VI. 1.

9. *Instrumentum illud ipsum*, cujus vi Archidiaconatum Wellensem in manus Hen. VIII. resignavit Polydorus Virgilius, Dec. 24. An. Dom. MDXLVI. 38 H. VIII. p. 284.

10. *Annæ Cherry*, Gulielmi Cherry uxoris, Epitaphium. p. 388.

11. *Carolt du Fresnii Viri maximi Epitaphium.* p. 389.

12.* *Various readings in a Copy of Sir John Perrot's Will, sent me since I published his Will in Camden's Elizabetha.* p. 412.

13. *With Tristram Ecclestone's Narrative*, relating to the said Sir John. p. 414.

14. *Fragmentum quoddam admodum egregium*, ad civitatem Oxoniensem pertinens. p. 418.

15. *A very remarkable note from the Register of St. Martin's Parish, Leicester*, concerning the marriage of Sir Thomas Hisby, naturally deaf & dumb, with Ursula Russet, Feb. 5, 18th Eliz. p. 423.

16. *Aliud Specimen vitæ metricæ Hen. V.* per Thomam Elmham. p 426.

17. *Edmundi Castelli Epilaphium. p. 427.*

* From page 407 to the end—is "Operum Nostrorum hactenus impressorum Catalogus;" in which all these ensuing pieces are incorporated, in the usually digressive style of Hearne. The Catalogue, however, is a very particular one.

The following, from this latter head, may not be unacceptable: as it relates to so great a man as Castell.

"Since you desire [from T. Baker to Hearne] some account of Dr. Edm. Castle, I send you a short one, &c. &c. But what is become of the translation into Latin of Abulpheda's Geography [made by Mr. Samuel Clarke of Oxford, and was in Dr. Castle's hands] I cannot say; I doubt it is lost, or was not known by the words of the will," &c. p. 356.

Hearne thus apologises for inserting, at the latter end of his book, the information he received concerning the inscription upon Castell's tomb. The passage has considerable point and vigour:

"Quamvis paullo seriùs devenerit, ne tamen pereat, hîc tandem profero. Meque etiam edere, et probabunt forsitan eruditi et gaudebunt. Mihimet ipsi saltem ea de re gratulor, quod exploratissimum habeam, me idcirico natum esse, non tantum ut proficiam, sed ut prosim. Nec me quidem ulla res delectare solet, licet eximia sit et salutaris, quam mihi uni sciturus sim. Hæc vanus non scribo. Utinam omnes alii idem sentiant." p. 427.

The next volume of Regal Biography is more interesting to the general reader than either of the preceding; and shall be described, therefore, with greater minuteness. The extracts, in the notes, have been taken with great care, and will be found both curious and amusing.

IV. Historia Vitæ et Regni Ricardi II. Angliæ Regis; a Monacho quodam de Evesham consignata, e duobus Codicibus MSS. in Bibl. Cott. nunc primus edidit Tho. Hearnius. e Th. Sheld. 1729 8vo. [130 *Subscribers*; 45 *copies upon large paper* at 1l. 1s. *small paper*, 10s. 6d.]

The pieces contained in this volume are thus enumerated:

1. *Contenta.*
2. *Præfatio** vii. xxxvii.

* "Jam si forte quæras, quisnam fuerit historiæ hujusce auctor, vel quonam nomine insignitus, illud profecto me latet. Monachum fuisse Eveshamensum ex utroque constat Codice. Quid quod et hoc idem ipso historiæ contextu itidem patet? Cogitaram de Josepho Monacho Eveshamensi, cujus mentionem feci ad finem Voluminis II. Itinerari Lelandi. Sed is profecto longe recentior erat, quam ut pro nostro habeatur. p. xii.

3.

3. *Vita Ricardi.* p. 1. 216.

At pages 212, 214. &c. are some curious specimens of the English language spoken at this period.

4. *John Ross's historical account of the Earle of Warwick, from an ancient MS. in the hands of Tho. Ward, of Warwick, Esqr. p.* 217.

5. *The last Will and Testament of Richard Beauchamp, Earle of Warwick and Aumarle. From a Copy communicated by the said Thomas Ward, Esq. p.* 240.

6. *Johannis Berebloci* (Collegii Exoniensis socii) *Commentarii sive Ephemeræ Actiones rerum illustrium Oxonii* gestarum in adventu serenissimæ Principis Elizabethæ, A. D. 1566. e Cod. MS. Editori donato, a Thoma Wardo, de Warwico, Armigero. p. 251.

7. *Sir Richard Wynn's Account of the Journey of Prince Charles's servants* into Spain, in the year* 1623. *From a MS. given to the Publisher, by Dr. Mead. p.* 297.

This "Account of a Journey into Spain, was given by the Honourable Sir Richard Wynn, of Gwydir, Baronet, then one of the Gentlemen of the Privie Chamber to his Highness Charles Prince of Wales, afterwards Treasurer to his Queene, when he became King of England. Transcribed from the Original Manuscript, written with his own hand, now in the hands of Dr. Robert Foulks, of Llanbedr. July the 8th, 1714." Beneath are some interesting extracts from the same. †

8.

* "*The Names of the Principall of them were as followeth.*

Master of the Horse, -	The Ld. Andover	Gentlemen Usher
Master of the Ward, -	The Ld. Compton	of the Prince.
Comptroller, - - -	The Lord Cary,	Mr. Newton,
Secretary, - - - -	Sir F. Cottingham,	Mr. Young, Querie
Gent. of the Bedchamber,	Sir Robert Carr.	Mr. Tirwhitt.
Gentlemen of the Privie Chamber.	Sir William Howard,	Five Groomes of the Bedchamber.
	Sir Edmond Verney,	
	Sir William Croftes,	
	Sir Richard Wynn,	Three Pages,
	Mr. Ralph Clare,	Two Chaplains.
	Mr. John Sandilaus,	
	Mr. Charles Glemham,	
	Mr. Francis Carew.	

Gentleman Usher of the Privie Chamber, Sir John North."

† "Here let me not forget a passage, that happened between the Prince and a Spaniard in this village. His Highnesse being arrived with my Lord Marques at the inne, up comes to them (out

8. *A Letter from Mr. Edward Llwyd to Dr. Smith, relating to Josephus Eveshamensis, together with two Specimens of the said Josephus.* E Cod. MS. penes Editorem. p. 342.

9.

of a coach that stay'd at the door) two Spaniards, who having saluted them, told them, they had received many courtesies in England, and understanding they were of those parts, and strangers here, they offered to serve them in any thing they could. The Prince thanked them, and then falling into divers discourses, the Spaniards told them, what a number of handsome women they had seen in England, naming the Lady Somerset, the Lady Salisbury, the Lady Windsor, and divers others. The Prince then told them, that he had seen one of the handsomest ladyes in the world, a Spaniard, that was wife to an ambassador's sonne, that was then in England, 'but,' said the Prince, 'she had the most jealous coxcomb in the world to her husband, a very long ear'd asse, such a thing as deserved not to be master of such a beauty.' The one of them stood blank awhile, and after he had mused a time, he answered, that he knew them both very well, and that they lived as happyly together as any couple did. Passe at last over that discourse they did, and very inquisitive they were to know their lodging at Madrid, and their names. They answered, they were brothers, their names Smyth, their lodgings at the extraordinary Ambassador's the Earl of Bristol's. So they took their leaves of them, but with farr more sullen countenances then they came. The Prince observed it, and marvelled what might be the cause, but thinking of their journey, drove that conceit quickly out of their heads. The next morning after they came to Madrid, before they were ready, one brings them word up to their lodgings, that two Spanish gentlemen desired to speak with them. They wondering who they might be, sent for them up, when they found they were those that they met by the way. The Spaniards, as they came up stairs, had notice who the Prince was. Then entring the room, desired Pardon for not being more serviceable when they met him, but they hoped their not knowing him was a sufficient excuse. The Prince thanked them, and used them very courteously. Having talked of divers things, and being ready to part, the one steps to the Prince, and told him 'I came with an intention to let you know, that I was husband to that lady, you had so commended by the way, and came with an intention to have had right done me for the ill language you then bestowed upon me, but knowing who you are, I am confident, you have all this by relation, and not of your own knowledge.' The Prince blushed and sayd, 'It's true I have been told so, but since I have had thus much knowledg, I will be ready to justifie the contrary.' The other Spaniard, his companion, that had heard the day afore all the discourse, smiles and claps his fellow on the back, and sayes, 'This is the asse with the long eares, that was so jealous of a fair lady'—so all ended in a comedy, and so they parted." &c. p. 324, 326.

"Up

9. *Tryvytlam sive Treerytham de laude Universitatis Oxoniæ.* e Cod. MS. veteri penes Rogerum Galeum, Armigerum. p. 344.

10.

——"Up wee went to the Prince, whom wee found at dinner, attended by some of his own servants, and some Spaniards, who wee found glad to see us, and wee much revived with the kissing of his hand Wee found him and the Marques [afterwards, Duke of Buckingham] in Spanish habits, such an attire as will make the handsomest man living look like another thing. About three in the afternoon, the Prince, as usually he is wont, went down into the garden, such a one as hardly deserves the name. So nasty and so ill favouredly kept, that a farmer in England would be ashamed of such another. Yet this he must walk in, or mew himself up in two little roomes all day long. Over against the court gate, some twelve score off, stands a very fair stable, that hath in it some three score horse, the handsomest I have seen, of so many together. Above it a goodly armory, well furnished. Towards the evening I went to my Lord of Bristoll's, to wayt upon my Lady, and in my return through one street I met at least five hundred coaches; most of them had all women in, going into the fields (as they usually do about that time of the day) to take the aire. Of all these women, I dare take my oath, there was not one unpainted; so visibly, that you would think they rather wore vizards, than their own faces. Whether they be handsome or no, I cannot tell, unlesse they did unmask; yet a great numher of them have excellent eyes and teeth. The holdest women in the world. For as I past along, numhers of them call'd and becon'd to me. Whether their impudence or my habit was the cause of it, I cannot tell. I saw more good horses under saddles, foot clothes, and in coaches, than ever I saw in all my life.

"Thus did I passe our first daye's being there, and at night did return to the Duke's pallace to our lodging, where, hy the way, there were so many chamher pots and close-stooles emptied in the street, that did almost poison us. For the usual custome there is, that at eleven at night, every one empties those things in the street, and hy tenne the next day, it's so dried up, as if there were no such thing. Being desirous to know why so beastly a custome is suffered, they say, it's a thing prescribed hy their physicians. For they hold the aire to he so piercing and subtle, that this kind of corrupting it with these ill vapours keepes it in good temper. Notwithstanding all these ill smells, yet a plague is not a thing known in this town." p. 328-9.

"Within two dayes after wee saw a play acted hefore the King and Queen, in an indifferent fair roome, where there was hung up a cloth of state, and under it fine chaires. There was a square railed in with a bench, which was all round ahout covered with Turky carpets, which to the stage side cover'd the ground two yardes from the formes. The company, that came to see the comedy,

10. *The Contents or Arguments of John Ross's book (in the Cottonian Library) of the story of Richard Beauchamp, Earl of Warwick. From a MS. of Sir William Dugdale,* in Museo Ashmol. Oxon. pag. 359.

11.

comedy, were few, besides the English, although there were no difficulty in getting in. But the reason was, as I conceived, because there are none admitted to sit, no not the grandees, who may stand by covered between the formes and the walls. The players themselves consist of men and women. The men are indifferent actors, but the women are very good, and become themselves far better then any that ever I saw act those parts, and far handsomer then any women I saw. To say the truth, they are the onely cause their playes are so much frequented. After some time's expectance, enter the Queen's ladyes by two and two, and set themselves down upon the carpets, that lay spread upon the ground. There were some sixteen in number of them. Handsome I cannot say any of them was, but painted more (if it were possible) then the ordinary women, not one of them free from it, though some of them were not thirteen yeare old. Rich enough they were in clothes, although not over costly. To fill those fine chaires set, then came the King and Queen, the Prince of Wales, Don Carlo, and the young Cardinal, the King's brothers. First sat the Queen in the midst, the Prince on her right band, and the King on her left, Don Carlo sitting next the Prince, and the Cardinal next the King. All the three brothers (were they no Princes) are very handsome young gentlemen. The Queen has a lovely brown face through her vizard, for she doth paint as thick and as palpable as any of her women. The play being ended, the Ladyes by two and two, hand in hand, go within three paces of the Queen, and there make low courchees, and so sally out all afore her. All the women's ruffs are of a deep wachet. They weare high chopeens, and hoopes about their skirts. These women are so cloistered up (and they need not) that they see not men at all, but at these times in publick, where they dare not speak to any. The better sort of women are much carried up and down in chaires of velvet by two footmen. In all places of the world, there be not so many that walk in the streetes, converse, and eate in spectacles, as in this town. You cannot meete tenne, but you shall finde one of them with a pair of glasse eyes." p. 330-1.

After reading this singular account, I naturally turned to that exhaustless and invaluable repertory of historical information, *Rushworth's Collections*, Vol. I. p. 76: where I found Charles's visit to Spain described in the usually particular and animated style of the author—"And now behold (commences he) a strange adventure and enterprise! The Prince and the Marquis of Buckingham, accompanied with Cottington and Endimion Porter, post in disguise to Spaine to accelerate this marriage. The 17 of February they went privately from court, and the next day came to Dover, where

11. *Prince Charles's Journey into Spain. From Sir Simonds D'Ewes Life, written by himself, and now preserved in the Harleyan Library. p.* 371.
12. *The Mischiefs occasioned by George Villars, Duke of Buckingham, with an account of his Death,* from the said Life of Sir Simonds D'Ewes in the Harleyan Library. p.* 372.
13. *The most exquisite beauty of the D. of Buckingham,† from the same MS. p.* 384.

where they imbarqued for Boloign, and from thence rode post to Paris, where they made some stop. The Prince, *shadowed under a bushy peruque*, beheld the splendor of that court, and had a full view of the Princess Henrietta Maria, who was afterwards his royal consort," &c. When Charles arrived at Madrid, "a general pardon was published; the prisons were opened, and hundreds of officers were set at liberty; and" (what is curious enough!) "a late proclamation *against excess in apparel was revoked!*" &c. p. 77, edit. 1682.

* Buckingham's death is thus described. "Aug. 23, being Saturday, the Duke having eaten his breakfast betweene eight and nine of the clocke in the morning, in one Mr. Mason's howse in Portsmouth, hee was then hasting away to the King, who lay at Reswicke, some five miles distant, to have some speedie conference with him. Being come [to] the further parte of the entrie, leading out of the parlour into the hall of the howse, hee had there some conference with Sir Thomas Frier, Knight, a Colonell, and stooping downe in taking his leave of him, John Felton, gentleman, having watched his opportunitie, thrust a long knife with a white halft, hee had secretlie about him, with great strength and violence into his breast under his left papp, cutting the diaphragma and lungs, and peircing the verie heart it selfe. The Duke having received the stroake, instantlie clapping his right hande on his sworde hilts, cried out, *God's wounds, the villaine hath killed me!*"

† The greater part of which is as follows: "After this [tilting, in presence of the French Embassadour Cadmet and divers French Lordes that came with him, in the Tiltyard over against Whitehall, on Monday Jan. 8, 1620-1] most of the Tilters, excepting the Prince [Prince Charles,] went upp to the French Lordes, in a large upper roome of the house; standing at the lower end of the Tiltyard, and I, crowding in after them, and seeing the Marquesse of Buckingham discoursing with two or three French Monsieurs, joined to them, and most earnestlie viewed him for about halfe an howre's space at the least, which I had opportunitie the more easilie to accomplish, because hee stood all that time hee talked bareheaded. I saw everie thing in him full of delicacie and hansome features, yea his hande and face seemed the moore accomplisht, because the French Monsieurs, that had invested him, weere verie swarthie hard favoured men."

14.

14. *The fall and great vices of Sir Francis Bacon, Viscount of Saint Alban, from the same MS. p.* 385.
15. *De Joanne Wicklefo hypocritica.** *p.* 389.
16. *De Pseudo-Episcopis quibusdam* e Registr. liens Arundell. p. 390.
17. *Mandatum Domino (Thomæ Arundell Episcopo Eliensi) directum*, ad orandum pro Domino (Henrico Spencero Episcopo) Norwicensi & Exercitu suo transeuntibus in Cruciata contra Antipapam, et sibi adhærentes. Ap. 1383. E Regist. Eliens. Arundell. p. 593.
18. *John Fordham's Admission to the Bishoprick of Ely*, (being pretty remarkable) with the oath which he then took, Sep. 27, 1388 E Registro Eliens. Fordham. p. 397.
19. *A note relating to St. Mary's Ch. at Cambridge. p.* 400.
20. *A Letter of Prince Charles*, afterwards K. Ch. I. (copied from the Original) to the Duke of Buckingham, without date. p. 204.†

* From Anthony Wood. "Jun CIↃ DCLXXII. With Dr. I. Fell in his lodgings in Ch. Ch. Wee were then looking over and correcting the story of Ioh. Wycleve, in Hist. et Antiq. Univ. Oxon. before it was to be wrought off from the press. He then told me, that "Io. Wycleve was a grand dissembler, a man of little conscience, and what he did as to religion was more out of vaine glory, and to obtaine unto him a name, than out of honestie, &c. or that effect."

† "The Letter (which is without date) relates to some Lady, with whom an intrigue was carrying on in behalf of the Prince, with whom the Prince confesseth he had been once. I know not well the mystery (adds Hearne) but surely Buckingham was the cause, and no doubt he is highly to be blamed for it. The Letter is as follows:

"*Steenie*,

"I have nothing now to wryte to you, but to give you thankes both for the good councell ye gave me, and for the event of it. The King gave mee a good sharpe potion, but you tooke away the working of it, by the well relished comfites ye sent after it. I have met with the partie, that must not be named, once alreddie: and the cullor of wryting this letter shall make me meete with her on Saterday, although it is written the day being Thursday. So assuring you that the busines goes safelie onn, I rest,

Your constant loving Frend,

CHARLES.

I hope ye will not shew the King this letter, but put it in the safe custodie of Mister Vulcan."

21. *Edmund Windham, of Kettesford, in the County of Somerset,* his account of the apparition that appeared to George Villars, Duke of Buckingham. p. 405.
22. *Index. p.* 410.
23. *Operum Catalogus. p.* 432.
24. *A Note relating to Agas's Mat. of Oxford, and to Nich. Harpsfield's Life of Sir Thomas More.* p. 436, &c.

Exclusively of the particulars in *this* volume relating to Richard II, there will be found some valuable additional matter, upon the same subject, in the second volume of *Walter de Hemingford*; from p. 453 to 477. In the next number of the British Bibliographer I purpose to complete the account of the publications of Hearne relating to BIOGRAPHY. The ensuing numbers will contain the remaining pieces of this sedulous antiquary.

T. F. D.

Kensington, March 10, 1810.

¶ *A briefe treatise conteyning manie proper Tables and easie Rules, verye necessarye and needefull, for the vse and commoditie of all people, collected out of certaine learned mens workes. The contentes whereof, the page that followeth dooth expresse. Newlie set foorth and alowed according to the Queenes maiesties Iniunctions. Imprinted at London by Iohn Walley.* 1585. Oct. 56 leaves.

This brief treatise is virtually an almanack. At the back of the title are the lines in circle, the "south lyne" forming the point. In addition to the calendar, rules for the terms, computation, years of Sovereigns, tides, fairs, &c. The date 1585 is later than any work printed by Iohn Walley, mentioned in Herbert; who notices one edition of the treatise as without date. It was probably first printed fourteen years earlier, as several answers to questions on leases, are calculated to "this present yeere of our Lord, 1571." * *

A new

¶ *A new Enterlued for Chyldren to playe, name Jacke Jugeler, both wytte, and very playsent. Newly Imprented.*

The players names.

Mayster Boungrace,	*A galant.*
Dame Coye	*A Gentelwoman.*
Jacke Jugler,	*The vyce.*
Jenkin Careaway,	*A Lackey.*
Ales tryppe and go,	*A mayd.*

[Wood-cut of] *D. Coi, Boũgrace, Jacke Jugler.*

The Prologue is in twelve seven-line stanzas, proving that the mind of man requires honest mirth and pastime, that it was well allowed of by Cato, Plutarke, Socrates, Plato, and Cicero Tullius; "and for that purpose onlye this maker did it write, taking the ground therof out of Plautus first comedie." This address concludes with the usual appeal of submission and deference to the spectators, and their indulgence prayed as well for the players as the piece. As the right of an audience to dictate laws to the theatre has been lately very inconsistently doubted, I shall give the author's words as a specimen in what manner the actors addressed the public two hundred and fifty years ago.

" Wherefore yf ye wyl not sowrelie your broues bende,
At suche a fantasticall conceite as this;
But can be content to heare and see the ende,
I woll go shew the players what your pleasure is,
Which to wait vpon you I know bee redie or this:
I woll goo sende them hither in too your presence,
Desiryng that they may haue quiet audience."

The performance commences with a long speech by "Jake Jugler

" Our lord of heuen and swete sainte Ihone
Rest you merye my maisters euerychone;
And I praye to Christ and swete saint Steuen,
Send you all many a good euine;
And you to syr, and you, and you also,
Good euine to you an hundered times & a thousand mo."

After this familiar introduction he describes his intention to "playe a iugling cast," and the object is Jenkine Careawaie, the page of Boungrace. The period of time is that of the representation, and Boungrace having directed

directed Jenkin to bring his mistress where he should sup, the lacquey loiters by the way: playing at bucklers, snatching apples from a fruiterer's wife, and losing money at dice. Jack Juggler having been watching his footsteps, after reporting these events, continues

" This garments, cape and all other geare,
That now you see apon me here,
I haue doon oon, all lyke vnto his,
For the nons and my purpose is
To make Jenkine byliue, if I can,
That he is not himselfe, but another man."

On the arrival of the page a conversation of some humour arises, until by minute relation of the tricks he has been playing since he parted from his master, together with the addition of some blows, the unfortunate Careaway considers his mischievous antagonist " euen I myne owne selfe," and at length beseeches, " yf I be found in any place too bringe me to me againe." His troubles do not end here. More stripes fall to his lot from his mistress Dame Coy, who also directs his master Boungrace to " joll his hed to a post, and fauoure your fyste," while the unfortunate sufferer in vain relates to each the tale of the " other I."

An Epilogue of ten stanzas concludes

——" you sawe right now, by example playne,
An other felowe being a counterfeat page,
Brought the gentylman's seruaunt out of his brayne,
And made him graunt y^t. himselfe was fallen in dotage,
Baryng him selfe in hand that he dyd rage
And when he could not bryng that to passe by reason,
He made him graunt it and saye by compulsion.

Therfore happy are they that can beware
Into whose handes they fall by any suche chaunce,
Which if they do, they hardly escape care,
Troble, miserye, and wofull greuaunce:
And thus I make an end, com'itting you to his gidau'ce
That made & redemed vs al, and to you y^t be now here,
I praye God graunt, and send many a good newe yere.
Finis.

¶ Imprinted at London in Lothbury by me Wyllyam Copland."*

The above short account of an enterlude, of which the existence has long appeared doubtful, proves the Menæchmi of Plautus, on which the Comedy of Errors, by

* Entered in the Stationers' books 1562-3.

Shakspeare,

Shakspeare, is founded, was, in part at least, known at a very early period upon the English stage. In considering the character of Jack Jugler, as the Vice, it will be found to sustain very little, if any, of the sketch drawn in the elaborate disquisition by the commentators upon that subject.* In the present performance he resembles more the arch-knave Mercury when attending Jove, as the false Sosia, in the play of Amphitryon, † than the ludicrous buffoon which is supposed to have been introduced in the early drama to amuse the audience. The wood-cut represents him, inconsistently with a beard, and using a mincing step; but I have some reason (which will be more fully assigned in another place) to believe that figure was only a casual adoption by the printer, and not intended as a faithful portrait.

J. H.

LITERARY INTELLIGENCE.

THE library wherein the interludes of Thersytes and Jack Jugler were discovered contained many others of the rarest pieces of the early drama. To the names mentioned in the note at p. 176, may be added Edwards, Green and Chettle; and, amongst the anonymous, may be noticed "*the pleasaunt and fine conceited Comœdie of two Italian Gentlemen vvith the merie deuices of Captain Crack-stone.*" The whole of the dramatic pieces have been purchased at a very considerable sum to assist in completing an enlarged edition of Old Plays, which has been preparing for the press for some time past. The loan of any of the Triumphs, scarce dramatic pieces, or copies of Hawkins or Dodsley, containing manuscript notes, would be esteemed a favour, and proper care taken in transcribing. Address to the Editors of the Old Plays, at Mr. TRIPHOOK's, 37, St. James's Street.

* Reed's Shak. Vol. xiv. p. 528.
† Dryden's Amphitryon, Act ii. Sc. 1.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

SIR THOMAS WYATT KT.

NAPOLI

British Bibliographer.

N° V.

¶ *Memoir of Sir Thomas Wyat, the Poet.*

Sir Thomas Wyat was born at the seat of his father, Sir Henry Wyat, at Allington Castle, near Maidstone in Kent, in 1503; which seat Sir Henry, who was of a Yorkshire family, had purchased of John Brent in 8 Hen. VII. *

It is singular that Kent had the felicity of producing, in the same century, some of the greatest men, who have adorned the British annals, for their genius and literature. I need only mention Sir Philip Sydney; Thomas Sackville, Lord Buckhurst, (who though born just across the borders at Buckhurst in Sussex, yet having his principal seat, and estates there, may be fairly reckoned;) and Sir Henry Wotton. †

* It had previously for many ages belonged to the great family of Cobham.

† I must not mention Heralds and Antiquaries after poets, except *longo intervallo*; but it is worthy observation, that this county seems to have given origin to some of the earliest and most eminent—Francis Thinne, Robert Glover, Thomas Milles, and John Philipot,—William Lambard, and William Somner.—In the state were Dean Nicholas Watton, Sir Henry Sydney, and Sir Francis Walsingham.

Sir Henry Wyat, the father, had suffered for his loyalty to the house of Lancaster, and been imprisoned in the Tower, in the reign of Rich. III. for which K. Hen. VII. on his accession, knighted him, and made him a privy counsellor.

By that monarch, he was intrusted to conduct to the Tower, the unfortunate Edmund De La Pole, Earl of Suffolk. He was continued of the council by K. Hen. VII. and, either by the father or son, appointed master of the Jewel-Office.*

At the coronation of Q. Anne Boleyn, his son performed for him the office of Ewerer; from whence Lord Orford conjectures, that he was himself at that time too aged to attend such a ceremony.

His descendant, Mr. Wyat, of Charter-house Square, told Vertue, that it was a tradition in the family, that when Sir Henry was prisoner in the Tower, he was preserved from being starved by his cat, who brought him a pigeon.† His wife was Anne daughter of Thomas Skinner, Esq. of Surry.

Sir

* Mr. Wise shewed to the Antiquarian Society, in 1734, "*A vewe and Accomptes of all and singular the Kinges Jewelles, stone, perle, plate of gold and of silver, in the custody and kepynge of Sir Henry Wyat, Maister of the Kinges Jewelles, as well touching all and every parcellis by him receyved to the Kinges use and issuinge out of the same, as also such plate as in charge of such officers of the Kinges most honourable householde, and other by indenture, and the true poix and waight of every parcel of the same, taken by the Rt. Revd. Father in God, John Archbp. of Armachan, Maister Thomas Magnus, Archdeacon of Est. riding, and Sir Wm. Kingston, Kt deputed Commissioners by the Kinges Highness, for the same purpose the 14th daye of February, the xii year of our Soveraine Lorde, Kinge Henry the VIII.*" A similar account by Sir Anthony Aucher, Master also of the Jewel Office in the same reign, is in the possession of Edward Taylor, Esq. of Bifrons in Kent, M. P. in right of his wife, who is one of the heirs of that family.

† Sir Thomas Wyat, (the Poet's son by Elizabeth daughter of Sir Thomas Brooke, Lord Cobham,) was executed for the rebellion which goes by his name, 11 April, 1 Q. Mary. He married Jane, daughter and coheir of Sir William Haute, of Bishop's-bourne, co. Kent; by whom he had a son and heir, George Wyat, Esq. who was restored in blood; and succeeded his mother in the

Sir Thomas Wyat, their son and heir, was educated at St. John's College Cambridge. He then travelled principally to Italy, whence he derived his most splendid accomplishments. For "he was one of the first," says Lord Orford, "who introduced the numbers used by the poets of that country into his own. That he had drunk

the manor and abbey of Boxley, near Maidstone in Kent. He died 1624, leaving by Jane, daughter of Sir Thomas Finch, of Eastwell, Co. Kent, Sir Francis Wyat, of Boxley, Kt. who was twice Governor of Virginia; and died Aug. 24, 1644, leaving, by Margaret sister of George Sandys, the poet, a daughter Elizabeth, married to Thomas Boswell, of Little Mote in Eynsford, Co. Kent, Esq. and two sons, Henry and Edwyn. Henry, the eldest, left a daughter and heir, Jane wife of Sir Edward Duke of Cossington, Co Kent, Kt. (whose daughter and heir Frances married Sir Thomas Selyard, Bart. whose son and heir Sir Thomas Selyard, Bt. left two daughters his coheirs.) Edwyn Wyat, Esq. succeeded his brother Henry, at Boxley, as heir male. He was made a Serjeant at law 1684, was Recorder of Maidstone and Canterbury, Chief Justice of Carmarthen, Pembroke, and Cardigan, and M. P. for Maidstone. He died Dec. 7. 1714, æt 85, leaving, by Frances, daughter and coheir of Thomas Crispe, of Quekes in the isle of Thanet, Esq. several sons and daughters. Edwyn Wyat, Esq. his eldest son died before him, without issue. His 2d son, Francis Wyat, Esq. succeeded him at Boxley, where he died without issue; and was succeeded by his only surviving brother, Richard Wyat, Esq. who died possessed of it in Dec. 1753, aged nearly 80. Leaving no issue, he devised his estate to Robert Marsham, second Lord Romney, great grandson of his aunt Elizabeth Bosvile, whose daughter and heir, Margaret, married Sir Robert Marsham, Bart. *Hasted's Kent, II.* 125, 126. Lord Orford says, "Vertue was acquainted with a Mr. Wyat, who lived in Charterhouse Square, and was the representative descendant of that respectable family. In 1721, and at other times, Vertue saw at that gentleman's house portraits of his ancestors for seven descents, and other pictures and ancient curiosities. Among the rest, were heads of Sir Thomas Wyat and of Anne Boleyn, in rounds, on board; of George Wyat, the son of the younger Sir Thomas; of Sir Frances Wyat by Isaac Oliver; and of Edmund Wyat, Sergeant at Law, drawn by Sir Godfrey Kneller, in 1686. There was besides, the picture of Sir Henry Wyat, of whom I have been speaking, painted with a fur gown, with a chain of gold about his neck, in the manner of Holbein."—He adds, "It would be fortunate, if mention of these pictures should lead to the knowledge of the person who now possesses them."—*Miscellaneous Antiquities, Printed at Strawberry-Hill*, 1772, 4*to. No.* 2. *p.* 6, 7.

deeply at the classic founts of ancient poetry, appeared in his Latin translations: the softer elegance of the Italian assisted him in refining our tongue; and he polished the language of the court, instead of imbibing politeness from it. Camden says, he was *splendide doctus*; Ascham, that he was one of the best translators of the Latin poets of the age he lived in; and Wood calls him the delight of the muses, and of mankind. Leland published a book of elegies on his death, (called *Nœnia.*) His brave and accomplished friend, Lord Surrey, composed an epitaph for him; and Sir Thomas Chaloner, one of the luminaries of that half savage, half-Augustan age, another; both in verse. Sir John Mason, Chancellor of Oxford, wrote one in prose.

"Yet did not these engaging pursuits nor even his success in them, absorb his mind in indolent delights. His soul was vigorous, his genius manly; and while his purpose was to polish his country, he meant to be fit to serve it with his sword, or his councils. We are assured that he was skilled in the military arts of that age; his employments, his letters, his orations, speak how able a statesman he was; how acute an orator. Wood records his valour, and the manly beauty of his person." *

Thus accomplished, he became a great favourite of K. Hen. VIII, who employed him in several embassies; they were even heaped on him beyond his wish. Twice however he fell into disgrace with that capricious monarch. On one of these occasions, he was committed to the Tower, and brought to his trial for Treason. The only charges of importance, were that of connection with Cardinal Pole, and some hypothetical words on the King's Supremacy. Lord Orford has printed his *Defence*, which was copied by Gray the poet, from the originals in the Harleian MSS. "The Parnassian flame," adds the lively and noble editor, "that had prophesied from the mouths of the Bards, could condescend to be a transcriber. In this instance his labour was the homage of justice paid to a genius, his predecessor. What Mr. Gray thought worth copying, who will not think worth reading?"

* Miscell. Antiq. ut sup.

Sir

Sir Thomas died at last in the public service. Being sent to conduct the Embassador of the Emperor Charles V. from Falmouth to London, he overheated himself by riding post in the middle of Summer, and being attacked with a malignant fever, died on the road at Shirburn in Dorsetshire, in 1541, æt. 38. Among the numerous eulogiums of his cotemporaries, the panegyric of Lord Surrey owes more to truth, says Warton, even than to the graces of poetry, or the flattery of friendship.

Warton, has discriminated* the character of this poet, with more than his usual critical acumen. He observes, "that he is inferior to Surrey in genius; as his poems abound more in good sense, satire, and observations on life, than in pathos, and imagination." But it is unlucky, that to the poem beginning '*My Lute awake,*' which he cites as a favourable specimen, on account of its lyric sweetness, Wyat does not seem to have a just claim, as it is ascribed by Mr. Park, in the *Nugæ Antiquæ*, to Lord Rochford. It does indeed contain more of tender sentiment than seems to belong to Wyat.

The elegant critic also complains, that Wyat betrays too much of the conceits of his Italian masters.

His poetical epistles, in which the peculiar powers of his mind were best calculated to shine forth, are full of interest, and generally expressed with great happiness. He gives the picture of a strong and generous mind, polished, enlarged, and softened by experience, and deeply impressed with the value of rural quiet, from a contrast with the restless and dangerous life of a courtier.

"This is the cause, that I could never yet
Hang on their sleeves, that weigh, as thou maist see,
A chip of chance, more than a pound of wit;
This maketh me at home to hunt and hawk,
And in foul weather at my book to sit
In frost and snow; then with my bow to stalk;
No man doth mark whereso I ride or go;
In lusty lees at liberty I walk."
&c &c.
"Nor am I not where truth is given in prey
For money, prison, and treason, of some

* Hist. E. P. III. 29, &c.

 A common

A common practice used night and day;
But I am here in Kent and Christendom,
Among the Muses, where I read and rhime;
Where if thou list, mine own John Poines, to come,
Thou shalt be judge, how I do spend my time."

The rich and picturesque banks of the Medway witnessed the early contemplations of Wyat. He must, from boyhood, have imbibed from his father the materials on which his moral sensibility was continually at work. This is the scene of the *Wizard's* description in the *Kentish Tale*, in *Cens. Lit.* II. 120.

" Then let me fly to Medway's stream,
Where flowing Wyat us'd to dream
His moral fancies! Ivied towers,
'Neath which the silver Naiad pours
Her murmuring waves thro' verdant meads,
Where the rich herd luxuriant feeds,
How often in your still recesses
Iv'e seen the Muse with careless tresses
Scatter her flowers, as Wyat bade,
In spring's enamel'd colours clad!
Lov'd castle, art thou still array'd
In fame, or do thine honours fade?
They fade! Lo, from the tottering walls
Down in huge heaps the fragment falls,
And lonely are thy courts; and still
The voice that whisper'd to the rill;
Thy very name is sunk! how few,
Know it once shone in glory's hue!

Familiarity with the dependence and the vices of court, made him sigh for retirement, and enjoy with the keenest zest the air and quiet of the country during those short intervals from business which he could procure. The sentiments which he indulged, during these temporary retreats, are beautifully expressed in his three best poems, " *Of the mean and sure estate, written to John Poines;*"* " *Of the Courtier's Life, written to John Poines;*" *and* " *How to use the court, and himself therein, written to Sir Fraunces Bryan.*"

* See a fine portrait of John Poines, with an interesting memoir by Lodge, in the *Holbein Heads.*

The

The first of these is a versification of the Fable of the City Mouse, and Country Mouse, which I shall transcribe at length.

" My mother's maids, when they do sow and spin,
They sing a song made of the fieldish mouse,
That for because her livelihood was but thin,
Would needs go see her townish sister's house.
She thought herself endur'd to grievous pain;
The stormy blasts her cave so sore did souse,
That when the furrows swimmed with the rain,
She must lie cold and wet, in sorry plight;
And worse than that, bare meat there did remain,
To comfort her, when she her house had dight;
Sometime a barley-corn, sometime a bean,
For which she labour'd hard, both day and night,
In harvest time, when she might go and glean,
And when her store was 'stroyed with the flood,
Then well away! for she undone was clean;
Then was she fain to take, instead of food,
Sleep, if she might, her hunger to beguile:
My sister, quoth she, hath a living good;
And hence from me she dwelleth not a mile;
In cold and storm she lieth warm and dry
In bed of down; the dirt doth not defile
Her tender foot; she labours not as I;
Richly she feeds; and at the rich man's cost;
And for her meat she needs not crave, nor cry.
By sea and land, of delicates the most
Her cater seeks; and spareth for no peril;
She feeds on boil'd meat, bak'd meat, and on roast,
And hath therefore no whit of charge nor travel.
And, when she list, the liquor of the grape
Doth glad her heart, till that her belly swell.
And at this journey makes she but a jape;
So forth she goes, trusting of all this wealth,
With her sister her part so for to shape
That if she might there keep herself in health,
To live a lady, while her life doth last.
And to the door now is she come by stealth,
And with her foot anon she scrapes full fast:
Th' other for fear, durst not well scarce appear,
Of every noise so was the wretch aghast.
At last she asked softly, who was there?
And in her language, as well as she could,
Peep, quoth the other, sister; I am here.

Peace, quoth the town-mouse why speak'st thou so loud?
And by the hand she took her fair and well.
Welcome, quoth she, my sister, by the rood.
She feasted her, that joy it was to tell
The fare they had; they drank the wine so clear;
And, as to purpose now and then it fell,
She cheared her with, how sister, what cheer?
  Amid this joy befell a sorry chance,
That, well-away! the stranger bought full dear
The fare she had; for, as she look'd askance,
Under a stool she spied two steaming eyes
In a round head, with sharp ears. In France
Was never mouse so fear'd, for the unwise
Had not yseen such a beast before;
Yet Nature taught her after her guise
To know her foe, and dread him evermore.
The Town-Mouse fled;—she knew not whither to go,
The other had no shift, but wonders sore;
Fear'd of her life, at home she wish'd her tho';
And to the door, alas, as she did skip,
The Heaven it would, lo, and eke her chance was so,
At the threshold her sely foot did trip,
And, ere she might recover it again,
The traitor cat had caught her by the hip,
And made her there against her will remain,
That had forgot her poor surety, and rest,
For seeking wealth, wherein she sought to reign.
  Alas! my Poines, how men do seek the best,
And find the worse, by error as they stray;
And no marvel; when sight is so opprest,
And blinds the guide, anon out of the way
Goeth guide, and all in seeking quiet life.
O wretched minds, there is no gold that may
Grant that you seek; no war, no peace, nor strife,
No, no, altho' thy head were hoop'd with gold,
Sergeant with mace, with halbert, sword, nor knife,
Cannot repulse the Care that follow should;
Each kind of life hath with him his disease:
Live in delights, even as thy lust would,
And thou shalt find, when lust doth most thee please,
It irketh strait, and by itself doth fade.
A small thing is it that may thy mind appease
None of you all there is, that is so mad
To seek for grapes on brambles or on briars;
For none, I trow, that hath a wit so bad

To

To set his haye for conies over rivers,
Nor ye set not a drag net for an hare.
And yet the thing, that most is your desire,
You do mislike with more travel and care.
Make plain thine heart, that it be not knotted
With hope or dread; and see thy will be bare
From all affects, whom vice hath never spotted;
Thyself content with that is thee assign'd,
And use it well, that is to thee allotted.
Then seek no more out of thyself to find
The thing that thou hast sought so long before;
For thou shalt feel it sticking in thy mind,
Made, if ye list, to continue your sore.
Let present pass; and gape on time to come,
And deep thyself in travel more and more,
Henceforth, my Poines, this shall be all and some,
These wretched fools shall have nought else of me,
But to the great God, and to his dome;
None other pain pray I for them to be,
But when the rage doth lead them from the right,
That, looking backward, Virtue they may see
E'en as she is, so goodly, fair, and bright; *
And whilst they clasp their lusts in arms across,
Grant them, good Lord, as thou may'st of thy might,
To fret inward, for losing such a loss."

The Life of a Courtier, must at all times be disgusting to a feeling and independent mind. In the reign of a monarch so despotic and capricious as Hen. VIII, it must have been a continual passage over precipices, and quagmires. Every step was uncertain or hollow; and not an hour of ease could ever have been experienced. The escape to a country quiet from such a scene of favours which ended in proscriptions, and of triumphs which terminated on the scaffold, must have been followed by sensations of satisfaction and delight, which they who have passed their days in a dull security cannot even conceive! Thus, says Wyat,—

" Stand who so list upon the slipper wheel
Of high estate, and let me here rejoice,

* Warton pronounces these lines to be, " a beautiful application of Virtue personified, and introduced in her irresistible charms of visible beauty." *Hist. E. P. III.* 37.

And

And use my life in quietness each deal,
Unknown in courts that hath the wanton joys:
In hidden place my time shall slowly pass;
And when my years be past withouten noise,
Let me die old, after the common trace;
For gripes of death doth he too yarely pass,
That known is to all, but to himself, alas,
He dieth unknown, dased with dreadful face."

The following extracts, on Wyat's reflections in rural retreat, are from a poem never published.

" Escap'd the splendid misery
Of Harry's court, see Wyat fly
Thro' Kent's revivifying air,
In his own shades to bury care.
On Wrotham's brow he looks around,
And all th' expanse with joy is crown'd;
The vallies ring with peasants songs,
And near, the feather'd chorus throngs;
From shepherd's pipes soft music steals:
The steeple sends its louder peals.
He opes his bosom to the breeze:
His languid frame new transports seize.
' And these are joys, that will endure,
Beyond a tyrant's power secure!'
Then down the hill with rapid pace
He starts to reach the genial place,
That open'd on his infant eyes.
And touch'd them first with extacies;
Thro' emrald meads the laughing stream,
Reflecting many a varied gleam,
Winds its full course, while down its tide
Rich barks with pace majestic glide.
Ah, Allington! thy turrets peep!—
Tho' not from out the tangled steep
Of wood-crown'd hill, yet from the knoll
'Neath which these fertile waters roll,
They smile on Medway's glassy face,
And all their pride reflected trace:
Beneath the massy tower at last,
The gates their foldings open cast;
Tower, Hall, and Castle thro' its bounds,
With salutations glad resounds:
Lord of himself, he round him sees
The means of health, and power with ease;

Led

Led by false hopes no more astray,
Then vows to shun ambition's way.
In slumbers deep the night is gone;
Pure airs awake him with the dawn;
Aurora's fragrant breath invites
In dewy meads t' inhale delights;
Peace whispers soft in every gale,
And to lone Silence tells her tale.
It is not Flattery's oily tongue,
That soothes and pleases, but to wrong;
Falsehood 't is not, that gently pleads,
As o'er Destruction's pit she leads;
Nor Guile, that sweetly seems to moan
For deeds of malice all her own—
Ah no! her colours all are true;
Her charms display a genuine hue,
And, leagued with Innocence, impart
Pleasures that meliorate the heart.
Sick of th' intrigues of base mankind,
He grieves at joys like these resign'd:
In clamour, strife, and hourly dread,
'Mid snares that all around are spread,
To lose of life the hasty bloom;
For what? at best an empty plume!
Along the air here fragrance steals,
Which every sense delighted feels:
And health o'er every flore strays,
And present bliss in wondrous ways
Ends in rich fruits of wisdom grown,
From tree and bush, and grass, and stone.
Here, as where fancy points, he strolls,
No lord's command his step controls,
Nor at his heel the treacherous spy
His wand'ring tracks with restless eye;
Thro' paths untrod he paces on,
Unnoticed gains the distant lawn;
Darts through the shades, and climbs the brow,
Where woods, and towns, and vills below,
First spread expanded to the view,
Then mix with air, in tints of blue.
Throughout those scatter'd scenes he deems
More happiness than all that seems
So brilliant in the courtier's dreams.
In the few fleeting years we crave
Between the cradle and the grave,

To

To sacrifice, for idle toys,
Transient as hollow, solid joys,
Is folly greater than the boy's,
Who breathless runs the moon t' embrace,
Then weeps his unavailing race.
Mingled alike in dust shall sleep
The simple swain and statesman deep;
Of pomp unconscious, senseless, cold,
Their relics the same earth shall hold." &c. &c.

¶ *The Brideling, Sadling and Ryding, of a rich Churle in Hampshire, by the subtill practice of one Iudeth Philips, a professed cunning woman, or Fortune teller. With a true discourse of her vnwomanly vsing of a Trype wife, a widow, lately dwelling on the back side of S. Nicholas shambles in London, whom she with her conferates, likewise cosoned. For which fact, shee was at the Sessions house without New-gate arraigned, where she confessed the same, and had iudgement for her offence, to be whipped through the Citie, the 14 of February,* 1594. [Woodcut of an old man crawling on hands and knees, bridled with large bridone bit in his mouth, and saddled, with Judith mounted sideways, holding the reins in her left, and a purse of money in her right hand.] *Printed at London by T. C. and are to be solde by William Barley, at his shop in New-gate Market, neare Christ Church.* 1595. qto. Eight leaves.

This tract, (of which I am assured there is only one copy known) may serve to unriddle the *Quest of Enquirie* held upon the Tripe-wife. *Ante*, p. 34.

It has for head title, "a true discouerie of diuers notable villanies practised by one Iudeth Philips the wife of John Philips, of Crowne Alley in Bishops gate streete, the like was neuer in any age committed by a woman." The first relation is "a notable villany committed by this cunning and fine witted woman, in the village of Vpsborne in Hampshire, in distaunce seuen myles or thereaboutes from Winchester." This woman having gathered some slight information of the persons she intended to cozen on introducing herself obtains credit for her skill in fortune telling, and knowlege where great treasure might be found, by first swearing, "that she came

came from the Pope," (the name of her then husband) and secondly, causing the earth to be dug up at the root of an hollow holly-tree, where an angel and six pence are found, which she had previously placed there. The result was "she demaunded of him for her paines, fourteene pounds, whereat he grumbled to lose so great a gub at one time, yet at last the hope of the treasure hidden under the tree, made him to consent, and so with speede gaue this woman fourteene poundes in ready gold and siluer. Then said this woman, now must I haue the largest chamber in your house behūg with the finest linnen you can get, so that nothing about your chamber, but white linnen cloth be seen, then must you set five candelsticks, in fiue seuerall places in your chamber, and vnder euery candelsticke, you must put an angel of gold, all which was done as she required: and likewise said she, you must also get a saddle and a bridle, with two new girths thereunto, all which the couetous churle performed in hope to attaine to great wealth: then this Iudeth, caused him and his wife to go into the yard, where she set the saddle on his back, and theron girteth it fast with two new girths, and also put a bridle vpon his head, all which being done, she got vppon his back in the saddle, and so rid him three times betwixt the chamber and the holly tree, then said this cosoning queane, you must lye three houres one by another groueling on your bellies vnder this tree, and stir not I charge you, vntill I come backe againe, for I must go into the chamber to meete the Quecne of Fairies and welcome her to that holy and vnspotted place, so this churle and his wife, were left quaking in the colde, casting many a long looke for the comming of this woman, but she in the meane time, took downe all the fine linnen clothes from the wals of the chamber and wrapt them vp close in a bundle, and all the gold from vnder the candlesticks, and put them into her purse, then putting herselfe into a faire white smock, somewhat disguised, with a thing on her head all white, and a stick in her hand, she appeared unto him and his wife, vsing some dalliance, as old wiues say, spirits with night spelles do, she vanished away, and againe entered the chamber where her packe laie ready, and so roundly went away, leauing the churle and his wife in their cold lodging: but whē the poore foole sawe the time expired, and his exspected woman did not return, he got him vp, and cast off his saddle and bridle, being halfe dead with colde, retired into the chamber, where he supposed to haue found this cunning woman, talking with the Queen of Fairies, but when he entered his chamber, and saw both his linnen and his golde conuaide away, fel into such

such a perplexity of mind, as though he had bin distraight of his wits: one while greeuing for the losse of his fourteene pounds, another while, for the abuse of his good name, likewise for the penance and disgrace she put him and his wife vnto, the base and rediculous maner of his sadling, his cold lodging and weary time spent vnder the tree to his vtter infamy and shame. And lastly, the losse of his pure and fine linnen, but yet he dissembled his griefe in such order, that his neighbors had no suspition therof, so in all haste, hee took horse and road to VVinchester." Upon a hue and cry, the woman was taken, and afterwards tried at the Assizes, before "Lord Anderson, the Lord Chief Justice of the Common Place...and there receiued such deserued punishment as the law would permit."

Iudeth afterwards associated with "two caterpillars," or "two counterfeit gentlemen, P. and V." as appears in the next relation of "a discoverie of the cosoning and ill handling of the Trype wife, by Iudeth Philips aod her confederates." Another wood cut repeats the whole length figure of this sharper having a pair of glover's shears in her hand,* and a representation of the Trype wife, "There was of late dwelling in London, on the back side of the Shambles, a very rich and wealthy man of good conuersation, who dying, left bis wife in such good estate of lining, as fewe of the trade of selling trypes, might well compare with her. This woman, as it was well knowne amongst her neighbors, had many sutors in the way of marriage, and many of sufficient liuings, which woman's name for her wealth, was bruted through euery part of the citie, so that it came at last to the eares of these two cosoning companions, P. and V. who studied day and night how they might come acquainted with this rich trype wife, so that at last, this practise they deuised. This P. being a very comely man of personage, and of a gentleman like qualitie, went as a suter among the rest, vnto this widow, whereby he learned the condition, and qualitie of the woman, and what large proffers she had in the way of marriage, likewise he vnderstood how that a wealthy Citizen dwelling vpon London Bridge, had receiued from her in pledge of loue, a ring, with fiue diamonds in it, being in value worth fiue poundes, which ring vppon some disagreement, she receiued againe." Possessed of information, of this trifling nature, the plot, to be executed by

* This is the only allusion to the "vnwomanly vsing" stated in the title, which would have remained unexplained, but for the *Quest of Enquiry*.

Judeth

Judeth on the credulity and weakness of Dame Tripes, commences. By a forged letter her introduction is effected, and she displays her art in palmistry, with a knowledge of the story of the ring and of the widow's hat falling into the sowse tub, when another lover attempted to salute her. These little facts serve to impose on the unsuspicious widow, until she was weak enough to believe her late husband hid about the house great store of treasure, and her saying prayers with five candles burning might recover it. "But now to our purpose again: This craftie creature [Iudeth] calling the Trype wife from her prayers, asked her, what she saw, and what she heard? to whom she answered, that shee heard nothing. Then said this minion againe, you must fetch as much gold, rings, jewels and chaines, to the value of one hundred poundes, and put them into a purse, all which was done: then she tooke the purse with the gold, and wound about it a bottome of woollen yarne, which being done, she requested the widow to go a while from hir, so in the meane space, like a craftie queane, she conueyed the gold into her pocket, and tooke another bottom of yarne, with two stones in it, in the same likenesse the other was off, and gaue it the woman againe, as though it had bin the very same: to whome she said, I pray you mistresse, lock this vp very sure, and looke not into it vntill I come againe, for I must goo and conuerse with a wise man, that is acquainted with the Queen of Fairies, but I request you, that you will send hym by me, a fat turkey and a couple of capons only to get his friendship in the matter, and no doubt but we shall find the hid treasure very shortly: which woman through couetousnesse of this money, went presently and bought a turkey, and two fat capons, and sent them with this cosoning cheater by her mayd seruant, into Holborn, but being come neare vnto the place whither she intended to goe, tooke them from the mayd, & so sent her back againe.* Thus this daintie witted Dame, hauing cosoned the trype wife, of all her gold, jewels, & chaines returned ioyfully vnto the lodgings of her two schoole maisters, P. and V." Sending back the maid created a suspicion. It was afterwards planned, that "Iudeth Philips should repaire vnto the widow againe, and tell her that she came from the Queene of Fairies, and how that shee gaue her in charge (if shee woulde attaine the hidden treasure) to set twelve candelsticks in diuers places of her house and vnder euery candelsticke both golde and siluer, and to set all her plate, rounde about the candles, whereby this subtill headed woman might the easier deceiue her of it: but comming to

* See p 36.

the

the widowes house again, shee was bidden welcome as before, and requested to come in, but in the meane time the Constable was sent for and shee apprehended and so carried to Newgate.....Her iudgement was to be whipped through the citie.* Thus haue you heard y^e. notable practises committed by this woman and her associates, and no doubt but there are mo such wicked members in this land. God I beseech thee, roote them from this flourishing realme of England, and from this thrice renowmed Citie of London: that all her Maiesties true subiects, may liue deuoyd of such suspitious thoughts. And sweet countreymen of England, abhorre that idle and wicked kind of life, and if God's pleasure be not to lende you honest maintenance at home, follow her Maiesties warres abroad, and fight in the honor of England's red crosse, then do you shew your duties vnto God, loue vnto your Countrey, and seruice vnto your Queene: For whose long and quiet raign, let all true subjects daily pray. Amen."

J. H.

¶ *Peters Fall. A Godlie sermon vpon the historie of Peter's denying Christ, preached before the Queenes most excellent Maiestie. In which sermon we haue to consider of these three circumstances; first of the person, second of the euill wherein he fell, and thirdly of the occasion. Wherein euery faithfull Christian may see before his eyes, the patterne of vnfeyned repentance; whereby we may take heede of the falling into sinne againe. Imprinted at London for Iohn Perin, dwelling in Paules Church-yard, at the signe of the Angel.* 1585. Sixteens. 28 leaves.

The writer exemplifies the imperfections of human nature by the characters that remain extolled in history either as warriors, statesmen or writers, yet accused of various errors; and "that as there is no bread without branne, no nut without shel, no tree without barke, no corne without chaffe, no garden without weedes, no wine without lees, no golde without drosse; so no wyght that liueth, hath lyued, or shall liue, onelye man, without sinne." * *

* The second time she was also tried by Lord Anderson. This happened on the 14th Feb. 1594, and we may suppose the story was long "bruted through euery part of the citie," as both tracts are dated in the following year.

Chronological

¶ *Chronological List of the Works, in verse and prose, of George Wither.*

[CONTINUED FROM P. 332.]

68. " *Furor Poeticus*, (i. e.) *Propheticus:* a poetick-phrensie.

Some (probably) will call it so:
Thus named, therefore, let it go.

It is the result of a private musing, occasioned by a publike report in the Country, of the Parliament's restauration by General George Moncke, in February 1659: and meditated soon after the said General's arrival in London,

In dorso pagi, recubans sub tegmine fagi:

By G. W. Esq." Ver. 8vo. 1660.

The place of rural retirement whence Wither dates this production, is " Hambledon, Feb. 19, 1659," the day before the republicans advised Monck to take the government upon himself, and thereby preclude the King's restoration. An advertisement declares—" It is the great mercy of God that the author of this *Furor Poeticus* (all things considered) fell not into *Furorem Bethlemeticum* long since. For besides three addresses in manuscript, [see N° 51, 62, 63, of this list] presented to the two Protectors, and many hundreds of other poems, papers, and petitions, printed and written, published and privately preferred, during almost eighteen years' sollicitation for publike and private justice and mercy; it will be partly demonstrated what experience he, the said author, had of these latter times to all those who shall have patience to peruse those few poems, preparatories, and epistolary discourses only, which have been divulged within the compass of the last year, or not long before." Wither in this tract urges Monck to become, and to continue, the champion and the guardian

angel of the republic, * which he tells him, will more endear

" His name of *George*, than *Dick*, or *Oliver!*—
And this George will henceforward, by the nation,
Be thought more worthy of canonization,
Than either he, † or any one of those
On whose new Saintships we did trust repose,
Till many did our confidence condemn,
And few, at last, trust either us or them." ‡

Monck, it is well known, regarded not the voice of Wither and his partisans, but proceeded to reestablish a King, and was himself created a Peer.

69. " *Speculum Speculativum*: or a Considering-Glass. Being an inspection into the present and late sad con-

* He earnestly recommends self-denial, conscientious dealing to others, and reparation of the national faith; without which, he observes, it is not the putting this man out and that man in;

" Nor our prudentials, though they did excell
The plots and counsels of Achitophel,
That will procure our safety; or succeed
Much better at this present, than his did."

† Our legendary St. George; *alias* St. George of Cappadocia.

‡ In another place he says of Monck, rather unprophetically:

" This General hath been a royalist,
Engag'd against the publike interest,
And therefore some suspicions are become,
He may at last his first cause reassume;
But that's *improbable*."

His indifference as to the form of government he thus avows:

" My chief well-being totally consists
With that wind which blows when and where it lists;
And 'twill not mar my prime contentment, whether
We shall have parliaments, kings, both or neither:
Whether or no the old lords or the new,
All the secluded members, none or few,
Shall to this parliament admitted be,
Or to the next, and all men then be free
To chuse or to be chose: whether this sect
Or that, the supream pow'r will best respect:
So Justice henceforth over us may reign,
And Truth may her due freedom still retain,
I shall be pleas'd, and my endeavour bend
To suffer, what I know not how to mend.—"

dition

dition of these nations: with some cautional expressions made thereupon by George Wither, immediately after his Majestie's Restauration: to preserve in himself and others a Christian obedience to God's various dispensations. Hereby also are some glimmerings discovered, of what will probably ensue hereafter. London, written June 13, 1660, and there imprinted the same year." Ver. 8vo.

A dedication to the King's Majesty (Charles II.) welcomes his return to England, and restoration to the throne, with apparent cordiality: though at the same time it declares, that not a page in the book is marked by his praise. After this follows an Expostulation of the Author with himself, dated December 13, 1660, whence it appears that his "Considering Glass" was shewn to his friends six months before; some of whom advised him to conceal it from the public eye. His predominant propensity, as usual, got the better of his prudence. The visionary conceit of being gifted to serve his country, made him encounter every hazard in the attempt, even while he anticipated his former recompense of injuries and scorn. He had recently purchased some prelates' lands, he says, without intending them wrong, or offending his own conscience; and those were likely now to be reclaimed. Of other possessions he had been defrauded by cheaters: * and he foreboded to meet, in his advanced

* He states his income to have been 700l. per annum, and afterwards insinuates—

"My poverty is without precedent,
For I am poor—by acts of parliament.
I was not into that condition thrown,
Till they who crackt my credit, lost their own:
If the King pleaseth, he may make me rich,
Yet lose no honour; nor in treasure much:
For had I but mine own, my debts to free,
I should suppose my self as rich as he.
And though it is an old adjudged case
That poets must be poor, I'll not be base."

His recipe for contentation, as bishop Hall would call it, is worthy of that prelate's *probatum est*.

"Life is preserved with a little matter:
And he that with coarse cloth, and bread and water

 Content

advanced age, * extreme poverty or imprisonment. From these he shrinks, as a husband and a father: and, in spite of his stoical philosophy as a politician, sheds tears. Still however, at the close of this reverie, he resolves to run all risks, and put his volume forth. The consequence was perilous: because the *speculum* of Wither, like all his mirrors of mankind, was more calculated to reflect the blemishes than beauties of the Commonweal. Much of this tract however images himself. After a P. S. in answer to some cavilling objections against the author, he superadds "The Shepherd of Bledonham, his case, who was lately ejected out of his possessions, by the Flamins and arch Flamins," &c. This looks like a personal allegory: or as Wither designates it, "a pastoral prosopopeia."

70. "*Fides-Anglicana.* Or a plea for the publick faith of these nations: lately pawned, forfeited, and violated, by some of their former Trustees; to the rendring it as infamous as *Fides-Punica* was heretofore. It is humbly offered to consideration, in a petitionary remonstrance to all in authority, on the behalf of many thousands, to whom securities were given upon the said publick faith; and was prepared to have been put forth during the sitting of the last parliament. It comprehends likewise an expedient, whereby the honour of the King and nations may be preserved in redeeming the same, without oppressing private persons, or overburthening the Publick. And thereto are added two or three exemplary narratives out of Antiquity, evidencing that neglect of Justice is dangerous, and that the freedom of expression assumed by the Author, is neither

Content remaineth, neither can be poor
Nor miserable, though he has no more."

Wither considered this as his last public work: but so it did not prove.

* In one of his musings he says—

"At first to *Wither* I was born,
Though then a springing tree:
And now my leaves away are torn,
I can but *wither'd* be."

needless

needless in such cases, nor unjustifiable by warrantable precedents. *Veritas non quærit angulos.*" Pr. 8vo. 1660.

This strong remonstrance must have been penned near the close of the year 1660, "about eight or nine months after the royal declaration, &c." had been issued, which was at Breda in the month of April. Wither had been a purchaser of church lands, which now it seems were resumed by the prelacy upon forcible entry, and arbitrarily seized before the King's Commissioners had time to take the contracts of the ejected parties into consideration. "This remonstrant in particular (he tells us) lost about eight years 300l. per annum, in a purchase of their lands who were heretofore called delinquents; which lands cost him almost twenty years purchase in ready money. Also 1681l. 15s 8d. charged by ordinance upon the excise in course, which, with the interest thereof, hath been eighteen years almost, unpaid. And now he is in danger to lose totally between 5 and 600l. per ann, more, in prelates lands, in possession and reversions. The remainder of his stock and goods were, by attachments out of the said prelates own court, illegally, and some of them (as he thinks) feloniously taken in the night, and carried away by the said prelates officers or agents, without any known lawful officer."* And it would seem while his own person was in durance. Against these and other outrages he remonstrates, as might be expected, with warmth: and sturdily asserts—"He knows how far the just bounds of a *free expression* extends by the laws of God and nature: and though his body may be enslaved, and kept from the exercise thereof by the cruelty of others, his mind cannot be enthralled, but by his own baseness or pusillanimity; and if he must perish, he is resolved to perish like a man, not like a beast, or like one who cuts his own throat for fear of death." He argues in this, as in some other writings, that "the powers in being are to be the object of our obedience while they

* Wither states, that some of these prelatic agents were so shameless, as to make answer, (when the legality of their proceedings was questioned) "that the remonstrant should not be left able to prosecute his remedy at law," or words to that effect, which they very effectually, he assures us, made good.

 continue,

continue, whatsoever they seem:" whence the power and parliament, by which the sales and securities of church lands were given and made, were held a valid power and a true parliament. "Or else (he adds) the lawfulness of most powers and parliaments would be found defective enough to be questioned, and to have all their transactions rendered invalid. And so likewise, they may *de facto*, how just soever they be *de jure*, when a power shall be permitted to reign, which is strong enough to make will and pleasure the supream law. For, to speak truth in plain English (which this remonstrant *heartily loves to do*, when just occasion is offered) a prevailing power in the hands of tyrants, howsoever acquired, is while it hath being, paramount to all laws and rational arguments." This mode of reasoning served little more *for* than *against* the petitioner's cause, and probably reconducted him into captivity. The "Expedient," mentioned in the title, is, that the king should require a *benevolence* from all the prelates, or that the bargains and sales of land, made during the interregnum, should be confirmed by royal assent; in which case, the occupiers of such land would contribute a more bountiful supply than the prelates. This tract is closed by a copious Catalogue of the author's writings, which by some had "been contemned, and disgracefully termed *scriblings*." They are in number 82. "By these (he says) it may appear how, for about 52 years together, he hath employed himself: and that, though he be none of the wisest, and hath failed in many other things, he hath been always well affected to his country; and so desirous to be serviceable to his generation, that perhaps he hath not merited to be thereby totally destroyed, though to God he hath been 'an unprofitable servant.' If it be considered, that some of these books were composed in his unripe age; some, when wiser men than he erred; and that in regard there is, in all of them, somewhat savouring of a natural spirit, and somewhat dictated by a better spirit than his own, it will concern every man to 'try the spirits,' and to adhere to that only which is agreeable to the touchstone of truth, which is left us by 'the Father of spirits,' to be the test of all men's writings."

71.

71. "*The Prisoner's Plea.* Humbly offered in a remonstrance. With a petition annexed, to the Commons of England in parliament assembled; by George Wither: Falsely charged to have composed a Lybel against the said Commons, and therefore now prisoner in Newgate. It containeth also many Interjections not to be despised. As also a colateral Corolary of publick concernment; and in particular touching the blood-shed, whereunto God is now making inquisition." Pr 8vo. 1661.

This escaped the observation of Wood and Dalrymple. It combines, like many of Wither's obsecrations, a mixture of envy and scorn * with supplicating argument and forensic pleading. His unprinted poem called "*Vox Vulgi,*" having been deemed libellous by the House of Commons, he enters into a definition of the three counts deemed necessary to constitute a libel, acquits himself of all libellous intentions, or from being a malicious prosecutor of any man's personal crimes; but confesses that he made those whom he personated, act a reprehensory part, and speak as plainly, as boldly, and as magisterially, as he thought became them. He then states, that the first draught of his offensive poem was "seized by a Doctor, whom I think (he says) they call 'Master of the Faculties:' of what *faculty* I know not, except it be a faculty of plundering! For, without any legal warrant to me shown, he in a hostile rather than in a legal civil manner ransacked my chamber, closet, and chests; took away goods belonging to other men, as well as mine; carried away by a porter a large bag-full of books written by several authors, as also papers, letters, bills, evidences, acquittances, with whatsoever else he pleased; which are all still detained, save a very few, to my damage and

* The following seems a skit at General George Monk, created Duke of Albemarle in 1660. "I had rather be a *George on foot*, stiled simply *George Wither*, having my share in the honour of those, concerning whom it was said, 'to you it is given to believe and suffer:' than to be a *George on horseback*, honoured among those grandees, usually pictured riding as it were triumphantly on prancing steeds, with *guilt trap sticks* in their hands, and the title of *Excellency*, or such like, written under them."

other men's: some of them being of such consequence, for aught I know, that they might have undone me, if I had not been undone before."

His conclusion to this pamphlet runs thus:

" *Jamque opus exegi.*

" My life and work, for ought that yet I know,
Is either quite, or almost ended now;
And my *quietus est*, within a grave,
Is that which best would please me now to have:
For, by their struggling many years together,
My flesh and spirit have nigh tir'd each other," &c.

Newgate, Jan. 27th, 1661.

72. " *Vox Vulgi.* Being a welcome home from the Counties, Citties, and Burroughs, to their prevaricating Members: saving the honour of the House of Commons, and of every faithfull and discreet individual Member thereof." This was intended to have been offered to the private consideration of the Lord Chancellor [Earl of Clarendon]: * but had been seized upon when unfinished, and its author taken into custody. † 73.

* To whom in an " Apology" for " *Vox Vulgi*," he thus refers:

" There was before my book an *Epigram*,
Whereby I wholly vindicated am
From that which is pretended: and I hear
That will not be permitted to appear.
That epigram did evidently shew
My book designed for the private view
Of Clarendon, (suppos'd so wise and just,
That him the King is pleased to intrust
With his own conscience) to receive *his* doom,
Before that forth in publick it should come;
Because that I was hopeful it might bring,
By means of him, some notions to the King,
Whereof his wisdom would have made some use,
To further what shall to his weal conduce:
And if that *Epigram* concealed be,
It both dishonours him, and injures me."

† Wither was first committed to Newgate, and afterwards to the Tower; as will be shown by the following extract from the Journals of the House of Commons. " March 24, 1661-2. The House being informed that *Mr. George Withers* had written a scandalous and seditious libel to outrage the people, and to vilify and defame the members of this house, and to blemish the honour and justice

73. " *A Triple Paradox.* Affixed to a Counter-mure, raised against the furious batteries of Restraint, Slander, and Poverty: the three grand Engines of the World, the Flesh, and the Devil. By Major George Wither: who now beleagured by their Forces, throws out unto them this Defiance. Ver. 8vo. 1661.

This Triple Paradox maintains these three particulars; 1. that Confinement is more advantageous than Liberty. 2. That Slander is more beneficial than Praise. 3. That Poverty is more profitable than Riches. These are argued in verse, with great dexterity of reasoning, and with great force of moral observation. The second of them is also marked by many passages written with the nervous strength of Churchill. In a prose prefix he tenders his production " to all those who have relieved him in his beleaguerement:" i. e. who have contributed to sup-

justice of this house, for which he had been committed prisoner to Newgate: *Ordered*, the serjeant at arms to send for him, and bring him to the bar of the house, which accordingly was done, and the libel being shewn unto him, he declared that the same was his handwriting, but that it was but parcel of what he intended. Two witnesses being called in, testified that they took the said libel from him, when he was transcribing part of them: and that they were present when himself confessed upon his examination before Mr. Attorney-General (Jeffrey Palmer) that they were of his own writing and contrivance. Whereupon he was sent in custody to be close prisoner in the Tower of London, to be debarred pen, ink, and paper, and an impeachment ordered to be drawn up against him. And it is referred unto Mr. Prynne, Mr. Serjt. Charlton, Mr. Solicitor General (Heneage Finch) Serjt. Maynard, Dr. Birkenhead, Mr. Smyth, Mr. Vaughan, and Mr. Clifford, or any three of them, to peruse the seditious infamous libel by him contrived, and draw up an impeachment against him and report it to the house at their next meeting." The House adjourned till April 3. See Kennet's Register, &c. p. 648. Kennet says, in a marginal note, " I have by me a paper written by Mr. William Griffith, intituled ' Sundry paradoxical, if not heterodoxical, tenets, concerning universal predestination, &c. held and asserted by William Hickman of Gainsburgh, June 10, 1621.' This was found among the papers of George Wither, Esq. the fanatick poet, seized by Mr. Northrop, the messenger, 1661, by warrant from Mr. Secretary Nicholas." (Sir Edward Nicholas, Knt.) On April 3, it was ordered by the Commons that the thanks of the House be returned to his Majesty, for causing *George Withers* to be apprehended and detained in custody; and that Lord Falkland do attend to present the same.

port

port him in his blockaded fortress, a prison; * where he confesses he owed his preservation to mere *charity*. "We are not to expect benedictions or acceptations (he says) strictly answerable to the quantity or quality of our gifts considered in themselves, but according to our purposes and abilities; which encourages me to send you a handful of such fruit as grows upon my *Wither'd* tree, now almost past bearing; that if you find it as pleasant and as wholesome as I conceived it to be, you may, if you please, pick out some of the kernels, and by sowing and replanting them in your orchards, preserve the kinde for future use, when my tree is rotten." With the same doughty zeal as in former days, he throws down the gauntlet of satire.

"A parlie unto thee, disdainful world,
I sound: and have to thee this paper hurl'd.
Yet, neither for a treaty or compliance,
But rather, still to bid to thee defiance!

* From the following extracts it appears that Wither was in close custody at the time the King was crowned:

"I could not be at that solemnization,
Which honoured my Soveraign's coronation,
Nor saw his royal train in their late marches
Through London, under their triumphant arches:
Yet in my solitariness alone,
What they were doing, I did think upon;
With what should else be done, that's not done yet,
And which I wish we may not quite forget.
What though I did not see the King that day,
I did, in my confinement, for him pray
As heartily as any person there,
And God, perhaps, as soon the same will hear;
Although my tongue was not then heard among
Those acclamations of the vulgar throng
Which did salute his ear: my silent voice,
Wing'd with devotion (though it made no noise)
Ascended Heav'n, and may bring blessings down,
Which will conduce to settling of his crown,
If he unfix it not by misindeavour,
Or valuing the gift more than the Giver!
Not seldom, likewise, I then thought upon
Those many thousand families undone,
Who sit and weep, through want of what that day
Was wastefully and vainly thrown away."

A beneficent reflection this for the sons and daughters of opulence and profusion in times such as the present!

For

For what thou wert, thou art; and I yet am
And will be, whilst I live, to thee the same."

He thus speaks of himself in the first Paradox.

" A prison cannot dreadful seem to me,
For there I first was taught my A, B, C,
In sufferings: there, when I had scarcely past
My nonage, to be schooled I was plac'd.—
My flinty nature gives not out one spark
To light myself or others in the dark,
Till knockt with steel. This knowledge I have gain'd
Of mine own temper, and it is unfain'd."

The volume closes with " a word on the behalf of Mr. Zachary Crofton, prisoner in the Tower." This *word* extends to more than a hundred lines in verse. Crofton had been one of the Covenanters.

74. " *Joco Serio.* Strange news of a Discourse between two Dead Giants; expressed in an Epigram, to one inquisitive for News; and was composed by occasion of a scurrilous pamphlet, entituled—' A Dialogue between Colebrant and Brandamore, * the two Giants in Guildhall London.' Which pamphlet was not only intended to abuse this author, and some particular persons by name, but the said City also, in the late Election of their parliamentary members. Thereto is added an antidote against all Ill News whatsoever; which proving effectual to many lately reputed phanaticks, may possibly be vertual to some other. Jeers will be self-condemned, and stingless, if contemned. G. W." Ver. 8vo. 1661. 4 leaves.

This little tract bears every feature of its literary parent, except that of brevity: in which respect it is more than usually judicious; for the subject was not worthy of much auctorial attention: and he therefore well renders

* Published in 1661, 4to. and more fully entitled ' A Dialogue &c. concerning the late Election of Citizens, to serve in parliament for the City of London.' Wither may perhaps have been the author of " An Answer to Thomas Smith's Gagg for the Quakers, published Dec. 27, 1661, by G. W." For Wither, like some more modern Dissentients, seems to have agreed at least in a general union with those who opposed the established authorities both in church and state.

from

from Martial—"to scratch this scab my nail Ile not defile." He thus alludes to the two wooden monsters, now called Gog and Magog.

" If thou hast read in legends heretofore,
Of big-bon'd Colbrant and great Brandamore,
The giants in Guild-hall: be pleas'd to know
That in a *Dialogue*, betwixt those two,
My name is mention'd with as much applause
As I could wish, from Champions of that cause
For which they stand,—
These two Goliahs (things as big almost,
As he who once defied Israel's host,
And had his cocks comb crackt by little David,
Because himself so rudely bad behaved,)
These asceparts, forsooth, I know not how,
Pretend to be of my acquaintance now:
And this is such a novelty to me,
That I have sent the same as *News* to thee." (his friend.)

75. " *An Improvement of Imprisonment*, disgrace, poverty, into real freedom, honest reputation, perdurable riches: evidenced in a few Crums and Scraps, lately found in a prisoner's basket at Newgate; and saved together by a visitant of oppressed prisoners, for the refreshing of himself and those who are either in a worse prison, or (who loathing the dainties of the flesh) hunger and thirst after righteousness." Ver. 8vo. 1661.

This tract is not noticed by Wood. It contains a melancholy medley of metrical scraps, written on the spur of momentary impulse, or under the pressure of new troubles and family distresses, which while the author felt, as a man of sensibility, he endured with the fortitude of a real philosopher. Many pages of interesting matter might be extracted from this publication, did fit occasion serve: but I must be content to select a few passages which relate to his wife, * who was languishing

* I learn from Aubrey's MSS. in Ashmol. Mus. Oxon. that this estimable woman was Elizabeth the eldest daughter of H. Emerson Esq. of South Lambeth in Surrey, whose ancestors lie entombed in the choir of St Saviour's, Southwark, near the monument of Bp. Andrews. Aubrey says she was a great wit, and would write in verse too.

on

on a sick bed at the distance of fifty miles, while he was immured in a London jail.

" Imprisonment I felt not, till that day
Wherein I found that I was kept away,
Where I to her could no assistance give,
For whose sake I did most desire to live.
What could the malice of the devil invent,
To make more grievous my imprisonment,
Than at this time, wherein (for aught I know)
The last and needfull'st duty that I owe
Unto my dearest Friend, ought to be paid,
To be unjustly in a prison staid?
Were I detained but from such a one
As many have—a *wife* in *name* alone,
I should be glad, perhaps, I now am here;
Or, though within a far worse place it were:
But, if I may, with modesty express
What I believe, I can affirm no less
Than this—though many women have done well,
Mine with the best may be a parallel!
At first I lov'd her for his sake that gave her;
Of him I sought her, and from him I have her.
She is a prize worth ev'ry precious stone
In India, were all their worths in one.
My heart in her hath trusted so, that yet
I never, since I knew her, felt a fit
Of jealousy or doubt in any kind,
Which brought the least distemper to my mind.
And though a poor man's consort she hath been,
She had a spirit might become a Queen:
Yet, knowing how 'to want and to abound,'
Could make it stoop ev'n to the very ground:
And if she die, I shall but little care
For any thing she leaves behind her here,
Except her *children*, and that which relates
To GOD, and to our spiritual estates.
The deprivation of her company,
And of that joy in her society
Which I have had, is far a greater loss
Than all those many baubles and that dross
Whereof the world deprives me!—

Wither, in a subsequent part of the present publication, has gratefully recorded her recovery.

As this volume consists of detached poems, written on various

various occasions, an enumeration of its general contents may to certain readers be acceptable.

1. The author of these 'Fragments' to the humble, the poor in spirit, and to all those afflicted ones, who disdain not these 'Crums.'
2. Captivity improved into Freedom, by the grace of God. George Wither to his Friends who have inquired after him, since the late seizure of his person, books, and papers, Dated Aug. 12, 1661. "From Mr. Northrops, one of the King's messengers in Westminster, where I am civilly used."
3. His first Meditation, upon his commitment to Newgate, Aug, 22, for his poem called "Vox Vulgi," neither published nor finished.
4. His humble Petition to the Lord Mayor, &c. at the general sessions for the City of London, that Bail might be accepted.*
5. The foregoing petition being delivered to the Lord Mayor at the sessions, and no Bail allowed to the petitioner, he now presents an Epigram (of more than seventy lines in verse) to the City of London.
6. Another Meditation, or Ballad, (as the world, perhaps, will call it) composed since his commitment to Newgate. In stanzas, and dated Sept. 3.
7. A Return, in answer to some of them who sent to know how the Author fared in his imprisonment. Dated. Sept. 7.
8. A Pass-by, in relation to those who seem offended at his frequent Scriblings, as they call them.
9. His Apology for composing the poem called '*Vox Vulgi.*' (This runs on to twenty-five pages.) †

* This describes his having "escaped the plagues of war, poverty, pestilences, and parliaments, and being now a prisoner in the jail of Newgate; in order to be tried by the House of Commons, at their next meeting; for intending to offer to the private consideration of the lord-chancellor of England, a poem called "*Vox Vulgi*," &c.

† In this remonstrating apology, he pathetically exclaims:

"—It seems hard usage to be thrown
Into a jail: of all that was mine own

10. Another

10. Another Meditation in Newgate, somewhat alluding to this old verse in Seneca, *nunquam non potest esse virtuti locus.* Dated "the 27th day of the seventh month, 1661."
11. A Meditation occasioned by his calling to mind Jeremies prophecy to Ebed-melech, the Æthiopian. Jer. xxxix. 15. Dated Sept. 26, 1661.
12. An Antidote against fear: Composed upon the Citizens being unexpectedly in arms at night, Sept. 28.
13. A short Excuse; rendering some reasons why he

> In my old age despoil'd; shut up alone
> Where, sick or well, attended on by none,
> I must in longest nights the hazards take
> Of what may happen, sleeping or awake:
> Not impudent enough to beg or borrow,
> Nor having certainty of bread to-morrow,
> If charity should fail:—Yet this is not
> Here mentioned, as repining at my lot.
> My cause may for the present injur'd be,
> But all the world can do no harm to me.
> Though that, which is *without* me, wrong'd hath been,
> And may be still,—all shall be safe *within*.

The following passages are creditable to his principles and firmness.

> Councils, and Parliaments, and Soveraign Kings,
> I do acknowledge to be sacred things,
> Whose reputation (whilst, at least, they are
> In being) ought with conscientious care
> To be preserv'd: because on them depends,
> That, which to publick woe or welfare tends.
> Yet He from whom all powers their being had,
> And they for whose sakes only they were made,
> Ought so to be preferr'd, that nought be wav'd,
> Whereby their dues and honours may be sav'd.
> If truth I write, I am no whit to blame;
> If it be false, I an impostor am:
> And let the Commons, when that next they meet,
> Deal with me for it, as God shall permit,
> I have discharg'd my conscience: and if me
> He will not save,—I saved will not be!

Though Wither was often complaining of the neglect and injustice of Parliament, yet it appears from the Journals of the House of Commons, Jan. 5, 1642, that the sum of 328*l.* 6*s.* 0*d.* was ordered to be advanced towards the payment of arrears due to Capt. Withers's troop, then described as residing in the county of Kent.

makes

makes no addresses to great persons for his release, or for their favour in his cause.

14. A Composure for his private refreshment, upon considering the sad outward condition of his dearest relations in the flesh: after which is added a narrative of a sudden distemper thereupon ensuing. Dated Oct. 6. From this poem the extracts were taken which relate to his wife. It takes up 24 pages.

15. Another spiritual Song, composed by occasion of the last mentioned distemper. In Stanzas.

16. A Meditation, whilst he was taking a pipe of Tobacco. *

17. A

* Though the title of this, perhaps, may call to mind Swift's burlesque meditation on a Broomstick, yet it is honourable to Wither that his moral reflections are more on a par with some of Cowper's.

"Here, all alone, I by my self have took
An Emblem of myself—a pipe of smoke:
For I am but a little piece of clay
Fill'd with a smoke that quickly fumes away.
Ev'n as this pipe was formed out of clay,
And may be shapeless earth again this day,
So may I too. So brittle, that one touch
May break it, this is:—I am also such.
When it is broke, made whole it cannot be
By human art; so will it fare with me,
When I to dust shall be reduc'd by death,
Until reviv'd by an eternal breath.
This brittle ware we oft have strangely seen
Preserv'd from breaking,—and so I have been.
Yea, me it makes, with thankfulness to heed
How God wraps up a blessing in a weed.
It minds me too, that as this herb by fire
Must be consum'd, so must all our desire
Of earthly things; and that wherein we took
Most pleasure, turn to ashes and to smoke."

In the following poem he thus declares his philanthropic feeling and religious tolerance.

"I have a love for all the whole creation;
Much more for every Christian congregation.
I, for each member of them (whatsoe'er
Infirmities I see in them appear)
Have such a love, and so enlarged, that
I can with every church communicate

In

17. A Hint of that, which may hereafter (if not despised) conduce to the settling of peace and concord in church and state.
18. A Hymn of Thanksgiving to Almighty God, for the gracious restoration of his wife's life and health; who being mortally sick and reputed to be dead, in about the space of an hour was miraculously restored.
19. A penitential Hymn, composed by occasion of a dream, Oct. 19. 1661, about midnight.
20. A Requiem to the Soul.
21. A Meditation upon the many Prodigies and Apparitions, which are mentioned by public writing, or common fame.
22. A Riddle for recreation; not impertinent to this place.
23. A Proclamation, made with the advise of his privy-counsel, the Muses. This spirited and facetious jeu d'esprit is thus closed: "Given this 17th of the 8th month, 1661, at my head-quarters in Newgate; which is, at present, all the places of abode upon earth, which the prince of this world, and his prelacie have left me."
24. A concluding Epigram.
25. A Post-script to the reader. From Newgate, the 19th of the 8th month, 1661.
26. An Appendix,* in relation to what concerns his wife. (See number 14 of these contents.)
27. The Author's Dream, the night before the Imprinting of this Book, and (as he believes) the true interpretation thereof. His perturbation in producing this dream was great.

> In all essential duties; though they may
> Be, sometimes, much abus'd with an allay.
> Because, what me therein offendeth, I
> (Without offending others) can pass by:
> And at another time, in private seek
> To make them understand what I dislike;
> And, by a meek compliance in what's good,
> Bear with a failing, not well understood.

* This states that the praises bestowed on his Wife, had painfully offended her *modesty*, and he therefore adds this to her other *virtues*, which had been else forgot.

My

My soul (he says) so tired out hath been,
With what this night, in dreamings, I have seen,
That, peradventure, if I waking had
Been so oppress,—it might have made me mad.

Yet instead of applying to his apothecary, or sending for a febrifuge, he proceeds to foreshow what his feverish vision presignified.

76. "*A Proclamation*, in the name of the King of Kings, to all the Inhabitants of the Isles of Great Britain: and especially to those who have hypocritically pretended to Justice, Mercy, Honesty, and Religion. As also to them who have lived in open prophaneness and impiety; summoning them to repentance, by denouncing God's judgement, and declaring his mercy offered in the everlasting Gospel. Warrantably proclaimed and preached by George Wither: though not by any humane ordination. Whereto are added some Fragments of the same Author's, omitted in the first impression of the booke intituled 'Scraps and Crums:' and a few which were collected since that impression, and during his imprisonment." 8vo. 1662.

The first portion of this scarce pamphlet, is in prose, and comprises a prophetic Proclamation to the people of England, &c. "given forth at Newgate, one of the most eminent gates of their chief City, in the 8th month of the Author's imprisonment there." This must have been in April 1662. In the outset of his proclamation, Wither assumes the authoritative tone and language of Jeremiah, and seems to have believed himself "immediately inspired" from above, to forewarn the nation of its impiety, pride, luxury, oppressions and vanities; and to denounce 'lamentations, and mourning, and woe,' upon its impenitency, by an "unquestionable ordination and commission." This he proceeds to do, in the words of the son of Hilkiah, *mutatis mutandis*. At p. 27 commences—

"A Second Course of those Fragments of that Beggar's Feast, which was dayly made him by a good Conscience, whilst he was prisoner in Newgate."

1. "To those Friends unto whom the Author hath been scandalously

scandalously misrepresented in private, by some false Brethren and others."

2. A Casual Meditation on Faith, Hope, Fear, and Love.*
3. To those who inquire, why† the Author is now imprisoned in Newgate.
4. A Hymn of Thanksgiving, for deliverance from a dangerous and sharp sickness, during his imprisonment.
5. To them who say, or suppose, that a vain desire of fame was the Author's motive, to the composure of what he hath written and published. In this he states that sixteen persons,‡ in his time, had owned his Christian and Surname, which led to many false and injurious imputations.
6. A Meditation, occasioned by considering the manifold temptations to distrust in God, whereby his best servants are otherwhile proved and exercised.
7. Another Scrap, to them who carp at this Author's frequent writing.
8. An Echo from the thunders in the celestial Temple, reverberating, in part, the effect of what was uttered by their voices. This looks like a mystical parody on parts of Daniel or the Revelations, politically intended.§

9. A brief

* In this he wisely teaches :———

"Your faith, fear, hope, and love, on none
Ground, therefore, but on God alone :—
Not terminating meditations
In meer inactive speculations;
For they but like those flashes are,
Which we mis-call a shooting-star.

† "Into this jayl, you ask me, *why* I'm thrown?—
But to myself *that* is not fully known;
Unless, it may be charged as a crime,
For putting truth and reason into rime.

‡ Of one of these persons he adds this anecdote, as having been applied to himself. "Capt. George Wither, a man valiant and witty, was hewed to death at Kingston upon Hull by his own soldiers in their fury, because he had killed one of their fellows in the like fury."

§ Three of the lines are thus mysteriously masked :——

9. A brief reproof of them who take pleasure in scandalous invectives, whereby others are personally defamed.
10. A Disclaim, by way of advertisement, of a Paper* falsely imputed to this Author.
11. To them who object it as a fault, that this Author hath written several poems since he resolved to write no more.
12. Of Governours and Governments, and how we ought to demean ourselves toward them. †
13. A Scrap added to the former, since the sending of the Author's remonstrance to the House of Commons.
14. Verses written by Mr. George Wither upon three trenchers with oker, during his close imprisonment,

" Wo, wo, ere long to C. C. C.
To P. P. P. P. P. and P.
Like wo to S. to M. and L.
For they have made this earth a hell.

* This paper was entitled " The Wheel of Time turning round to the good old Cause." Wither denies to have *written*, but says he had *read* this piece, and on the back of it penned some verses, which were given with it to a friend. These begin most morally and sententiously :

" He that divulgest ought without a name,
Which individual persons doth defame,
Although the truth he writes, deserveth blame.
Yea, he that without soberness and reason
Speaks what is true, and speaks it out of season,
Against the dignity of truth speaks treason."

† " All pow'r is of the Lord, the God of heav'n,
And man hath none, but that which He hath giv'n.
To raise, pull down, to change or innovate,
In governing a kingdom or a state,
Belongs to Him alone: and nought to do
Have private men, but to submit thereto,
When He a change hath made; whether he hath
Vouchsafed it in mercy or in wrath.—
All kinds of government, in some respect,
Are but one and the self-same in effect:
And ev'ry government is good, save when
It is usurped by unrighteous men."

This seems to be the sentiment of Pope in his Essay on Man.

and

and carried to the Lieutenant of the Tower, by the said Prisoner's Keeper. He was now a close prisoner in the Tower, and *addressed* these verses to the Lieutenant to whom he says, he had been in prison six times.

15. Hearing it reported that the Diurnal-women* cryed the news of his Impeachment for Treason, he composed this Epigram.†

77. "*Verses intended to the King's Majesty.* By Major George Wither, whilst he was prisoner in Newgate; which being found written with his own hand, among his loose papers, since his commitment close prisoner to the Tower, are now published, as pertinent both to his Majesty and to him." 8vo. 1662.

There is rather more poetical address in this short tract, than Wither usually condescended to employ, though the same professions of honest independence pervade and characterise it. He thus, with some art, forms a loyal apology, even for his disobedience to the King's command.

" —Whatsoever I can say or do,
(Although you give a countermand thereto)
I'll say and do it,—when I shall be sure
Your life, or peace, or honour, 'twill secure:

* Or Women who cried the daily papers about the streets.

† Which begins, with his usual *nonchalance* as to personal results:

" I am preferr'd from *Newgate* to the *Tow'r*;
And as the summer's heat mends all that's sour,
So here my state is mended; and what follows
May be (for ought I yet perceive) the *Gallows!*
The Commons do intend to vindicate
Their honour: and I am not griev'd thereat,
For it concerns them; and the reputation
Of their House is the honour of the nation."

At the conclusion he thus laments his auctorial deprivations.

" My *black-lead's* took away; and worn out quite
My *oker-pencil* is: therefore, good-night.
All I can now do is, to sit and think
What *might be writ* with paper, pen, and ink!"

And if this be a fault, I do intend
To be thus faulty till my life shall end."

If the following passage was not debased by the technical phraseology of a china-shop, it would be beautiful.

" ——no gem
So beautifies a royal diadem,
As Mercy, when it is enamelled
With Justice, and with Prudence rivetted."

In a subsequent page he imparts his admonition to the royal ear with more dignified coherency.

" Let Justice be your scepter, let your crown
Be Mercy; and, if you would keep your own,
Give that to others which to them belongs,
And free the poor and fatherless from wrongs:
Especially, your main endeavour bend
To make and keep your Sovereign Lord your friend;
And if you would be settled on your throne,
Take care that His usurped be by none."*

He professes allegiance to Charles, and at the same time says, " he obeyed the late preceding powers *compulsively*;" an assertion that cannot easily be credited, when the tenor of his writings and of his life are adverted to.

78. " *Parallellogrammaton.* An Epistle to the three Nations of England, Scotland, and Ireland. Whereby their sins being parallel'd with those of Judah and Israel, they are forewarned and exhorted to a timely repentance, lest they incur the like condemnation. To render it the more effectual, some considerable notions are therein expressed, touching ceremo-

* At the close of these verses he seems to have anticipated the political application of scriptural names in Dryden's celebrated Satire; when he desires to possess——

" So much worth, at least, as did commend
His loyalty, whom *David* call'd his friend;
And wit enough to make a parallel
Of ev'ry traytor with *Achitophel*:
Or show to you the diff'rence 'twixt the faiths
Of all your *Zibas* and *Mephibosbeths*.

nies

nies and things indifferent: the Lord's Supper; the Civil Government; the taking of Oaths; the mark of the Beast; the liberty of Conscience; the great Sabbath; and the two Witnesses: with other particulars of concernment interwoven. Written by George Wither. Imprinted 1662 years after the birth of Christ, to prepare for the year 1666 after his passion." pr. 8vo. (1662 May 3.)

This date is supplied by the *printer*, in a short address to the reader, and by him we are farther told, that the Author whilst a prisoner in Newgate, was willing to commit this Epistle to any one who would honestly and conscientiously undertake the publication of it: but finding it not authorised to be imprinted, he was for some time fearful to undertake an impression thereof, till the pertinency of the performance induced him to run this risk, conceiving that the public benefit he was likely to effect, would more than recompense the offence, if it should seem offensive to any. This announcement of the printer, is followed by a metrical address from Wither, dated "Newgate, March 8. 1662," inscribed to the Pastors, Elders, and other members, of the French and Dutch Congregations, inhabiting within the Islands of Great Britain." In this he tells them that "Piedmont's late ease and Germany's sad lot," have made him become an Empiric, whence—

"This Catholicon, as it befalls,
Was pressed from between the prison walls;
Which is not only at this time a den
Of thieves, but also cram'd with honest men."

The "Epistle," or tract itself, is premonitory and exhortatory; being much of it deduced from the books of the prophets, from Isaiah to Malachi, and therefore theological rather than political. His application of those prophetic writings, to events passing in his own time, constitutes the *parallel* he labours to draw, and leads to much extraneous disquisition. At p. 68. he cites a favourite passage from "Prosopopœia Britannica," 1648, with his later commentary upon it.

"A King shall willingly himself un-king,
And thereby grow far greater than before:

The Clergy to contempt themselves will bring,
And thereby Piety shall thrive the more."

"When a King, or the civil Governor or Governors (by whatsoever title they reign), shall quite lay aside all those tyrannous prerogatives, which were usurped by the Emperours and Kings of the nations who knew not God; and when they shall govern according to the Divine Law which he hath declared in his evangelical word, and had once written in the hearts of men; then shall a righteous government be established: and when the Clergies prevarications shall bring upon them a general contempt, such an endeavour will be in season."

T. P.

[To be continued.]

¶ *A Description of Love. With certain Epigrams, Elegies and Sonnets: and also Johnson's answer to Withers. The second Edition, with the Crie of Ludgate, and the Song of Beggar. London, printed by Edw. Griffin.* 1620. *small* 8vo.

This publication was popular: a fifth edition having appeared in 1625, an eighth in 1636, and a ninth in 1638: but the author seems to remain unknown. From one of the epigrams made seven years before *(De Educatione Authoris)* we gather that he was born a citizen of London, and had his schooling at Westminster, whence he desires his readers to inform him to which place he owes the greatest duty. Several addresses to the reader are prefixed in verse; among these the following merits most attention.

"If good it be I write, some pick-thank pate
Will sweare that I had some coadjuvate;
If naught it be, the more is my disgrace;
For every man will hoote me to my face.
But spit your venome at me, if you will,
I must write what is good or what is ill."

The 'Description of Love' is rather a description of the Lover's mistress, who is represented under various figures,

figures, and at last under the grammatical parts of speech. One Stanza may show the style and measure of the poem, which runs on to eleven pages.

" Farewell, my Rosa, fickle as the winde,
Yet read these verses which I make of you,
Scan them upon your fingers, and you'le finde
That every staffe and line of these be true:
Then, since that you and I are now apart,
My verse's feet be truer than thy heart.

Ritson, in his 'Ancient Songs,' p. 207, has printed from this little Volume a 'Love Sonnet,' which he implicitly follows the opinion of Hearne in ascribing to Geo. Wither: but it does not appear that either Hearne or his disciple were justified in attributing any part of this volume to the pen of Wither, except the well-known poem printed by Dr. Percy in his Reliques, which is honoured by the following parody from Ben Jonson.

" Shall I mine affection slack,
'Cause I see a woman's black?
Or myselfe with care cast down,
'Cause I see a woman brown?
Be she blacker then the night,
Or the blackest jet in sight;
If she seems not so to me,
What care I how black she be?

Shall my foolish heart be hurst,
'Cause I see a woman's curst?
Or a thwarting hoggish nature,
Joyned in as bad a feature?
Be she curst, or fiercer then
Brutish beast or savage men:
If she be not so to me,
What care I how curst she be?

Shall a woman's vices make
Me her vertues quite forsake?
Or her faults to me made knowne,
Make me think that I have none?
Be she of the most accurst,
And deserve the name of worst:
If she be not so to me,
What care I how bad she be?

'Cause

'Cause her fortune seems too low,
Shall I therefore let her go?
He that bears an humble mind
And with riches can be kind;
Think how kind a heart he'd have,
If he were some servile slave:
And if that same mind I see,
What care I how poore she be?

Poore or bad, or curst, or black,
I will ne'er the more be slack:
If she hate me, then believe
She shall die ere I will grieve.
If she like me when I woo,
I can like and love her too:
If that she be fit for me,
What care I what others be?

The "Cries of Ludgate" issue from the Debtors formerly confined there, and the "Song of the Beggar" is a cant ditty that could only become the classical Dictionary of Captain Grose.

T. P.

¶ "*The House of Correction,*" *or certayne satyricall Epigrams, &c. written by I. H. Gent.* 1619." 12*mo.*

It is possible that John Heath was the Author, who published "Two Centuries of Epigrammes" in 1610. The following specimens are selected as the best.

"*In Ducum.*

"Ducus keeps house: and it with reason stands
That he keep house who sold away his lands."

"*M. Priscus' commendation of his Mistris.*

"Priscus commends his Mistris for a girl
Whose lips are rubies, and whose teeth are pearl.
They need prove so—or else it will be found
He pays too dear; they cost him many a pound."

"*In Rufum.*

"As Rufus prais'd his *beaver*-hat of late—
One that stood by (striking him o'er the pate)

Said

Said it was *felt*. Rufus would not believe it;
He strook again—till Rufus did conceive it.
So dark was the conceit, that out of doubt,
He ne'er had found, had he not *felt* it out."

"*Richard's Mourning.*

"When his old master buried was with cost,
Dick had a mourning-cloke:—but it was lost.
The corse to churchyard goes, each takes his turn;
But Dick took none: for Richard could not *mourn*.
Yes, that he did—the company he forsook,
And mourn'd not *in*, but mourned *for* his cloke."

"*Spinus his choyce.*

"Spinus would wed; but he would have a wench
That hath *all tongues*—Italian, Spanish, French!
But I dissuade him: for if she hath *any*
She hath enough; if *two*, she' as two too many."

T. P.

¶ Pierce Plowman.

The following specimens of the several manuscript copies of this well-known and excellent old poem, preserved in the Bodleian Library, will, it is presumed, not be unacceptable to the readers of the Bibliographer. It would be superfluous to offer any remarks upon the poem itself, after what has been already said on the subject by Warton, Ritson, Tyrwhitt, and Ellis, and it is only in the hope that these collations may assist some future editor of the work, by pointing out what MSS. do exist* and are worthy of inspection, that such an article is transmitted for insertion. It may not be amiss to notice

* Warton, in his Observations on Spenser, sect. xi. speaks of only two MSS. in the Library, and states one to be *Digby*, 108, which is on a very different subject, and in prose. Besides the seven here noticed, other MSS. of this poem occur in the collection; these are however imperfect at the beginning: *Digby* 102. and 171. *Rawl.* Poet. 38.—MS. *James* 2, also, contains some selections from the work.

that

that in the *seven* MSS inspected, not one gives the disputed line according to the reading of the printed copies of Crowley, 4to, 1550, or of Rogers, 4to: 1561.

"In a summer season, when *set* was the sunne."

And that one of them (No. VI.) differs from any hitherto pointed out. In respect to Mr. Tyrwhitt's supposition that the Author's name was not Robert Langland, it is right to mention, that the same MS. [Rawl. Poet. 137.] has "Explicit hic visio Willi de Pet—&c. Et hic incipit vita de do wel do bet & do best sed in wit & reson," but the word *sonne*, (which in the MS. quoted by Tyrwhitt [Harl. 2376.] is changed to *Wille)* remains unaltered.

P. B.

Since writing the above, I have discovered some Extracts from, and the following character of Pierce Plowman, as I believe, in Dr. Langbaine's hand; MSS. *Wood. Leget.* 7. "The vision of Piers Plowman, penned by John Malverne fellow of Orial Coll. in Oxon, (as is comouly sayd), A°. 1342.

Pr: "J a somer seson w^n set was the sunne
J shope me into shrubs as J a shepe were."

The Author alludes often to his name, as in the Preface.

"On a May morning on Malverne Hills.
It: Thou might'st better mete the mist on Malverne Hills.
Et Passu Timo meatlesse & monylesse on Malverne Hills."

The time he lived and writ in is clere from that passage (which is hereafter transcribed passu, 13^tio) of Hankin the waferer; viz. after 1350, when John Chichester was mayre of London, which was A° 1369-10 as Stow, Grafton, &c.

The style is somewhat harsh, not so much in regard of the language of the time, as the frequent hyperbata and placeing of the words, and constant affectation of words beginning with the same letter. The manner of writeing is in blank verses, wherin no rhithme is ordinarily observed, and the just numbers ordinarily neglected. The whole work (besides the preface) is divided into 20 passus. Ever and anon he intermixeth latine sentences out of scripture, fathers, Cato &c. In a continued allegory (as it were) he literally taxeth the vices of the times, especially of the Clergy & Fryers."

It

It is probable that Dr. Langbaine took the idea of *John Malverne* being the author from Selden's notes to the Polyolbion, since the Extracts he gives in support of the opinion tend rather to prove the contrary supposition, as they evidently allude to the place where the vision is seen.

"*Specimens of the MSS. of Pierce Plowman preserved in the Bodleian.*"

I.

" In a somer seson whan softe was the sonne
I schope m̃ to schrobbes as I a scheperde wer
In abit as an heremyte vnholy of werkes
Ich wende forth in the worlde wondres to hur
And sawe many cettes & selcouth thynges
As on a may morwenyng on Maluerne hulles
Me bifal for to slepe for werynes of wandryng
& in a launde as i lay lenede ich & slepte
& m̃neylously me mette as i may zou telle
Alle the welthe of the worlde & wo bothe
Synkyng as h^{t} wer wytterly ich saw h^{t}
Of trewthe & of trecherie of treso̅n & of gile.
Alle i saw slepying as ich schal zou talle———

Laud F. 22.

II.

In a somer sesoun wen softe was the sonne
Y schope me in to schrodus as y a schep were
In abite as an hermite vn-holy of werck
Wente wyde in this world wondres to here
And sey many settys y can nat sey alle
As in a May morwen vnder Maluerne hylles
Me be fel a ferly of fayre me thoughte
J was wery of wandred and wente me to reste
Vnder a brod birch by a born syde
And as y lay and lened and loked in the wat^{r}
J slumbred in a slep hyt sweyed so m̃ye
Thone gan y meten a merueylose swene
That y was in a wyldernesse wyst y nere were
As y by held in the est an hey to the sonne
Y sey a tour on a toft tryeliche y maked———

Arch. C. 29.

III. In

III.

In a somer sesoun whan softe was the sonne
I shop me in to a shrowde as y a shep were
In abite of an heremyte vnholy of werkes
Wente forth in the worlde wondris to here
And say many sellis an selcouth thynges
As on a May mornyng in maluerne hullys
Me bifel for to slepe for werynesse of walked
And in a launde as y lay lened y and slepte
And meruailous liche me mette as y may zow telle
Al the welthe of the world and the woo bothe
Wynkyng as hit were wytterlyche y say hit
Of trewthe and trecherye tresoun and gyle
Al y say slepynge as y shal telle———

Bodl. 814.

IV.

In a somer seson whan soft was the sonne
I shope me in shroudes as J a shepe were
In habite as an heremite unholy of workes
Went wyde in this world wondres to here
As on a may mornynge on maluerne hulles
Me byfel a ferly of fairy me thougte
I was wery forwandred and went me to reste
Vnder a brode banke bi a bornes side
And as I lay and lened and loked in the wateres
J slombred in a slepyng it sweyned so merye
Thanne gan J to meten a merueilouse swenene
That J was in a wildernesse wist J neuer where
As J bihelde in to the est an niegh to the sonne
J seigh a toure on a toft trielich ymaked———

Laud. E. 64.

[At the beginning, in a more modern hand: "*by Robart Langeland borne by Malverne hilles.*"]

V

In a somer season whan soft was the sone
I schope me into schrubbs as J a schepe were
In habyte of an hermyte vnholy of werks
I went wyde in this world wonders to heare
And sawe many sellys and selcowth thyngs
But on a may mornyng on malverne hills
Me befell a farley case of fayrys me thought
I was wery of wandred and went me to rest

Vnd

Vnd~a brode banke by a borne syde
And as J lay & lenyd & lokyd on the waturs
I slombred a sclepe it swyyd so mery
Than forthw~th gan J mete a m~velous swevyn [*a dreme*]
That J was in a wild'nes J wyst neu~ where
Wynkyng as it ware ther wythurly J seygh
Al the welth of the world and the woo both
Of truth and trechery treson and gyle
Al J sawe sclepyng as J you telle———

Digby 145.

[This MS, which is composed of the two *Editions*, as Ritson terms the various copies he had collated, is written on paper by Sir Adrian Ffortescu, Knight, and dated 1534.]

VI.

In a somyr sesoun whenne J south wente
I schop me a schroude as J a schep were
In abyte as an ermyte von holy of werkys
Y wente wyde in this worlde wondrys to hure
But vp on a may morwe on maluerne hyllys
Me by fel a ferly of fayrye me thougthe
I was wery for wandred J wente me to reste
Vnder a brod banke by a burne syde
But as J lay and lenede and loked on the waterys
J slombryd in aslepyng J swenenede so merye——

Rawl. Poet. 137.

VII.

In a somer sesun whon softe was the sonne
I schop me in to a schrond a scheep as J were
In habite of an hermite on holy of werkes
Wende J wydene in this world wondres to here
Bote in a mayes morwnynge on maluerne hulles
Me bi fel a ferly a ffeyrie me thouhte
I was weo of wandringe and wente me to reste
Vndur a brod banke bi a Bourne syde
And as J lay and leonede and lokede on the watres
J slumberde in a slepyng hit sownede so murie
Thenne gon J meeten a meruelous sweuene
That I was in a wildernesse wuste J neuer where
And as J beo heold in to the Est an heir to the sonne
J sauh a Tonr on a Toft wonderliche J makett,

A deop

A deop Dale bi neoth a dungun ther inne
W^th deop dich and derk and dredful of siht ——

*MS. Vernon. fol. cccxciiij.**

P. B.

¶ "*A briefe Treatise, To prooue the necessitie and excellence of the Vse of Archerie. Abstracted out of ancient and moderne writers, by R. S. Perused, and allowed by Aucthorite. At London Printed by Richard Iohnes, at the Rose and Crowne, next aboue S. Andrewes Church in Holburne.* 1596. *4to. black letter.* Containing twenty pages, not numbered.

This work was drawn up, it appears, under the direction of the "Companies of Bowyers and Fletchers," and addressed to the nobility and gentlemen of England, in order to make known the distress of a great number of artificers who were deprived of subsistence by the general disuse of archery, and to induce persons of consequence, and professional men, to encourage the revival of the bow and arrow: "of the want wherof," say they, "we have heard men of good iudgement latelie complaine, in respect of the late petie incursion made by the enemie opon the sea-coast in the Countie of Cornwall.† Wherefore it may please your Honours and Wisdomes to accept of our good intents, (though we be of the meanest sort of her

* Ritson has also given specimens of the same lines in the *Bibliographia Poetica* p. 29.

† In 1595, the Spaniards made a descent on the Cornish coast, where they burnt some small towns. Their force, embarked in four gallies, was not considerable. Polwhele's Hist. of Cornwall, 4to. 1806. Part IV. p. 77.

Carew mentions the affair at large, and accuses the Cornish men of cowardice. He gives credit, however, to the exertions of the archers: "The enemy, finding themselves annoyed by the shooting of bullets and arrowes into their gallies, where they roade at anchor, they were forced to remoue them farther off." Survey of Cornwall. 4to. 1602. Folio 157, b.

Highnesse

Highnesse subiects,) who do not so much herein pretend our owne prefermentes or aduauntages, as the aduauncement of the honour of this realme, whiche hath shoane bright in your noble auncestors by their manifould conquestes, famouslie atchieued, especiallie by vertue of this weapon: and we shall (deuotely) praie to God that the fame and honour may redouble vpon your selues and yours, in this time of her Maiesties most happie raigne, and so successiuelie for euer."

The tract consists of various passages collected from different authors in favour of this mode of warfare, and these are divided into three parts: the first treats of the antiquity of archery, and its practice being peculiarly adapted to princes and the nobility: the second discourses of the necessity of its adoption by the subjects of England; and the third part states a variety of instances in which it has been proved preferable to the use of other weapons, particularly the musket and caliver. The enumeration of certain "Seruices of great effect done by archerie of our nation in these our times," concludes this rare volume; a few extracts from which may be warranted, from its affording some historical information.

"In the time of King Edward the Sixt, 1548, Ket, with his Norfolke rebels, by one conflict and a foughten field (being men vnarmed,) did great exploits against the Duke of Northumberland by Archers: so that the Duke lost his good opinion of harquebuziers, and would euer after say publikely the bow, to be the noblest weapon of the world. This Sir Iohn Smyth * setteth down from the certaine reporte of the late Earl of Warwicke, † who was there present."—

"The Battell of Floddon-hill, where Iames King of Scottes was slain, is very famous: where the Archers of Cheshire and Lancashire got immortal name and praise for euer."—

* In "Certain Discourses written by Sir John Smythe, Knight concerning the formes and effects of diuers sorts of weapons." &c. 4to. 1590.

† Ambrose, Earl of Warwick, brother to the celebrated Earl of Leicester, and son of John Dudley, Earl of Warwick and Duke of Northumberland. He died in 1589. In Sir John Smythe's Discourses, just noticed, are several passages which are pointed out as "*penned by Ambrose, Earle of Warwicke himselfe*," which, if correctly stated, adds another name for Mr. Park's additional volume of Royal and Noble Authors.

"There is an olde prouerbe in Scotland, that euery English Archer, beareth vnder his girdle twenty-foure Scottes*."—

"The foresaide Lord Warwicke did also reporte that when he was lieutenant general at Newhauen, hee did send to the admirall of France, then fauored by her maiesty, six hundred harqnebuziers, who thankfully receiuing them, yet said hee had rather haue had two hundred Archers, and that he would with them performe greater seruice: This message was brought from the admiral by sir Francis Sommerset, sir Richard Throgmorton, and sir William Pellam, Knightes."

"About Batholmew tyde last, 1595, there came out of Scotland one James Forgeson, bowyer to the King of Scots, who credibly reported that about two years past certaine rebelles did rise there against the King, who sent against them, fiue hundred horsemen well appointed: They meeting three hundred of the rebels' bowmen, enconntred each with other, where the bowe-men slue two hundred and fourescore of their horses, and killed, wounded, and sore hurt most part of the Kinge's men. Whereupon the said Forgeson was sent hether from the King with commission to buy up ten thousande bowes and bowstaues: but because he could not speed heer, he went ouer into the East countries for them. This report will bee prooued by credible persons of the cittie of London."—

P. B.

¶ *Pleasant Dialogves and Drammas, selected out of Lucian, Erasmus, Textor, Ouid, &c. With sundry Emblems extracted from the most elegant Iacobus Catsius. As also certaine Elegies, Epitaphs, and Epithalamions or Nuptiall Songs; Anagrams and Acrosticks; with divers Speeches (upon severall occasions) spoken to their most Excellent Majesties, King Charles, and Queene Mary. With other Fancies, translated from Beza, Bucanan, and sundry Italian Poets. By Tho. Heywood. Aut prodesse solent, aut delectare. London: Printed by R. O. for R. H. and are to be sold by Thomas Slater at the Swan in Duck Lane.* 1637. 16mo. *pp.* 304.

This small work, produced by the prolific muse of

* This exceeds Lord Nelson's computation, "that *one Englishman* was equal to *three Frenchmen*."

Heywood,

Heywood, is dedicated to Henry Lord Cary, Baron of Hunsdon, Viscount Rochford, and Earl of Dover, and has prefixed an Address to the Reader, with three complimentary poems by Shak. Marmion; D. E. and S. N.

" *A Song.*

" Howsoe're the minutes go,
Run the houres or swift or slow:
Seem the months or short or long,
Passe the seasons right or wrong:
All we sing that Phœbus follow,
Semel in anno ridet Apollo.

Early fall the Spring or not,
Prove the Summer cold or hot:
Autumne be it faire or foule,
Let the Winter smile or skowle:
Still we sing, that Phœbus follow,
Semel in anno ridet Apollo."

" *In praise of Archery.*

" Brave Archery, what rapture shall I raise,
In giving thee thy merit, and due praise?
Divine thou art, as from the gods begot:
Apollo with an arrow Python shot,
And Cupid the faire Venus' sonne we know
Is alwayes figured with his shafts and bow.
The chaste Diana with her nimphes in chase,
Will with no other armes their shoulders grace.
A mighty bow the great Alcides drew,
When he (to save his bride) the Centaur slew.
It is the powerfull hand of heaven that bends
The all-coloured rainbow that so farre extends,
Before the tormentary art was found,
The jarring string did make the dreadfulst sound,
And that invulner'd Greeke, unskar'd, by steele
Was shot and slaine by Paris in the heele.
The naked Indian doth no armor lack,
His bow being bent, and quiver at his back,
And the wild Tartar doth no danger feare,
His arrow nockt, and string drawne to his eare.
The Parthian in this practice hath such skill,
That when he flies he can shoot back and kill.
For us; what forraigne chronicles, but sing
Our honours purchast by the gray-goose w'ng!

Brave Cordelibn with a feathered band
Beat the proud Soldan from the holy land.
O what an honour did the Black Prince gaine,
When he with English Archers conquer'd Spaine!
So ancient, so divine, so nobly fam'd;
(Yet for the bodies health there's nothing nam'd.)
It is an exercise (by proofe) we see,
Whose practise doth with nature best agree.
Obstructions from the liver it prevents,
Stretching the nerves and arty'rs, gives extents
To the spleenes oppilations, cleares the brest
And spungy lungs: it is a foe profest
To all consumptions: more, what need I name?
The state approves it for a lawfull game.
What woon our honour, is now made our sport,
Witness Poicteirs, Cressy, and Agincourt." *

Bristol, 1810. J. F.

¶ *Lucan's Pharsalia: containing the Ciuill Warres betweene Cæsar and Pompey. Written in Latine Heroicall Verse by M. Annæus Lvcanvs. Translated into English verse by Sir Arthur Gorges, Knight. Whereunto is annexed the life of the Authour, collected out of diuers Authors. Fides fortibus fraus formidolosis. London: Printed for Edward Blount.* 1614. *pp.* 449, exclusive of prefatory matter.

Mr. Todd, in his Life of Spenser, has given the following interesting account of the Translator.

" This beautiful Elegy † was written upon the death of Douglas Howard, daughter and heir of Henry Lord Howard, Viscount Byndon; and wife of Arthur Gorge or Gorges,‡

* This poem has also been printed in Wood's Bowman's Glory, 1682.

† Daphnaida.

‡ Of the ancient family of Gorges of Wraxall in Somersetshire, now extinct in the male line, Arms, Lozengy, otherwise masculy, Or and Azure, a Cheveron Gules; Crest, a Greyhound's head couped, Argent, collared Gules. See Collins's Baronetage, Vol. I. p. 416, Edit. 1742.

Esquire,

Esquire, afterwards knighted. It is dedicated to her aunt, the Ladie Helena, Marchioness of Northampton.* The afflicted husband is introduced into the poem, under the name of *Alcyon*, as bewailing the death of a *white lionesse* which he had been so happy as to find, and had tenderly nursed. The *white lion* being one of the Duke of Norfolk's supporters to his armorial bearings, 'the riddle of the loved lionesse,' as the poet calls it, is easily explained. In the dedication Spenser avows the 'good-will which he bears unto Master Arthur Gorges, a lover of learning and vertue;' and, again, he notices him with peculiar elegance, in *Colin Clout's come home again*, not only as inconsolable for the loss of his beloved Daphne, but as known to the Muses and his comrades by notes of higher mood.† Sir Arthur Gorges, however, has hitherto been recorded as a man of genius, without a proof‡ of the assertion. I am happy to add his name to the list of English poets; and the reader will be pleased with the following specimen of his talents and his modesty. It is the Sonnet, addressed to the reader of 'The Olympian Catastrophe, dedicated to the worthy memory of the most heroicall Lord Henry, late illustrious Prince of Wales, &c. By Sir Arthur Gorges, Knight, 1612;' a poem in manuscript, of considerable length, together with some Sonnets, preserved amongst numerous treasures of a

* Helena, daughter to George Wolgargus Swavenburg, a Swede, married, as her third husband, Sir Thomas Gorges, Knt. uncle to Arthur the poet, from which union sprung the Irish Barons of Dundalk, now extinct; she is brought forward in *Colin Clout's come home again*, under the appellation of *Mansillia*, as

> "The patterne of true womanhead,
> And onely mirrhor of feminitie."

† The lines alluded to by Mr. Todd are,

> "And there is sad Alcyon, bent to mourne,
> Though fit to frame an euerlasting dittie,
> Whose gentle spright for Daphne's death doth tourne
> Sweet layes of loue, to endlesse plaints of pittie.
> Ah pensiue boy, pursue that braue conceipt,
> In thy sweet eglantine of Merifivre,
> Lift up thy notes unto their wonted height,
> That may thy Muse and mates to mirth allure."
>
> Spenser, Edit. 1611.

‡ The proof though certainly existed in this version of Lucan, which it is rather singular should have escaped the knowledge of so industrious an investigator of early English literature as Mr. Todd. J. F.

I think Todd cites this translation in his notes to Milton. It occurs sometimes in Catalogues. *Editor*.

similar nature; which belonged to the late Duke of Bridgewater, and now belong to the Marquis of Stafford.

" No praise of poesie do I affect,
Nor flatteries hoped meed doth me encite;
Such base-born thoughts as servile I reiect;
Sorrow doth dictate what my zeale doth write:
Sorrow for that rich tresor we have lost,
Zeale to the memory of what wee had;
And that is all they cann, that cann say most:
So sings my Muse in zeale and sorrow clad:
So sunge Achilles to his silver harpe,
When fowle affront had refte his faire delight;
So sings sweet Philomell against the sharpe;
So sings the swann, when life is taking flight:
So sings my zeale the noats that sorrowe weepes;
Which Antheam sunge, my Muse for ever sleepes." *

That the man, whose amiable manners and accomplishments were illustrated by the magic verse of Spenser, fortunate enough to possess the friendship of that " Prince of English poets," and of the gallant, enterprising, but ill-fated Raleigh, alike the glory and disgrace of the reign of James I.; should have the ill fortune to transmit to posterity his name, without any memorial of his life, will excite surprise and regret in every admirer of early English literature; and, it will appear extraordinary, that, at last, when brought forth from obscurity by the diligence of an elegant critic, he should be noticed only as the author of an unpublished manuscript, when at the same time existed that work of which I now proceed to give an extract.

It commences with a dedication " To the Right Noble and vertvovs Lady, Lvcy, Countesse of Bedford," † by Carew Gorges, the poet's son, " this poeme, which, by chance, I did see in my father's study, amongst many other of his manuscripts. ‡ And because it lay idly there, I desired him to give

* See Mr. Todd's edition of *the Works of Edmund Spenser, Vol. I. p.* 87.

† Lucy, daughter of Lord Harington of Exton, and wife of Edward Russell, Earl of Bedford, was a great patroness of poetry in the reign of the first James.

‡ It is not improbable that many of these manuscripts may still remain in existence.

it

it me. Who then asking what I would do with it, I told him that I would present it to my Lady my Mistresse. Which humor of mine he seemed very well to like: but he answered, that it was not faire enough written for her reading. Whereunto I replied, that if I might have it, I would amend that fault, and get it printed by the helpe of my schoolemaister, and in that sort offer it. Whereto my father said, that he liked so well of my devotion to so noble a mistresse, as that hee would freely give it mee."

Prefixed to the version are four commendatory poems by W. R. S. S. A. I. and T. W. The former of which I insert here, as I conjecture it to have been written by Sir Walter Raleigh, the least memorial of whose Muse must be acceptable to the reader.

" *To the Translater.*

" Had *Lucan* hid the truth to please the time,
He had beene too vnworthy of thy penne:
Who neuer sought, nor euer car'd to clime
By flattery, or seeking worthlesse men.
For this thou hast been bruis'd: but yet those scarres
Do beautifie no lesse, then those wounds do,
Receiu'd in iust, and in religious warres;
Though thou hast bled by both, and bearst them too,
Change not, to change thy fortune 'tis too late.
Who with a manly faith resolues to dye,
May promise to himselfe a lasting state,
Though not so great, yet free from infamy.
Such was thy Lucan, whom so to translate,
Nature thy Muse, (like LVCAN's) did create.
W[alter] R[aleigh."]

" *The Episode of Antæus, from the Fourth Booke.*

" Long after that same monstrous brood
Of earthborne gyants, Ioue withstood,
Our Libian countrey did not reare
Such oregrown creatures as they were.
Neither was Typhons worth so much!
Nor Tytyos, nor Briareus such,
As in the world they glory bare;
But sure the earth the heauens did spare.
That then Antæus was not borne, *
Nor did in Thessaly soiorne.

* A right hesthen conceite. *Mar.*

A man so deere vnto the earth,
From whom he tooke his liuing birth;
As that he neuer touch't the ground,
But his maine force did more abound.
And when his huge limes fainting grew,
Fresh strength in them it did renue.
This caue the house where he did dwell,
And vnder this high rocke the cell
Where he did lodge, and for his meate
The flesh of lyons he did eate.
On wilde beasts skinnes he would not lye,
Nor on the broad leaues softe and dry;
But on the bare mould he would rest,
Wherewith his vigor still encreast.
The people ouer all the lands
Were mangled with his murdrons hands.
Of strangers, that the coast did trade,
A slaughter and a spoyle he made.
But for a time (proud of his force)
He did the helpe of earth diuorce;
And though he were of so great might,
That none durst him withstand in fight;
Yet when the fame abroad was spread,
Of this foule monster so a dread,
And what great mischiefe he had donne,
It mou'd Alcides noble sonne
To passe to Affricke on the maine,
To buckle with this surly swaine.
But ere his taske he did beginne,
From him he casts his lyons skinne,
That in Cleonea he had slaine:
Antæus likewise did refraine
To weare his Lybicke lyons spoyle.
Then Hercules, the soueraigne oyle
Vpon his brauny limbes infus'd,
That in Olympian games he vs'd.
But now Antæus (earst so stout)
His proper force began to doubt;
And therefore stretcht himself at length
Vpon the sands, that gave him strength.
Now with their hands they handfast take,
And fiercely doe their strain'd armes shake:
Then did they longe (but all in vaine)
Each other by the collars straine,
And brow they doe confront to brow,
Which neither of them both would bow:

But

But each of them did muse to see
One that his equall match could bee.
Alcides yet forbare to show
His vtmost vigor on his foe:
But vrg'd him so with cunning slight,
That out of breath he puts him quight;
Which by oft panting he exprest,
With cold sweat trickling downe his breast.
Then both their necks with straining shakes,
Breast against breast resistance makes,
Whilst their crost arms, with stooping chine,
About each others thighes they twine.
Then doth Alcides leaue that hold,
And fiercely both his armes did fold
Ahont Antæus bending waste,
And wringing girds his bowels fast;
Whilst he his foote with skill did slide
Betwixt his shankes, and made him stride;
Then with an inturne following that,
Vpon his backe he threw him flat.
The parched earth the sweat receaues,
And vnto him new force bequeaues:
Fresh blood reuiveth euery vaine,
His sinewy necke grew strong againe.
His ioynts more firme and nimble were,
And with such force himselfe did beare,
That all that Herc'les did before,
His body now annoy'd no more.
Herewith Alcides grew amaz'd,
And on this strength increasing gaz'd,
For he was not so much affright
When he did with that Hydra fight,
That new heads for his old could dight,
In the Inachian plashie fenne,
Though he were but a stripling then.
Long donhtfully did they contend:
One trusts the strength the earth did lend;
Th' other did on the vertue rest
That lodg'd within his manly breast.
His bitter stepdame * neuer had
Such cause as now her hopes to glad,
In seeing him so hard bestad:
For now she sees his limbes to sweate,
And his strong shoulders starke with heate,

* Juno.

Whereon

Whereon he wonted was to beare
The burthen of the starry spheare.
But now againe he did begin
His armes about his foe to cling,
Which when Antæus did perceaue,
He straight vnto the earth did cleave,
From whence new force he did receiue,
And all the helpe the earth could giue,
Her sonne therewith she did relieue;
And labours with her might and maine,
His wearied limbes to strength againe.
Now when Alcides found at length,
That still he did renew his strength
By vertue of the touched earth
His mother, whence he took his birth;
Stand now (quoth he) and trust no more
As thou didst to the earth before:
I will restraine thee from that hope,
Within my armes shall be thy scope.
Thy heft shall stay vpon my breast,
Here is the place that thou shalt rest.
And with that word aloft him hent,
That struggling to the earthwards bent.
But there the ground no whit auailes
Her child's crusht chest, whom death assailes.
Thus did Alcides gird him fast,
Vntill his chine he brake at last.
And now death's pangues, with crazie cold,
On all his limbes did lay sure hold.
Thus he a long time did him straine,
Ere he would let him fall againe."

Bristol, 1810. J. F.

¶ *A Dialogue full of pithe and pleasure: betweene three phylosophers: Antonio, Meandro, and Dinarco: Vpon the Dignitie, or Indignitie of Man. Partly translated out of Italian, and partly set downe by way of obseruation. By Nicholas Breton, Gentleman. Dignus honore pius, Gloria sola Deus. London: Printed by T. C. for Iohn Browne, and are to be solde at his shop in Saint Dunstons Church-yard in Fleet-streete.* 1603. *4to.* 19 *leaves.*

Dedicated

Dedicated "To the Right Worshipfull the louer of all good spirites and nourisher of all good studies, John Linewray, Esquier, Master Surueior Generall of all her Maiesties Ordinance..... The greatest part of this booke was in Italian, dedicated to a man of much esteeme in the Dukedome of Florence, and this booke in this our language, I haue thought good here in England, to present to your Worthinesse, of a better worke in this her Maiesties Royal Tower of London."

A short address to the reader follows. The work is in prose, and there is some pleasantry and humour in the discussion of the philosophers as to the subject most fitting their observation, from which the following extract is a portion.

" *Anto.* Shall we talk of state matters?

Dinar. Not for your liues: make cleane your dishes and your platters, but talke of no princes matters.

Mean. Indeed the meane is best, and a quiet is a happie life, obey lawes, paie duties, ware bonds, keepe silence, feare God, and pray for the Queene: these are all the state matters, that I will either speake of, or harken too.

Anto. Indeed litle said, is soone amended; and silence sildome hath offended: who looketh hye, may haue a chip fall in his eye.

Dinar. Yea, and perhaps a choppe on his necke, that may cost him his head: but what, shall we speak in rime?

Anto. A litle, but if you like it, shall we speak of poetrie?

Dinar. What, ballades? Why it is growne to such a passe, that the E is taken out, and of poetry it is called pottry: why verses are so common that they are nailed vpon euery poste: besides, it is a poore profession.

Mean. Indeed they are most in vse with players, and musitians, for else they goe downe the world for imployment: but if there were a fall of rich men, there might be some worke for them about epitaphs: for if they be too busie with libels, they are put to silence for euer after: but shall we leaue this poore subiect, and speak of the excellency of musique?

Dinar. Oh the instrument betwixt the legges, where the stick and the fiddle can diuide finely vpon a plaine song, and carry the parts full, puttes down all the musique of these dayes.

Mean. Yet a still recorder doth well in a chamber, where a soft lip will vse him sweetly: but, what should staid wittes trouble their heads with too many crockets? Let vs honour the art and talke of some other experience.

Anto. Shall we speake of phisicke?

Dinar.

Dinar. Oh the word is ill in pronouncing, phisicke is an vnsauery matter, that shewes nothing but sorrow, for the charge of the recouery, makes the griefe of the remedie: besides only on the patients' paine groweth the phisitian's profit: no, no, exercise, and a spare diet, early rising, and warme cloathes, is better than a pill or a potion: oh the very thought of it hurts my stomacke, I pray thee let vs talke no more of it.

Mean. Shall we then discourse of lawe?

Dinar. Argue that list vpon their cases, I pray God keepe me from their courts, where their quirkes and quitides makes me desire litle of their acquaintance.

Anto. Indeed I haue heard it compared vnto a laborinth, where one may get in when we will and out when we can: but the cry of the poore so discredits many of the professors, that I haue no pleasure to speak of it."

* *

¶ *The Marchants Avizo. Very necessarie for their sonnes and seruants, when they first send them beyond the seas, as to Spaine and Portingale or other countreys. Made by their hartie well willer in Christ. I. B. Marchant. Eccles. xl.* 18 [quoted] *Imprinted at London by Richard Field for Willium Norton, dwelling in Paules' Churchyard, at the signe of the Queenes Armes.* 1589. *4to. pp.* 68. *Title, Dedication, &c. eight more.*

Although no very great expectations of interest or entertainment can be reasonably expected from a merchant's directions as to the best manner of keeping accounts, making bills of sales, forming policies, or writing letters of business; yet, as the present volume enables us to add a name to Ritson's Bibliographia Poetica, and is, besides, of rare occurrence, a short notice of it may not be unacceptable.

J(ohn) B(rowne) * was a merchant of Bristol, trading

* The name occurs at length in the dedication. In the Bodleian Library is a copy, London, by Bill, 1616, 4to. with the initials only in the title and at the address; consequently the name is not found in the folio catalogue to that noble collection.

to

to Spain, as appears from the dedication of his work to "Maister Thomas Aldworth, Marchant of the citie of Bristowe, and to all the Worshipfull Companie of Marchants of the said citie" Finding the want of some assistance, like that afforded by his book, at his first voyage to transact business for his employers, he compiled the *Merchant's Avizo*, which he intended should "instruct young nouices to vse greater breuitie in their writings then commonly they are wont." The work consists of various forms for composing letters on mercantile subjects, for drawing bills, &c.; besides tables of weights and measures, suited to Portugal, Spain, France and England. These appear to be drawn up with much judgment, and great exactness, and doubtless answered every purpose for which they were intended.

The *Marchant's Avizo* is entitled to a place in the present publication, more from some lines not hitherto, I believe, pointed out as having been omitted by Ritson, than from any literary merit it contains. These verses too are so far beneath criticism, and so unworthy of preservation, that a few shall suffice.

"*To the Reader.*

"When marchants trade proceedes in peace,
And labours prosper well:
Then common weales in wealth increase,
As now good * proofe can tell.

For when the marchants trade was free
His ventures for to make:
Then euery art in his degree
Some gaines thereof did take.

The marchant made the clothier rich
By venting of his cloth:
The clothier then sets many at worke,
And helpeth euery crafte."

* "This was spoken when was a long staye of the merchantes trade, to the great decay of many a one." The edition of 1616 adds "1587," and thus affords an anecdote relative to the commercial interests of the country during the reign of Elizabeth, not noticed, as I remember, by any of our historians.

After

After enumerating the several classes of society tha

——" the marchants trade
Doth succour and relieue,"

He concludes,

" Let no man then grudg marchants state,
Nor wishe him any ill:
But pray to God our Queene * to saue,
And marchants state help still."

At the end of the book are " Certaine godly sentences necessary for a youth to meditate vpon," and " an historie very profitable and delightful for a youth." One or two of the former shall conclude this meagre article.

" First seeke the kingdome of God and the righteousnesse thereof, and then all thinges shall be giuen thee that thou hast neede of.

Beware in any case of suertiship, for it maketh thy friend thine enemy, it indangereth thy estate, and impaireth thy owne credit.

Feare God: for he can destroy both thy bodie and soule.

Honour thy Prince: for she hath power ouer life and death.

Loue thy parents: for they are the best frie'ds thou shalt euer haue.

Giue reuerence to thy betters: for therein thou shalt haue honor to thyselfe." &c. &c.

P. B.

¶ *The Actes of the Apostles, translated into Englyshe Metre, and dedicated to the kynges most excellent Maiestye, by Christofer Tye, Doctor in Musyke, and one of the Gentylmen of hys graces moste honourable Chappell, wyth notes to eche Chapter, to synge and also to play vpon the Lute, very necessarye for studentes after theyr studye, to fyle theyr wyttes, and also for all Christians that cannot synge, to reade the good and Godlye storyes of the lyues of Christ hys Appostles.* 1553. Col. *Imprynted at London by Wyl-*

* In the second impression, by Bill, this is altered to " *our King.*"

lyam

lyam Seres, dwellynge at the signe of the Hedg hogge. Cum priuilegio ad imprimendum solum. Folded in eights, and extends to N iiii.

That elegant critic Warton, in the *History of Poetry*, (Vol. III. p. 190,) has given a full account of this scriptural versification.* He considers that it "never became popular," but by the variance as above, from the titles and colophon registered by Warton and Herbert, (Vol. II. p. 686) it seems conclusive that there appeared two editions within the year. At the back of the title are three four-line stanzas (Syrack xxxii) subscribed "Hynder not Musyke." The dedication, in verse, is addressed "to the vertuous and godlye learned Prynce, Edwarde the VI. by the grace of God, king of Englande, Fraunce, and Irelande, Defendour of the Fayth, and on earth next and immediatly vnder Christe, of the Churches of England and Irelande the Supreme head, your Grace's humble, louynge, and obedient seruaunte Christofer Tye, wysheth the continuaunce of God hys feare to dwell in your Graces heart longe to raygne in muche honoure, healthe, wealthe and victorye."

This Sternholdian attempt, without adding or abridging the text, extended to the first fourteen chapters. If any, every page might supply a specimen, while brevity is considered: the following is from Chap. IX.

"A certayne disciple there was,
That at Damasco lay;
Who was named Ananias,
The Lorde to hym dyd say:

Ananias, worke myne aduice,
Here Lorde, he dyd repeate,
And then the Lorde bad hym arise,
And go into the streate.

Whiche streate is called strayght in dede,
And further more do thus,
In Judas house looke thou with spede,
For one Saule of Tharsus.

* For an account of Dr. Tye see Hawkins's History of Musick, Vol. III. p. 250.

Beholde

Beholde he prayth, and he hath sene
A vision brought to pas:
Wherin appear'd as it had bene
The man Ananias."

* *

¶ *Emblems of Rarities: or choyce observations out of worthy Histories of many remarkable passages, and renowned actions of divers Princes and severall Nations, with exquisite variety, and speciall Collections of the natures of most sorts of Creatures: delightfull and profitable to the minde. Collected by D. L. London: Printed by N. Okes.* 1636. 18*mo. pp.* 478.

This is a curious little book, by Donald Lupton, of whom I have not been able to gain any information, further than that he served in the army several years, which appears from his dedication to Captains Nich. Crips, James Slade, and Sam. Carleton: he was also author of the following works.

1. London and the Countrey carbonadoed and quartered into several Characters, 8vo. 1632.
2. Objectorum Reductio; or daily imployment for the soule. 8vo. 1634.
3. Glory of their Times, or lives of the Primitive Fathers. 4to. 1640.
4. Warrelike Treatise of the Pike. 12mo. 1642.
5. England's command of the Seas; or the English Seas guarded. 12mo. 1653.

From amongst a number of curious particulars I extract the following.

"*Of England and Scotland.*

"In England there be no wolvs, and if any be brought thither, they doe not continue, and therefore their heards of cattell keepe well together, without any great attendance of men. The sheepe haue hornes contrary to those of other countries.

"In

" In Scotland there be certaine trees which bring forth a fruit folded and wrapped up in the leaves, and that fruite when in convenient time it falleth into the water running by the tree, it reviveth and taketh life, and is transformed into a living fowle, which some call a goose of the tree, or a barnacle. This tree also groweth in the isle of Pomonia, which is not far from Scotland, towards the north. The ancient cosmographers, and especially Saxo the grammarian, maketh mention of this tree likewise, and therefore it is not like to bee any feigned or devised thing of late writers.

" Aeneas Syluius writeth of this tree in this manner. We heard say there was a tree in Scotland, which growing upon a banke, and by the waters side, bringeth forth fruit much like in forme to ducks, and the fruit of that tree when it is ripe, doth fall of itselfe, some upon the lande, and some into the water, and those that fal upon the earth, do putrifie and rot, but those that fall into the water, straight waies with life to swim out of the water, and to fly in the aire with feathers and wings: of the which thing when we made more diligent search, being in Scotland with King James, a wise, sad, and grave man, wee learned to flye from wondring and making such things miracles as were common, and that this famous tree was not only to be found in Scotland, but also in the Isle of Orchades." *

" To divers nations, in ancient times were obiected divers vices and deformities.

" Envy to the Jewes, disloyalty and unfaithfulnesse to the Persians, craftinesse to the Ægyptians: deceitfulnesse to the Grecians: cruelty to the Saracens: levity and lightnesse to the Caldeans: variety and changeablenesse to the Affricans: gluttony to the Frenchmen: vaine glory to the Lombards: unmercifull severity of the Hungarians: the uncleanness and filthinesse of the Swevians: the foolishnesse of the Saxons: the hardinesse of the Picts: the luxury of the Scots: the drunkenness and vinolency of the Spaniards: the anger of the Britains: the rapacity and greedinesse of the Normans:

" And as those vices were noted in these kindes of nations severally, so divers vertues and honest properties were attributed to them severally: as prudence to the Hebricians: stedfastnesse to the Persians: subtilty and wittinesse to the Ægyptians: wisedome to the Grecians: gravity to the Romans: sagacity to the Caldeans: wit to the Assyrians:

* See Cens. Lit. Vol. VIII, p. 364, and Jamieson's Dict. Vol. I. Art. Claik. *Editor.*

strength and fortitude to the Frenchmen: faithfulnesse to the Scots: subtile sophistry to the Spaniards: hospitality to the Britaines: mutuall participation to the Normans.

"These properties were of ancient writers ascribed to divers nations in old time, the which now, in these our dayes, seeme to be much changed, and to have had great alteration."

Bristol, 1810. J. F.

¶ *Part of the Harmony of King Davids Harp. Conteining the first xxi Psalmes of King Dauid. Briefly & learnedly expounded by the Reuerend D. Victorinus Strigelius, Professor of Diuinitie in the Vniuersitie of Lypsia in Germanie. Newly translated into English by Rich. Robinson. Briefe contentes of these* 21 *psalmes. Of Doctrine. Psal.* 1 & 14. *Of Prophesies. Psal.* 2. 8. 16. 19. 21. *Of Consolation. Psal.* 4. & 12. *Of Thankesgeuing. Psal.* 9 & 18. *Of Prayer. Psal.* 3, 5. 6. 7. 10. 11. 13. 17. 20. *Of Obedience. Psal.* 15. *Zachar.* 12. *I will power vpon the house of Dauid, my spirite of grace & of Prayer.* [Flower de luce between] *Vbique florescit. London: Imprinted by Iohn Wolfe.* 1582. qto. 130 leaves.

Back of the title "G. C. to the translator," an acrostic on "Fidelis Amicvs Dei est et Christi; feare God G. C." Who says Strigelius is

"Exchangde for English pleasant phrase, he hath his Romish stile:
Sincerely Robinson hath dealt, the vulgar speech to file."

"Dedicated by me (says the translator*) to the R. Honor Lord Ambrose Dudley, Earle of Warrwick, who receyued (by one Copinger) my boke at my handes but rendered mee no reward for the same. I was therefore driven to make benefit of 100 bookes within 2 yeares space afterwards to the value of x li sterling. His lady, the Countess, survyving him hathe bene synce twyce thanckfull vnto mee for 2 other of my bookes 8s. 6d. But of this dedication to him I may wryte and say worthely; let not thine hand be stretched out to receyue

* In the *Eupolemia*, &c. MS. Reg. 18, A lxvj. *Brit. Mus.*

and

and shutt when thou shouldest give. Eccles. 4. 31. So here thanckfulnes perisheth from the deade as though they were not; but the living and the sounde of harte prayse the Lord. Eccles. 17. 28."

He was assisted in the translation by a schoolfellow. Having described the work of Strigelius, he says, "out of whiche whole volume (conteyning two tomes) I haue translated onely the firste one and twentie Psalmes and expositions thereof: but specially the verse according to the Latine Exemplar, being of the Geneua translation after the Hebrue sence, and (so neere as I could imitate the authors meaninge therein) nothinge dissonante from our vulgar and vsuall translation dayly reade in the Churche of Englande: not without the help of a rare well disposed diuine and learned *Achates* (scintillas græcas obscurioresque theologicas locutiones excudens) as Virgill saith: of whome (being sometime my scholefellow vnder the Reuerend M. Robert Baxter schoolemaster euen then of Newark, * deceased) as I may nowe saye wyth Plutarck, Plus Didimus habuit, Plus Philomelus habet, recompting what I then was and what hee now is." †

A specimen of the present work may be easily dispensed with. Each psalm is introduced by "the Argument," and an exposition follows on one or two verses. The work was perused and allowed by "the R. Reverend Father in God D. John Elmer, L. B. of London," and his chaplain, Mr. John Dewporte. Two or three quotations from Virgil, &c. which are translated in metre, entitle it to notice in a future edition of the Bibliographia Poetica.

I have already observed (p. 111) that Robinson's subsistence was chiefly supported by the "proceeding in Harmony of King David's Harp:" but I have not seen the other pieces, yet presume they are also translations from Strigelius. The list is:

1590, a proceeding in the Harmony of K. David's Harp, printed by John Wolfe, 23 sheets.

* This might be the "countrey native mine." See note, p. 110.

† Epistle Dedicatorie, where he enlarges on the Christian zeal of his Royal Mistress, and also speaks, in the cant of the day, of "the gracious, peaceable, and prosperous gouernement of our most honorable Hester, vertuous Iudith and diuine Debora, Queene Elizabeth."

1592, Second proceeding; by John Charlewood for Ab. Kitson, 15 sh. ½.

1593, Third proceeding, by Valentine Symes at the charges of Richard Banckworth Stateyon. Saints Paul's C. Y. 21 sheets

1596, Fourth proceeding, by same, for same, 7 sh. ½.

1599, Fifth proceeding, by Peter Short, for Mathew Lownes, 10 sh. ½. J. H.

¶ *A Miracle at Lyons. The simplicitie of an olde woman, that offered a burning candle to Saint Iohn of Lyons.*

[From William Painter's Palace of Pleasure, 1567.]

"*The lix Nouell.*

"In the church of Sainct Iohn at Lyons, there was a very darke chappell, and within the same a tombe made of stone, erected for great personages, with pictures liuely wrought, and about y^e. same tombe there doe lie many worthy knights of great valiance. Vpon a hote sommers day a souldior walking vp and downe the church, had great delight to slepe, and beholding that darke chappel which was colde and fresh of ayre, thought to goe slepe vpon a tombe as others did, besides whome he layed him downe to sleepe. It chaunced that a good old woman very deuout, came thether when the souldior was in the depth of his slepe. And after she had sayde her deuotions, with a waxe candle in her hande, she would haue sticked the same vpon the tombe, and repairing nere the place where the souldior lay, desirous to sticke it vpon his forhead, thinking it had bene of stone, the waxe would not cleaue. The olde woman which thought the cause that her candle woulde not sticke was the coldness of the image, went about to warme the forhead with the flame of y^e. candle, to make it cleaue. But the image which was not insensible, began to cry out, whereat the pore woman was so afrayd, that lyke one straught of her wittes, she brake into exclamation, crying, a miracle, a miracle! They within the church hearing an outcry of a miracle, ranne in heapes as thoughe they had bene mad, some to ring the belles and some so see the miracle. And the good wife brought them to see the image which was remoued. Whereat many began to laugh, but diuers priestes could not so content themselues, but determined greatly to esteeme that tombe, therof to get money." * *

The

¶ *The hystorie of the two valyante brethren Valentyne & Orson, sõnes vn to the Emperour of Græce. ¶ Imprented at London ouer a gaynst St. Margaretes Churche in Lothbery be William Coplande— small 4to. b. l. sig. I. i 5. wood cuts.*"

The recollection of this romance is coëval with our earliest enjoyments; it would be difficult to find a reader of the present day, who had not in the hour of childhood voted a portion of his scanty stipend to the purchase of "Valentine and Orson," and withdrawn for a few hours from more laborious exercises, or amusements, to peruse its fascinating page. Perhaps the remembrance of the scenes connected with this early study, or the simplicity of the story itself, may even yet produce a momentary gratification to the reader—

> "If chance he heard that *tale* so sweetly wild,
> His heart would spring to hear it when a child;
> That *tale* as simple as the joys he knew,
> When in the shepherd-dance he blithely flew."*

In searching for objects of gratification in childhood, the mere occupation of the passing hour is the principal object; incidents marvellous and wild, clothed in simple and unaffected language, cannot fail of exciting attention, and producing wonder, in the infant bosom; and altho' maturer judgement and more correct taste may lay aside the simple romance as deficient in the grace of classic story, yet its unadorned but energetic narrative, will still retain a hold on our affections. Of the antiquity of this romance in an English garb, few of its readers are probably aware. In an interesting and very valuable modern work, illustrative of our immortal dramatic bard, it is said—"It is probable that there was an edition of Valentine and Orson in Shakespeare's time, though none such is supposed now to remain. Perhaps the oldest we know of is that of 1649, printed by Robt. Ibbitson. In 1586, the old book of Valentine and Orson was licensed to T. Purfoot." *Douce's Illustrations of Shakespeare*, Vol. ii.

* *Pleasures of Memory.*

p. 240. The opinion of a gentleman so deeply versed in old English literature, and particularly in this branch of it, is the strongest testimony of the rarity and value of the edition above mentioned. There is no evidence of the period when it was printed, as it is without date, and Herbert is silent with respect to it.—He says that William Copland, and his brother Robert, printed several romances *before* 1530; and as William died between 1568 and 1569, this edition must be at least nearly twenty years earlier than the earliest before recorded. I have taken the title at full length from the colophon, as I am not able to ascertain whether it ever possessed a separate title page, since in the early stage of printing, it is well known, such an introduction was often omitted. The work commences with a wood cut of a knight on horseback (exactly similar to the figure of the knight in Caxton's 2d edition, of the Game of Chess) unaccompanied by letter press: then follows Sig, A. 11. containing the translator's preface as follows.—

"All Prynces and other Lordes that take pleasure for to rede all bookes I wyll recounte vnto you thei lyfe of the two chiualrous Lordes Valentyne and Orson, sonnes of thei Emperoure of Grece, and neuewes vnto y^e^ myghty Kyng Pepin King of Frau̅ce. The whiche historye I Henry Watso̅ symple of vnder-standynge haue translated out of Frenche into our maternall tonge of Englyshe, at the instaunce of my worshypfull mayster Wynkyn de word Praye̅g all y^e^. reders or hearers here to haue mi youth for excused if I haue fayled in any thyng."

Then follows a table of contents of 118 chapters: at the end of which is a short note, which induces me to believe that there was a still earlier edition, probably printed by W. de Worde himselfe—"Here endeth the table newly correcte, and truely set in order, so that ye may fynde euery chapyter* lyghtly as y^e^. nombre sheweth.

That later editors were not aware of any early publications is evident, from a part of the preface to the edition of 1696, printed by J. W. for E. Tracy; and which, I apprehend, was the last edition in black letter. "The History here written, was translated out of French into English, aboue a *hundred years agoe*, by one Henry Watson, and since that time, it hath been by him cor-

* Readily. Vide Froissart passim.

rected,

rected, &c."—Here the editor appears to have alluded (from the date) to Purfoot's edition, and allots a lengthened existence indeed to Watson, the original translator, if "*since that time, it had been by him corrected.*" Altho' the story is so generally familiar, it may be worth while to giue a few extracts from this edition, as it differs very materially, in the rudeness of the language and structure of the sentences, from that of 1696, with which the reader may compare it, as he will find the parallel passages of the first extract in a note.—

¶ "*How Valentyne conquered his broder Orson, in the forest of Orleaunce. Ca. xiii.*

"Now rydeth Valentyn vpon his Journey all alone, saue a squyer y^t^ he hadde wyth hym: and so long he rode, that he came to the wodde where as the wylde man was; And than he put on his helm and toke leue of his squyer. So he entred and sought the wylde man all y^e^. daye, but he founde him not, and whan it was night he dyscended of his hors, and tyed hym vnto a tree, and than he toke brede and wyne that he had brought with hym, and a litell refreshed hym. ¶. And whan that he had eten, and that the nyght was comen, and the day all faylled, than Valentyne for fere of the night mounted vpon a tree, and there abode. And whan it was daye he loked aboute him, and sawe his broder Orsō, that ranne throughe the forest as a wylde beest, the whyche auysed the hors

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Edition of 1696.

"Now is Valentine upon his journey to the Forest, accompanied only with his Page; whither being come, he put his helmet on his head, and sent him back again. So he rode forth all that day, seeking the Wild-man, but he could not find him: so the night drawing on, he descended from his horse, and tyed him up to a tree; having so done, he refreshed his body with such victuals as he had brought with him; and when he had eaten, and the day shut in, Valentine for fear betook himself to the top of a tree, and there abode all that night. In the morning as soon as day appeared, he looked round about, and at last espied his brother Orson, running through the forest. At length when he came to the place

hors of Valentine, and drewe towarde hym, and whan he sawe hym so fayre and so pleasaunt, he combed hym apaas with hys roughe handes, in makynge him chere. For he had neuer sene so fayre a beest; whan Valentines hors felte and apercyued the wylde man that scratched hym on all sydes, he began for to stryke and flynge incontinent myghtely. And Valentine that was vpon the tree, behelde the maners of the wylde man, that was ryght horryble for to beholde, and moche to doubte. Than he reclaymed our Lord, and the glorious Virgin Mary ryght deuoutly, in praiers and requiringe him with herte and mynde that he wolde preserue hym from the wylde man, and gyue hym victorie against hym. Orson torned so moche aboute the hors of Valentine, that the hors that was fyerge begā for to smyte and byte hym. And whan Orson apperceiued that he enbraced the hors for to caste hym downe, and fyght with him. Whan the noble Valentyne, sawe that the wylde man woldesse hys hors, he cryed on hye and said, 'Wylde man leue my hors and abyde, for with me thou shalte haue batayll.' Than Orson, the wylde man lefte the hors of Valentyne, and lyfte vp his eyen and loked vp into the tree. And

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where Valentine had tyed his horse, the Wild-man, much wondring at the beauty of him, began to claw him with his long nails, thinking thereby to raise up the courage of the Horse, for he had never seen the like: the horse feeling the wild-man's nails scratching his side, began to fling and kick exceedingly. Valentine sitting on the top of a tree, noted the terrible shape of the Wild man, and began to be afraid; but calling on the * Gods, he requested their aid against this Monster. Orson all this while, was still busied in beholding the Horse, and still offered him such injury with his nails, that the Horse did nothing but kick and bite him. When Orson perceived the Horse to be too hard for him, he caught fast hold on him, and thought to have over thrown him, as though he would haue fought with him. Valentine perceiving his Horse in danger to be slain, he cryed out aloud, and said, 'Wild-man, leave my Horse, and stay but till I come down, and with me thou shalt haue fighting enough. The Wild-man hearing a strange voice, looked up into the tree, and espy-

* In the modern edition the invocation of the "*Gods*" is generally substituted, for the *Catholic Devotion* of the original.

ing

And whan he sawe Valentine, he made him signes with his handes and heed, that he would pull him in peces. And then Valentine made thesygne of thecrosse, in recom̃maunding him vnto God, and after drue out his sworde and lepte downe besyde Orson; whan Orson sawe y^e^ sworde that Valentyne would haue smytten him with, he drewe hym backe and kept him from the stroke. And then he came to valentine and with cleane strengthe threwe hym to the earthe under hi̅, where of valentyne was sore abashed, and discomforted, for he wente well to haue dyed and fynyshed his dayes in that place. For he felte Orson the sauage so stro̅g, that he had neuer hope for escape fro hym. Ha, very God sayde he, haue pytie on me, and suffre not that I fynishe here my dayes thus pyteously by this wylde man. Dyvers times vale̅tyne wende for to haue turned Orson under hym, but he ne might. when valentyne sawe that by strength of bodye he myght not wynne him, he drewe out * sharpe poynted knyfe, and smote Orson in to the right syde

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ing there a man, made unto him divers signs with his hands and head to come down, and he would pull him in pieces. Valentine making all the haste he could, drew his sword, and leap'd upon the Wild-man; when Orson saw the sword, and that he offered to smite him therewith, he leaped back, and kept himself from the stroak, but suddenly returned again upon Valentine, and threw him unto the ground; wherewithal Valentine was very much discomfited, for he looked for no other, than present death in the place, for he felt the strength of the Wild-man so great, that he had no hope of escaping. Being thus both grovelling on the ground, Valentine assay'd divers times to have gotten Orson under him, but could not, when he saw that by strength there was no hope to overcome him, he drew out a sharp pointed knife, and smote Orson deep into

* Every Knight carried a knife or dagger, called a misericorde, in addition to his other weapons. Froissart relates an instance where it was used, in a similar manner, by the celebrated Chandos at the battle of Navarette. "He (Chandos) was so sore ouerpressed that he was felled downe to the erthe: and on hym there fell a great and a bygge man of Castell, called Martyne Ferrant, who was gretly renomed of hardynesse among the Spanyardes, and he dyde his intent to haue slayne Sir Iohan Chandos, who lay vnder hym in great danger. Than Sir Iohan Chandos remembred of a knyfe that he had in his bosome, and drewe it out and strake this Martyne so in the backe, and in the sydes, that he wounded h'm to dethe as he lay on him." — Ld. Berners's Froissart, Vol 1. fol. 138.

syde, in suchewise that the bloud yssued out by great haboundaũce. Than Orson steret vp when he felte himselfe woũded, and for the dolour that he felte, as all in a rage he gaue such a crie, that all the wodde sowned therof. After he came agayne vnto the noble Valentyne, and so fiersly he assayled hym with his sharpe nayles, that he caste him yet downe againe. And there they fought so long together, that it were to muche for to recount al ye maner As they foughte thus wout cesyng, Orson tooke hys shelde fro about hys necke. And when that he had taken it from hym, he beehelde it right strongly, because of the beautye of the colours that he was not accustomed for to se, and then he cast it strongly agaynst the earth, and incontinent retourned vnto Valentyne, and with his nayles and his teeth, pressed him so harde that he broke both * harneys and haubergon. And smote him so rudely with his nailes, that he made the bloud sprig out on all sydes. And when Valentyne felte hymselfe so sore wounded, he was ryght sorowful and pensife, and began for to reclayme our Lord with both his harte and courage. 'Alas,' sayd he, 'veray God Almighty in y^e. is mine only hope and truste, mine onely refuge and comforte, wherefore I praye

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into one of his sides, that the blood issued out abundantly. Orson feeling himself wounded, all inraged, he gave such a screech, that the woods echoed again at the sound thereof; but yet recovering himself, he so fiercely assaulted Valentine with his sharp nails, that he got him at such an advantage, that he threw him once more upon the earth, where lying, they fought so long together, that it were too tedious here to utter. At last Orson took the shield from about the neck of Valentine, and having got it, he beheld it right strangely, in regard of the divers colours therein emblazed: when he had looked his fill, he cast it against the ground, and suddenly returned again to Valentine; with the violence of his nails and teeth, he broke in pieces both the ribs of his armor, and his habergeon also, smiting and beating him so sharply with his nails, that he made the blood follow in all places wherein he laid hold. Valentine feeling himself sore wounded, after some orisons used to the Gods, he made again upon Orson with his sword, thinking to haue

* " ——— come rack!
" At least we'll die with harness on our back."—
Macbeth.

I praye the humbly that thou wilt haue pytie on me; and euen so as by thy worthy grace thou kepte and saued Danyel among the lyons, so kepe me from thys wylde man.' And when Valentine had made his prayer vnto God, he went towarde Orson with hys swor de for to haue smiten him, but Orson lepte a back and went to a lyttell tre, the which tree, he bowed and bracke it, and made therof an horrible staffe, and after came vnto Valentine and gave him such a strooke y^t. he made hym for to fall vpon one knee. Valentyne as hardy rose vp quickely, and so began betwene them a ryght fyerse batayll. And the two brethren had ardaũt desyres for to distroye eche other, but they knew not y^t they were brethren, nor the cause of their fortune. Orson was so cruel, and so strong, y^t. he would haue slaine Valentine dyuers tymes, if it had not bene for his sworde that he doubted aboue all thinges, because of y^e. knyfe that he had smyten hym with. So muche and so long they fought together by diuers manners that they wer both wery and strongly trauayled. Then Valentine behelde Orson, and began for to saye unto him."——

Here the triumph of art and education over mere animal strength is soon evident; untutored (save by his foster-nurse the bear,) as Orson might be imagined, he possesses a natural acquaintance with the power of language, which enables him to understand his brother's oration so far, at least, as to be satisfied that 'he would hym good.'—He listens, attends, and is enslaved."—

The adventure of the Duenna Trifaldi, so nobly achieved by Don Quixote, who essayed the unknown dangers

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haue smitten him, but Orson recoyling back, step'd unto a tree by, the which tree he pulled up by the roots, and made thereof a Club; being thus prepared, he made against Valentine, and striking at him, gave him such a blow, that he made him fall upon one knee; Valentine recovering again, laid about him fiercely, so there began again another dangerous fight between the two brethren, not knowing they were so, nor the cause of this their fortunes. Orson was so cruel, and strong, that he could oftentimes have killed Valentine, had it not been for his sword, for he was sore afraid thereof, by reason he had received a wound by a knife: Long time they fought together, insomuch as they both grew faint: In which tiredness both standing gaping on each other, Valentine looked wishly upon Orson, and said thus.——

dangers of a voyage on Malambruno's wooden horse, had its origin in this romance, probably suggested by the idea of Pacolet's aerial courser. *

" In the castell of pleasaunce of the fayre lady Clerimonde was a dwerfe that she had nourysshed from his chyldhode, and sette vnto the scole. That same dwerf was called Pacolet. He was full of greate wytte and vnderstondynge, the whiche at the scole of † tollette, had lerned so muche of the arte of nygromancye, that aboue al other he was perfyte, in suche manere that by enchauntmente he had made and composed a lyttell hors of wodde, and in the heade there was artyfycyelly a pynne that was in such wyse set, that euery time that he mounted vpō the horse for to goo somwhere, he torned the pynne towarde the place that he wolde go to, and anone he fou de him in the place without harme or daunger, for the hors was of suche facyon that he wente throughe the ayre more faster, than ony byrde could flee."—

It is seldom in the early romances, that the magic art is employed in the service of virtue: here however, is an exception, as the fruits of Pacolet's studies at Tollet, enable him to assist, and protect Valentine through his adventurous career. Pacolet is, nevertheless, occasionally thwarted by a rival enchanter named Adramayne " that had

* It is true Cervantes speaks of the horse formed by the enchanter Merlin on which Peter of Prouence carried off the fair Magelina.—Chaucer assigns similar powers to a horse of brass.

† " Padua," Mr. W. Scott says, ' was long supposed by the Scottish Peasants to be the principal school of Necromancy."—Toledo however (here called Tollet) was one of the most celebrated seminaries of the black art. See Mr. Scott's notes to the Lay of the Last Minstrel, 255. 10th edit. It was at this city, I apprehend, that Virgilius learnt magic; "and Virgil was at scole at Toleton, where he studied right diligently, for he was of great vnderstandynge;" then follows his first introduction to the archfiend.—Virgilius Sig. A. iiii. This opinion was not confined to romances: Froissart says, (speaking of the siege of Bayonne by Henry of Castile) " ther fell suche a mortalyte in the hoost, that of fyue ther dyed thre, and Kyng Henry of Castell had there with hym a *nygromancer of Tollet*, who sayd yᵗ the ayre ther was so enuenomed and corrupted, that ther was no remedy, but that they were all in great danger of dethe."—Froissart's Chronicles translated by Lord Berners, *Vol. I. fol.* 210. Magic was sometimes called Tolletry. See Postea.

had learned soo wyll the arte of tolletre, that for to playe with nygromancy he was passed mayster." The latter is employed by Ferragus "a false Sarazyne," and a giant, whose sister Clerimond is attached to Valentine.—

The talents of these students in the black art, however, are sometimes exercised for the *amusement* merely of others. Orson on one occasion addresses them both, "Lordes playe a lytell betwene you both of your craft, and scyence for to rejoice the company."

"Than Adramayne lyft vp a cup aboue a piller, in suche wyse that it seemed vnto all the" that were there presente, that thorowe the place ran a great ryuer and horryble, and in that same ryuer them thought they sawe all maner of fyshes bothe lytell and great.

"And whan they of the palays sawe the water so great, they began all for to lyft up their gownes and to crye strongly, as they that fere to bee * drowned. And Pacolet y^t. beheld the enchauntement began for to singe, and made a charme so subtyl in his song, that it semed vnto all them of the place, that thorugh the ryuer ran a great † herte, that caste and hurled

* The celebrated Joan of Naples and her husband were captured, according to Froissart, by a similar device. "I know well it is the same enchauntour by whome the quene of Napoles and Sir Othes of Bresuych were taken in the castle of Leufe: for he caused by his craft the see to seme so high, that they within the castell feared that the see shulde haue ouerflowen y^e. castle, whereof they were soo abashed, that they went all to haue dyed." Lord Berners's Froissart, Vol. I. fol. 273.

Chaucer also mentions such a deception.

"For oft at festes haue I wel herd say,
That tregetoures, within an halle laye,
Haue made come in a water and a barge,
And in the halle rowen vp and doun."
Franklein's Tale, Tyrwhitt's Chaucer, 8°. Vol. II. 144.

† We find something of the same kind in a subsequent part of Chaucer's Frankeleine's Tale, p. 146.

"He shewed him, or they went to soupere,
Forestes, parkes ful of wilde dere.
Ther saw he hartes with hir hornes hie,
The gretest that were ever seen with eie.
He saw of hem an hundred slaine with houndes,
And som with arwes blede of bitter woundes."

"Dr.

hurled to the earth, al that he found before him. Then the thought that thei sawe hunters folowe him, with many greihoundes and brachettes. Then there was dyuers of the company that lepte forth, and wolde haue taken the harte, but Pacolet made the hart to lepe incontinet. 'By my faith,' said Orson, 'you haue played ryght well and you use ryght well your arte."

The slovenly manner in which the Coplands printed the numerous romances which issued from their press, may not be so much attributable to the want of attention of the printer, as to the rapid demand for their fascinating wares.

In the work before me, not the least regard has been paid to either the type or the press work: the former is rude, and very much worn, and the latter is careless.

To every chapter is prefixed a rude wood cut: such an embellishment may appear, at the first consideration, to haue rendered the publication very costly, as there are

Dr. Faustus amused the Duke of Anhalt with Juggleries of a similar nature. 'Dr. Faustus desired the Duke of Anhalt, to walk a little forth of the Court with him; wherefore they went together in the field, where Dr. Faustus (throngh his skill) had placed a mighty Castle, which when the Duke saw, he wondred thereat, so did the Duchess, and all the beholders.'—Within was a great open court, wherein was inchanted all manner of wild beasts, especially such as was not to be found in Germany, as—Apes, Bears, Buffs, Antolops, and many more strange Beasts; also there were Harts, Hinds, Roe-bucks, and Does, and wild Swine. "*Damnable life and deserved death of Dr. Faustus*," ed. 1690. ch. 40. These illusions were formerly supposed to arise from the Spectators seeing *each other* transformed into the likenesses of the beast which appeared before them.

Reginald Scott gives a receipt for "setting an horsses or an asses head on a man's neck and shoulders."—'Cut off the head of a horsse or an asse, (before they be dead) otherwise the vertue or strength thereof will be the lesse effectuall, and make an earthen vessell of fit capacitie to conteine the same, and let it be filled with the oile and fat-therof; couer it close, daube it ouer with lome: let it boile ouer a soft fier three daies continuallie, that the flesh boiled may run into oile, so as the bare bones may be seene: beate the haire into powder, and mingle the same with the oile; and anoint the heads of the standers by, and they shall seeme to haue horsses or asses heads."—

Discovery of Witchcraft, ed. 1584, fol. 315.

118 chapters.—This however is not the fact, as the ingenuity of the printer has substituted a cheap and easy mode of ornamenting his pages, and which might almost be considered as affording a hint for the introduction of scenery into our early dramatic representations.

A certain number of figures, male and female, differing in dress and attitude from each other, were cut on wood, with a blank scroll over the head of each: by combining these in different situations, and by the alteration of the name over their heads, together with a piece of scenery, such as a tree, a town, or a castle (also cut on a moveable block,) placed at the side of the figures, Copland has eked out a very respectable list of cuts: many of these figures occur in other of his publications, as "Jack Juggler," and "Dame Coye," in "*a new Enterlued for chyldren to playe, named Jacke Jugeler, both wytte and wery playsent*," with a sight of which rare tract I have been favoured by Mr. Haslewood. Several also of the cuts are to be found in those romances of his printing (Sir Degore, Guy of Warwick, Bevis of Hampton, and others) in the valuable collection of the late Mr. Garrick's Old Plays, now in the British Museum — On the whole, this appears to be a very curious and exceedingly scarce volume. W.

¶ *The History of the moderne Protestant Divines, containing their Parents, Countries, Education, Studies, Lives, and the Yeare of our Lord in which they dyed. With a true register of all their severall Treatises, and Writings, that are extant. Faithfully translated* out of Latine, by* D[onald] *L*[upton]

The

* The Translator does not inform us where the original "Histories" are to be met with, but Mr. Churton observes, "they are all contained, with others, the English (with the exception only of Wiclif) in the Heroologia of Henry Holland; and the foreigners in Verheiden, who has also a Life of Wiclif, Cranmer, and Bale." Preface to the Life of Nowell, page XII.

The copy, from which the above extracts are taken, was lent me

The righteous shall be had in everlasting remembrance – London printed by N. and John Okes 1637, 12mo. pp. 364 exclusive of Dedication, Preface, &c.

This curious and interesting volume has latterly become well known to the Bibliographer, from the particular mention which Mr. Churton has made of it, in the preface to his valuable Life of Dean Nowell.

I am induced to give a concise description of the work, and a selection from its contents, through the present medium, on two accounts; from the great rarity which it possesses, and which Mr. Churton has satisfactorily proved, and from it's intrinsic merit. No one can possibly peruse it's pages, without being pleased with the unaffected simplicity of the style, and with the force and vigour which the different characters display, as delineated by the pen of the writer.

The dedication appears to have peculiar merit, and I shall therefore give it nearly entire.

" To the Right Worshipfull Knights Sir Paul Pindar, Sir John Wolstenholme, Sir Abraham Dawes, Sir John Jacobs,

me by Mr. Ford of Manchester; it has unfortunately lost the curious emblematical frontispiece containing the head of Lupton, described by Mr. Churton *ut supra*.

The Portraits of the different Divines are in general well executed. Lupton, speaking of them, in his preface to the reader, observes, " For their Effegies or Icons, they are not of my invention, but taken to the Life. Some by Albertus Durerus, and the others, by that famous Henry Hondius: onely I desired to have them done in lesser plates for the profit of the buyer." This clearly alludes to the portraits of the foreigners; as those of the English divines, Mr. Granger says, were copied from the engraved heads in the Heroologia, *probably* by Glover, who likewise executed a considerable number of small portraits in another work of Lupton, entitled " Lives of the Fathers," Lond. 1640. 4to. (Granger's Biog. Hist. Vol. I. Page 139, and Vol. II. Page 181.) The plates in the Heroologia, so generally attributed to Crispin Pass, and Magdalen his *daughter*, were *perhaps* the work of other artists, as Mr. Walpole, speaking of the former, observes, " his not mentioning *himself* as having *any share in engraving the plates*, makes me conclude that he recommended the best sculptors among the Flemish." Walpole's Cat. Engravers, 8vo. P. 36.

Farmers

Farmers of the Custome-House, to the King's most excellent Majesty, all happinesse wished.

"RIGHT WORSHIPFULL,

That my intention was devoted to your Worship's, appeares by this Presentation, and that my intention hath rightly directed my Presentation will easily bee seene; for where could these faithfull *witnesses* that are dead have had fairer hopes of *tuition*, than by you who are living *witnesses*, of the same *truth*, most of them have constantly suffered for: Some of them were *exoticke*, some *natives*, all of the same faith: GOD's word commends the protection of the *former*; *grace* and *nature* both pleade for the other: Some of them that were *strangers*, had faire protection, and good provision in this *kingdome*, and were publickly grac'd and allowed in the famous *schooles* of our *universities*; and some of ours, upon the change of *religion*, found presently a *reciprocall* requitall in their chiefest Hans-towns. Both one and the other, were worthy *agents* in the *church* of God, and their *workes* (the never dying monument of their fame) will praise them in the *gates*; they were so eminent *lights*, that my *Encomium* will rather seeme to lessen than *augment* their lustre, however I have striven (as much as I could) to revive their *memories* from the grave of *oblivion*. And (Right Worshipful) if you but receive as much comfort by *reading* of their *workes*, as I have done by the *edition*, I am fully perswaded, your worship's will rest satisfied, and I shall not be taxt for presumption: Disdaine not therefore, I pray you, to *patronize* those, whom I dare believe 'ere this, God, *the father of the faithful*, hath *registred* for his own *Sonnes in the booke of life*....

Your Worship's in all Christian Offices,

DONALD LUPTON."

After the outlandish writers, (twenty-two in number) follow twenty-three English ones: from the latter class I select the history of

"*John Foxe.*

"Behold this Man, and thou canst not choose but wonder at his extraordinary labour and travaile, to gather together so many of God's servants in a bundle; hee was borne in the county of Lancaster, * his young yeares shewed that he was layd

* This is an error into which several Biographers have fallen. Fox

layd out for a scholler, and so he had education accordingly in a famous schoole. After being ripe, he was sent to *Oxford*, and was admitted into *Magdalen* Colledge, where hee gave himselfe strictly to study, and then profest divinity: hee attained to an excellent skill in the *Latine, Greek*, and *Hebrew* tongues, in King Edward Sixth, his reigne, and for his better safety and security, left this kingdome in Queen *Maries* dayes, and lived in the *Low countries*. But when the date of that Queene's dayes were expired, he came backe into *England*, and proved a famous divine. Hee had an excellent facnlty, in preaching, and added to painefulnesse constancy and willingnesse; but that worke of his called '*The History of the Martyrs*,' made his name famous in this kingdome, and elsewhere, and will for ever speake his praise.—He was a Man of an humble spirit, and had truely learn'd that doctrine of St, *Paul, in what estate soever he was in, therewithall to be content*. Hee was one that had, as it seem'd, crucified himselfe to the world, and its vanities, as it may appeare in a kind and fatherly reprehension of his eldest sonne, who having a great mind to travel into forraigne parts, which when hee had performed, he came to his father in *Oxford*, then being old, and he being attired in a loose out-landish fashion; 'who are you,' said his Father, not knowing him? to whom his Sonne replyed, 'I am your Sonne;' to whom this master *Foxe* answered. '*Oh what enemy of thine hath taught thee so much vanity?*' which speech of his shewed, that his minde was weaned from the love of the world. And indeed, I cannot conceive how hee could have any liberty to addict himselfe to follow delights and pleasures, doing so exquisitely such rare pieces of Schollership, which tooke up all his time: nay, it is rather to be wondred, how he performed so great labours, in so short a time; which he could not have done without long and tedious watchings and fastings; which three, study, fasting, and watching, will subject the *flesh* to the *spirit*; and this course tooke hee.

This man never sought after greedily any promotions or preferments, but held and approved of that estate in which he dyed: He departed this life in *London*, and lyes buried in the Church of Saint Giles without Cripplegate, upon whose marble monnment his Sonne *Samuel Foxe*, hath caused to bee ingraven this Inscription,

Fox was a native of *Lincolnshire*, and born at Boston in that County.

" *Christs*,

" *Christo, S. S.*

" To John Foxe, his honoured Father, the faithfull Martyrologian of our *English church*, a most disert searcher into the Antiquities of Histories, a most stiffe bulwarke, and fighter for the evangelical truth, which hath revived the *Martyr's*, as so many *Phœnixes*, from the dust of *oblivion*, is this monument made. He dyed 18th of April, 1587; and of his age 70."

After enumerating the various works of Fox, (amounting to 19 in number,) the writer concludes as follows,

" These be the fruits that this righteous tree, planted in God's church, did bring forth, which doe sufficiently declare him."

J. H. M.

¶ *The Seconde Part of the Mirrour for Magistrates, conteining the falles of the infortunate Princes of this lande. From the Conquest of Cæsar, vnto the commyng of Duke William the Conqueror. Imprinted by Richard Webster Anno Domini*, 1578. In a light and elegant architective compartment; fancifully upheld at the basement on the shoulders and hands of two Satyrs, and having on the sill *goe straight and feare not.*

Of the several parts of the Mirrour for Magistrates, published by Baldwin and Higgins, an ample account has been given in the Censura Lit. vol. iii. p. 1. and p. 149. to which the present may form an useful supplement.

" The Printer to the friendly Reader. Gentle reader, I trustyng in thy accustomed kyndnesse, haue published this booke, entituled ' *the second part of the Mirrour for Magistrates,*' the authour whereof, is now beyond the seas, and wyl marueile at his returne to find thys imprinted. For his intent was but to profite and pleasure one priuate man, as by his epistle may appeare. But I fyndyng the copie by chaunce, shewing it vnto diuers men, both learned and wise: and findyng

yng a booke alredy in print, entituled '*the first and third part of the Mirrour for Magistrates*,' I was moued diuersly of diuers men, by printing this latter woorke, to make perfite the former booke. It may be (good reader) that the friendely acceptyng hereof, wyll encourage the authour to set thynges of greater price in print: yet esteeme thou this as a lanterne, hauyng lyght sufficient to guyde thy wandryng steppes, both vnto the happynesse of this worlde, and of the worlde to come. Whiche happynesse God graunt wee all may enioye."

It seems probable that Blener Hasset's *Second Part*, which is now the scarcest, might have been well known and handed about in manuscript previous to the printing; and that he wrote other things, which have been lost in the vortex of time. His epistle, which follows entire, contains some valuable notices of contemporary writers, and his partial selection of works for reading will amuse the Bibliographer.

"The Authours epistle vnto his friende. Sir, it woulde be too manifest an argument of a nature degeneratyng from al gentrie, if I shoulde not consider of your request, you asking and vrging both honest and profitable thyngs. I therfore to ensure you, that I am not forgetful of yonr demaund, presumyng like blynd Bayard to this my boldnesse, haue not with *Apolloes* pensile, but with *Pans* pleasantlesse pen, indeuoured to endite that which you are so desirous to haue done. And although I once translated for you, *Ouid, De remedio amoris*, as you said, to your contentation, we beyng then in *Cambridge* where aske helpe, and haue helpe, might be had: yet nowe I wyl ensure you, lyke one amazed, I haue strayned my strength vnto the vttermost, being desirous to finish this woorke. You know that loue matters be agreeing with *Caliopes* quill, euery apprentise can, of such matter, make a meter. But how hard a thing it is to compell *Clio*, with her boysterous banners, to couch vnder the compasse of a few metered lines, I referre you vnto the good *Turberuile*, who so soone as he began to take the terrible treatise of Lucan in hand, he was inforst to vnyoke his steeres, and to make holy day.* Shal I then with *Bochas* pen declare the falles of the vnfortunate Princes of the olde

* Some lines by Turberville, I believe prefixed to the Tragical Tales 1576, are entitled: "The author here declareth why he wrote these histories, and forewente the translation of the learned poet, Lucan."

worlde?

worlde? O, intollerable presumption, that timorous *Tyro* shoulde dare to deale with menasing *Mars:* or that a young infant should offer to put on the buskins of *Hercules:* shall I then with silence ceasse to accomplish your request? O, singular ingratitude, that any friend should refuse to sweate, to pleasure and profite his friend. Doo you not consider, that al the fine wyts that England hath inioyed these many yeres, haue busied their braynes very much, to make an English *Mirrour for Magistrates*, which booke is left euen vnto this day, like the vnperformed image of *Venus*, paynted by *Apelles*? no man is able to finish the work, which they with *Homer's* hawtie heroycal style haue begunne: and yet you woulde haue me (the least of the *poets*,) to make trial what I am able to doo therin. But me thinke I doe heare you say, as you were woont, we being conuersant together, what meane al these wordes? thou knowest that the vayne of thy verse doth most delight my humor. And seeing it is but for my priuate study, what meane you to allege all these allegations, as though *Orestes* were Zoilus? Syr, I confesse al this to be true: yet this I speake, to signifie vnto you, howe willyng the good wyl I doo beare vnto you, hath made me, being otherwise vnwillyng to beare a sayle in such rough weather, where euery sea is ready to deuoure me. And when with sayles and oares, (as they say,) I with al my diligence endeuoured to compasse the thing nowe accomplished, I founde myselfe euen in the myddest of the matter, elapt close with *Theseus*, in a returnable laborinth, to fight with *despayre* that miserable *Minotaur*:—where, when I could finde no Ariadne, to lende me a bottome of twist, I looked that *Parcæ* shoulde haue shread my twyne before my returne. Yet at the last wandring Erato, with her sister *Terpsichore* perceiuing me with such diligence to trauise that maze, they williug to helpe the desyres of my mynd, said thus vnto me:

"Come forth thou wandring wight this way,
Doo followe vs outright:
We geue thee leaue, with poets penne,
On Princes falles to write."

Wherewith they leadyng me vnto the fountayne *Permestus*, I without any further determiuation, gallopped through the rest, whiche when leysure shall geue you leaue to reade, ceasse then to thinke on the L. *Buchurst*, or *Sackuyll*, let *Gascon* and *Churchyarde* be forgotten. And if you chaunce to see the meter, or matter, not so well polished, as beseemeth, then remember that they whose falles I haue here penned, were not of

of late tyme, but suche as lyued presently after the incarnation of Christe: and I haue not thought it decent, that the men of the olde worlde shoulde speake with so garnished a style, as they of the latter tyme.

Moreouer, you may, if you please to consider that souldiers, of whiche I am one by professioo, wee be not alwayes lusking in our forte or castle, but be as tyme and occasion wyll permyt, here to-day, wee knowe least our selues, where tomorrowe, and I wyll ensure you, the most part of these my Princes dyd pleade their causes vnto me, cueo in the sea, a place, in fayth, not meete to penne Tragedies. And as for bookes, I was altogether destitute: for when I, to please my faotasie, trauayled (as you knowe) I could not beare aboot with me a library: but for cariage sake, contented myself with these foure: with the third *Decade of Titus Liuye*, with '*Boswelles Concordes of Armorie*,' with *Monsignot de Lange*, that notable warriour, and with the vnperfect '*Mirrour for Magistrates*:' which bookes made nothing to this purpose. I had not those Chronicles whiche other men had: my Memorie and Inuention were voto me in stead of *Grafton*, *Polidore*, *Cooper*, and such like, who dyd greatly ayde other men. And last of al you must consider, that the other part of the miseries of those miserable Princes were written, I sittyng on a rocke in the sea, not in Spaine, Italie, Frauoce, Scotlande, or Englande, but in Garnzie Castle, where although there be learned men, yet none whiche spende their tyme so vainely as in Poetrie. So that the complaintes of these men were written (as I say) where the want of helpe dyd diuersly daunt me with despayre. You haue greatly requested me by your last letter, to make vnto yoo a discourse of the Ile of Garnzie, and howe it is possible for the castle to be a place so pleasauot for habitatioo, as I haue reported it, seeing it standeth in the Sea, separate from any lande. Good Syr, to write thereof (so many folde be the commodities and thinges woorthy the writyng of) woulde rather require a good volume, then a peece of an epistle. Let it therefore suffice for this tyme, that I by writyng vnto you some fewe lines of the Gouernour, I may briefely declare what the gouernement and commodities be. The right woorshipful maister Thomas Leightoo, is her Maiesties Lieutenaunt there.

Syr, I doo remember, howe constant Constantine the Great was in religion, and howe that noble Emperour mynded the reformation thereof. You koowe howe carefull Licurgus and Solon were, for making of good lawes, and ministring of iustice.

tice. And histories doo recorde, howe passing happye Epaminundas was in al his affayres: but what a seemey sight it is, to see al these vertues so to concurre in one man, that bee who shoulde compare hym with them, should, I wyl ensure you, doo hym great iniurie? for (that I may briefly conclude) vndoubtedly a few such men as he is, being plaste at a Princes' elbow, were sufficient to keepe the most ruinous commonwealth that is, from ruine and destruction. And now iudge you the commodities of the countrey, by the goodnesse of the Gouernour, for as Seneca sayeth:—

"Where Gouernours be good, and rule their charge aright,
Without an ebbe, there flowes the flood, which vertuous minds delight.

And heere I doo turne me from these thinges, vntill by talke with you, I may dilate more at large therof, and returning myselfe vnto my former purpose, I haue not thought it connenient to write the complaynts of these men, with so obscure a stile as some other haue done, but with so playne an exposition, that he who doth reade them, shall not neede to be Oedipus, for euery playne Dauus shall by reading them, easily vnderstand the authours drift. And because Diligence, and Memorie bee all the helpers that I haue, therefore I haue ordayned them, as the chief workers of my wyll. Higgins vsed (I know not what) Morpheus, the God of Dreames, but I dreamt not: the other had Baldwine for their hearer, but I haue diligent Inquisition, who can finde out al things, and Memorie, who knoweth al thinges, for the arbiters of my matter. Take you therefore, the fruites of these my idle howres, sent vnto you with a good wyll, and according vnto the trust reposed in you, keepe these trifles from the view of all men, and as you promysed, let them not raunge out of your priuate study. And thus wishing vnto you honour, and long lyfe, I ende, the 15 daye of Maye, An. 1577. Your Friende to vse. Thomas Blenerhasset."

The lives are twelve in number viz. Guidericus, Carassus; Queene Hellina; Vortiger; Vter Pendragon; Cadwallader; Sigebert; Lady Ebbe; Alurede; Egelrede; Edricus; and King Harolde. Niccolls, omitted those of Carassus and Alurede in the edition of 1610.

The muse of Blenerhasset, like some of his predecessors, came forth strait-laced by history. Facts, and not fancy, produced the materials for genius to plod over; hence the chronicles were often berhymed with little claim

to the character of poetry beyond the metre, being unadorned with the flowers of imagination. The ambition of Carassus is compared to the fall of Adam, which may serve as a sufficient specimen, beyond what is given in the succeeding article.

" Sith men be borne by nature naked all,
With their estates why are not men content?
Why doo they deeme the want of wealth a thral?
Why shoulde they lothe the lot, which God hath sent?
Adam himselfe, I finde, at fyrst was sent,
As one who did disdaine his poore estate,
To disobay, with God to be a mate.

Thou maist be made a God, (quoth Satan than,)
If on the fruite forbidden thou wilt feede:
The senselesse wight, the feeble forcelesse man,
Did taste thereof, supposing that with speede
He should in hast haue beene a God in deede.
He not content, hoping for hygher place,
Brought bitter bale to him and al his race.

And I the sonne of Adam by descent,
Dyd seeke to set my selfe in princely seate,
With mine estate I could not be content,
For which I felt the force of hatred's heat,
As at the first, my good successe was greate,
So at the last, my fansies fond desires,
I gropte for grapes amidst the brainble brires."

J. H.

¶ *The Fissher-mans Tale: Of the famous Actes, Life and loue of Cassander a Grecian Knight. Written by Francis Sabie. Cedant arma togis, concedant laurea linguis. Imprinted at London by Richard Iohnes, at the Rose and Crowne, neere S. Andrewes Church in Holburne.* 1595, *qto.* E 4.

This is a poem in blank verse. As an apposite introduction, it was my intention to have selected some passages

sages from *certain bokes of Virgiles Aenœis turned into English meter, by the right honorable lorde Henry, Earle of Surey* *, and the *Steel-glass* by Gascoigne, as the earliest attempts in that measure of the muse of the sixteenth century. The late rarity of both pieces, gave them peculiar claim to notice in this work; but Mr. A. Chalmers, in an enlarged edition of our native poets, has now inserted the whole of the poems of those authors, and there is little doubt, from the nature, extent, and usefulness of the work, it will be generally approved, circulated, and become of easy reference. At the close of the life of Lord Surry, Mr. C. has noticed the long expected work by Dr. Percy, containing specimens of "the attempts to break through the shackles of rhyme (by) Turberville, Gascoyne, Riche, Peele, Higgins, Aske, Vallans, Breton, Chapman, Marlow, &c." † By this list neither of the following writers appear to be included.

Thomas Blenerhasset who studied at Cambridge, and afterwards entered the military service wrote the whole of the *Second part of the Mirrour for Magistrates*. As a poet he was equal with the majority of names attached to the other parts, and was well acquainted with their respective effusions. The complaint of Cadwallader, "one of the infortunate princes of this lande," is given without rhyme. As Blenerhasset was not assisted, like Baldwin and Higgins, by the table talk of a circle of associates; to form the inductions, he took to his assistance the fanciful auxiliaries of Inquisition and Memory. Their discursory observations at the end of Cadwallader's complaint, are as follows:—

"Fyrst tell me, Inquisition, wyll you penne this man's meterlesse tragedy [the complaynt of Cadwallader] as he hath pronounst it? good Memory geue me your aduise, for it agreeth very wel with the Roman verse called Iambus, which consisteth on sixe feete, euery foote on two syllables, one short

* *Apud Ricardum Tottel. Cum priuilegio ad imprimendum solum.* 1557. Col. *Imprinted at London in Flete strete, within Temple barre at the sygne of the Hand and Starre, by Richard Tottel, the xxi day of June, An.* 1557.

† Vol II. p. 322.

and

and another long, so proper for the Englishe toung, that it is greate maruaile that these ripewitted gentlemen of England haue not left of their Gotish kinde of ryming, (for the rude Gothes bronght that kind of writing fyrst, and imitated the learned Latines & Greekes.) O what braue beames, and goodly tymber might be found amougst Churchyardes Chippes, if he had not affected the ryming order of his predecessors? which meeter made not onely hym inferiour vnto Horace, but it also made a greate inequalitie to be betwixt Buchurst, and Homer: betwixt Phaer and Virgill: betwixte Turberuile and Tibullus: betwixt Golding and Ouid: betwixt George Gascon and Seneca: for al these comming neare vnto Marot, whom they did imitate, did put a great distance betwixt the and the Latines, wyth whom they might haue binne equall, euen wyth as litle labour, and with much more prayse and renowne. Truely (quoth Memory) let it be as it is, you shall see good sport shortly. I smyle to see how Zoilus, and Momus, will crie out, O vayne glorious heade, whiche now for a singularitie dooth indeuour to erect a newe kinde of poetrie in England. What needest thou care, Inquisition, those labours wil get thee no liuing, and these be but the trifles of thy idle houres, yet such as be in many respectes of great value, I promise you I woulde the rest of your princes would proceede in the lyke order."

The Poem thus commences:—

" Yon mornning Muses al, where euer you remayne,
Assist my sobbing soull this drierye tale to tell:
You furious furies fearce of Lymbo Lake belowe,
Helpe to vnlade my brest of al the bale it beares:
And you, who felte the falle from honors high renowne,
Fro graues you grizie ghosts se d forth, to help me mourn.
O Pallas, geue thou place, that mourning Clio may,
On lute lamenting, sound and sing my doleful dumpes.
Let riming metered lines and pleasant musike cease,
Let Satyres sollome sound sende forth the fall I felt:
And when the truth of al my tragedie is knowne,
Let them that liue then learne, al things must haue an end."

Cadwallader, having resigned his crown, and entered a religious house at Rome to seek the peace and tranquility of retirement, thus depicts the indolent and too luxurious life of the cloistered monk.

——" At Rome I liu'd not fearing force of foe,
I had for myne estate what I coulde wish or craue,

For

For this I there did finde: they of the Cleargye be,
Of all the men that liue the leste in misery.
For all men liue in care, they carelesse do remayne.
Like buzzing drones they eate the hony of the Bee,
They onely do excel for fine felicitie.
The king must wage his warres, he hath no quiet day.
The noble man must rule with care the commoneweal:
The countreyman must toyle to tyll the barren soyle;
With care the marchant man the snrging seas must sayle:
With trickling droppes of sweat the handcraftes man doth thriue,
With hande as harde as bourde the workeman eates his bread!
The souldiour in the felde with paine doth get his pay:
The seruing man must serue and crouch with cap and knee;
The Lawier he must pleade and trudge from bentch to barre:
Who phisicke doth professe he is not voyde of care:
But churchmen they be blest, they turne a leafe or two,
They sometime sing a Psalme, and for the people pray,
For which they honour haue, and sit in highest place,
What can they wishe or seeke, that is not hard at hand:
They labour not at al, they knowe no kinde of payne,
No daunger dooth with dreade their happy liues distresse.
Ceasse you therefore to muse what madnesse made me leaue,
The courte and courtly pompe of wearing royal crowne,
No madnesse did that deede, but wisedome wisht it so,
I gaynd thereby the blesse which fewe before me felt,
I niene yeares led my life and neuer felt annoy,
And certaynely if nowe I might be king agayne,
Refusing all that pompe, I woulde become a priest,
A Deacon, or a Deane, Prebende, or Minister:
For these men leade their liues with liuings two or three,
Some haue their substitutes in Vniuersities,
Some leade the braenest liues that any man may haue,
They feede vppon the fleece, they force not of the flocke:
Three houres in the yere, with beastly bosomde stuffe,
They spend, and that is all that lawe of them requires.
Muse not though many thrust and shoulder for degrees,
For happy man is he, who hath a preacher's fees."

The initials of Edward Aggas the printer appear to a translation upon the state of France,* that contains a

* *An Excellent Discourse vpon the now present estate of France. Faithfully translated out of French by E. A. Imprinted at London by Iohn Wolfe, and are to be sold at his shop, ouer against the South-dore of Paules.* 1592, qto. 59 leaves.

short

short passage of about two pages in blank verse. The lines are spirited and harmonious, and called forth by the sufferings of France, amidst the contest of religion and civil war, form an invocation to the deceased King Henry the Third, who was murdered at St. Cloud the first of August 1589.

" O! Father of our countrey: O! most sage
And valiant Prince, the honour and renowne
Of all our kings. O Lewis, peerlesse pearle,
Rowe backe the streame of Accheron, and come
Againe, and see how furious rage impels
Our brainsick citties frantikely to pull
Thy most victorious flowers from their Towers,
And for the Flowerdeluce, without regard
Of shame or honour, lewdlie to aduance
The Marrane colours. Come and see how euen
Within the bowels and the hart of France,
Thy wicked children void of grace, haue cast
Off all obedience, so as Paris is
Become within a frontier towne, and euen within
The chambers of thy statelie palace,
The Arragonian tyrant lodgeth now
His rascall iacks. No, no, I aske not I
What valiant prince it was, that durst thy realme
By sword to conquer: he is yet vnborne.
And had not trustlesse treason borne the sway,
The kaitife in thy house had neuer slept,
His sword had neuer booted him without
His Indian gold, wherewith his custome is
To worke his feates: the yellow glistring light
And brightnesse of his gold not only dims
Our Frenchmens eies, but also daunts their hearts,
And from their faces burnes away the white
Of natiue loue and faithfull loyaltie.——
See how the Lorrain Hares and Piemont Roes,
Doo hem the Lyon in on euery side:
And of this mischiefe and this deadly bane
Which burnes vp all, vouchsafe some end to make
In former time when thou didst gouerne vs,
The terror of thine onlie threatning looke
Would soon haue made those fellows quake for fear,
And farre, yea farre haue chased them away,
Euen to the mountaines which reowned be
For their continuall whitenesse. But as now,

Because

Because the Lion whom they heeretofore
So greatly feared, wanteth where withall
To make defence: these traytors dare presume
To set vpon him. One of them dooth twitch
Him by the beard and by the dreadfull front:
Another bites him by the tayll: another
With sheeres of steele, doth sheare his golden mane,
Which dreaded was erewhile throughout the world
In all the lands that are inhabited.
He couching close them fiercely doth behold,
And drawing towards death, doth neuerthelesse
Enforce himselfe with all the might he hath
To worke reuenge."———

Robert Green, a writer that habitually lashed vice, and ridiculed folly, moulding his satiric pages from the trifling manners of the age to ensure popularity, in one of his little moral and amusing pieces,* gave a few occasional pieces of poetry, some without rhyme, a measure probably adopted as a rising novelty. The following is the description of the Lady Mœsia.

" Hir stature and her shape was passing tall,
Diana like, when longst the lawnes she goes,
A stately pace like Iuno when she braued
The queene of heauen fore Paris in the vale;
A front beset with loue and maiestie,
A face like louely Venus when she blusht:
A seely shepherd shoulde be beauties iudge,
A lip sweete rubie red, grac'd with delight,
Her eies two sparkling starres in winter night,
When chilling frost doth cleere the azur'd skie:
Hir haires in tresses twin'd with threds of silke,
Hoong wauing downe like Phœbus in his prime:
Hir breasts as white as those two snowie swannes
That drawes to Paphos Cupid's smiling dame:
A foote like Thetis' when she tript the sands,
To steale Neptunus fauour with his † steps:
In fine, a peece despight of beauty fram'd,
To see what nature's cunning could affoord. ‡

* Greenes Farewell to Folly, 1591. † Sic.

‡ A second specimen by Green at p. 513.

About

About the same period stilted heroics and warbling rhimes fell gradually into disrepute with dramatic writers. From the new plan the actor held closer communication with his audience, and the scene became more interesting as it became more natural. To guide the fact when this change was adopted, Robert Wilmot's tragedy of *Gismonde of Salerne* may be referred to. After being repeatedly acted in rhime, for near twenty years, the author bestowed a "fresh painting," and presented it to the world in 1592 as "newly reuiued and polished according to the decorum of these daies." In 1609 Robert Armin alludes to this alteration, when he tells the friendly peruser of his *two Maids of More-clacke* "you shall find verse as well blancke as crancke."*

This change in the public taste might embolden our neglected author, Sabie, to try at "things unattempted." Of his poem he speaks with much diffidence in the dedication addressed to "M. Henrie Mordant, sonne and heire to the Right Honorable the Lord Mordant." He describes it as "vntutored lines, the trauell of *his* rudé Muse, and vntimelie fruites of *his* first springs." Also his "vnlettered poemes," and "rude lines penned at vacant houres."

The tale commences with a description of morning.

"The darksome shade of cloudy night was past,
Bright Lucifer brought in the chearefull day,
With fire-breathing steeds light Titan drawne,
Into his chariot newlie mounted was.
Rose-cheekt Aurora with a sanguine hue,
Her friendlie Phœbus louinglie did greet;
Now wearie corpes, which quietlie enioy'd.

* Compare the fragment of the original play Cens. Lit. Vol. VII. p. 350, with Dodsley's Collection, Vol. II. p. 154.

† From the ignorance of transcribers, and the inattention too commonly found at the press, many of the early dramatic pieces have been printed with the silliest confusion; the concluding line of a couplet is not unfrequently found to have its termination run into the following line, and blank verse commonly served up as plain prose. The late George Steevens considered the *Yorkshire Tragedy* to have been materially varied, and in a copy of Mr. Malone's *Supplement to Shakspeare* he added in manuscript a metrical disposition of several of the speeches, that have hitherto been received as prose.

The

The pleasing sleepe of close and silent night,
Rousde vp themselues, awakened with the notes
And dulcet tunes of little singing birdes:
Which on greene boughes amid the shadie fields,
With many colloured blossomes deckt did sit.
Calme was the aire, sweet-breathing Zephirus
Did greet faire Ver, with milde and gentle blastes,
Each god seemde now on mortall wightes to smile,
Nothing did lacke to solace pensiue minds,
I shakt of sleepe, and took in hand a reed,
A reede whereto was bound a slender line,
And crooked hooke wherewith for my disport,
Walking along the bankes of siluer lakes,
Oft times I vsde with false deceiuing baytes,
To pluck bright-scaled fish from chrystal waues. *
Foorthwith I bended steps vnto the streames,
And pleasant meares, not far from mine abode,
Needlesse it were here to rehearse what ioyes
Each thing brought then vnto my dolefull minde.
The little menowes leapt abone the waues,
And sportiue fish like wanton lambes did play."

Then having "thrust himselfe into a wherrie boat," he is carried to the foming sea. Being cast on a rock he finds "an aged man," whom he prevails upon to relate his history. "Thrise shoke this aged grandsire his white head, and frost-white lockes"—

"A Grecian am I borne, sprung by descent
Of stout Achilles noble line and race:
A champion once inuincible I was,
A louer once, and blyth Arcadian swaine,
Ay me what shall I say, that now I am?
A fisherman now will I say I am.

* In a dramatic piece called *This Gallant Caualiero Dicke Bovvyer; newly acted. London, Printed by Simon Stafford for Nathaniel Butter, and are to be sold at his shop in Paules Church-yard, neere S. Austens gate*, 1605; with a running title of *The History of the Tryall of Cheualry*, the speech of a fisherman thus commences:

"My angle rod is broke, my sport is done,
But I will fetch my net, to catch some fish:
To lose both fish and pleasure is too much.
Oh, what contentment lives there in the brooke!
What pretty traines are made by cunning hands,
To intrap the wily watry citizens!—"

Noble

Noble by birth, a champion in feates;
A louer fond I was by fortune's spight,
A shepheard to obtain my wisht-for loue,
A fisherman to conuict cruell fate."

This Grecian proves to be Cassander, the hero of the tale, (son of Lord Menalchus) who served under Philip of Macedon and Mathias of Bohemia; where his atchievements might vie with the heroes of the Round Table, and speak his character that of an invincible champion. Wandering on his palfrey through the plains of Arcadia, he saw an heavenly nymph:

" Her cheeks excel'd the whitest Scithian snowe,
Or alabaster, finelie mixt with red;
Her eyes like pearles, or diamonds inclosde
In yellow gold, or mettal fine and rare:
Her teeth like pegs of iuorie, her llps
Resembled cherries of a sanguine hue,
Her haire as yellow as the precious gold."——

Of this beauty he discovers, from the relation of a shepherd, she is

supposde the daughter of
Old Thirsis, she her self doth know no lesse:
She is not so, I heard him oft times say,
(He is my brother) that he founde her young,
Wrapt in a skarlet mantle, rich in price,
As once he passed by the siluer streame
Of Humber."

Hence the hero becomes the humble swain, with sheep-hook and scrip, to woo the gentle Flora. As usual he succeeds, but for the sake of the tale true love must not run smooth; Flora is confined and the flock is only attended by Thyrsis. Absence creates suspicion:

" A shift I found to put me out of doubt,
I laid aside my countrie swaine's attire,
And baser weeds vpon me I did put;
With iags and rags myselfe I did abase;
A filthy cloth about my head I knit,
One leg I bolstred out with dyrtie clothes,
As though it had bene swolne with festred sores,
A crouch in hand and wallet at my backe,
So cripple-like I went to Thirsis doore,

Thare

There first I praid, and made mine orison,
As beggers vse before they craue their almes——"

The lovers escaping by night, are discovered by Thirsis, from the neighing of Cassandra's horse; who follows and is forced into the vessel which was intended to sail to Greece. A violent storm wrecks the vessel, and the hero is cast on the rock, uncertain of the fate of the shepherd and Flora; at the sight of whom

" Oh then how would these snow-resembling haires,
Which not old age but griefe hath made looke white,
Change collour, and take a more youthfull hue:
How would this face, this ashie-colloured face,
Whose youthful blood lamenting griefe hath suckt,
Looke red againe, how would these crasie lims
Waxe yoong againe, euen as an eagle doth;
Now hast thou heard at large the whole discourse,
Of mine euents and causes of this life.....
I tooke my leaue, thankt him, thrust off my barke,
And in good time to wished shore I got."

J. H.

¶ *Flora's Fortvne. The second part and finishing of the Fisherman's Tale. Containing, the strange accidentes which chaunced to Flora, and her supposed father Thirsis: also the happie meeting with her desired Cassander.*

Quod graue Sabe iugum patitur ceruice magistri,
Hoc graue lene iugum mitis Apollo facit.

By F. S. Imprinted at London by Richard Ihones, at the signe of the Rose and Crowne neere to S. Andrewes Church in Holborne. 1595. qto. G. 1.

A laboured epistle dedicatory is addressed to "M. Francis Tresham, sonne and heire to the renowned and vertuous Knight Sir Thomas Tresham," and from "the great and immerited friendship" daily found at their hands, emboldened the author, in his own language, "to present vnto your worship, this my vnpollished poeme,

from which otherwise the imbecilitie of my skill in this diuine arte, and rudenesse of these my lines doe altogether dehort me."

The following address is after the manner and practice of many contemporary writers, who systematically deprecated the supposed voice of a Zoylus.

"To the Reader. To expell (scorn hating reader) the accustomed tediousnes of colde winters nightes, and partlie to beguile slouth-causing sleepe, which otherwise would haue claimed some interest in an vnbusied braine, I tooke pen in hand and presuming somwhat of mine owne skill wrote the late published poeme of the Fisher-man's Tale, which of necessitie I was then abruptly constrained to breake off, both in that Cassander who told the tale could neither declare what had then chanced to Flora his loue, nor I what would chaunce vnto him. Since which time variable accidentes haue hapned to either of them, which newes-bearing report hath brought vnto mine eares and which also thy late acceptance of the former hath encouraged me to promulgate. Whereat if squint-eied Zoylus, or splay-footed Momus shall carpe, or find fault, let them not, like angrie dogs, al to beslauer with their iawes the stone cast at them, I meane, teare in sunder my faultlesse papers, but rather baue accesse vnto me their authour, who will straitwayes fetch foorth an olde rust-eaten Halberd, which saw no sun these seuen yeares, wherewith I wil either massacre their deformed limmes, or (if they speake mee faire) garde them safely to *Coldharbour-colledge*, where they may haue one whole monethes leysure to studie their backbiting arte. But curteous gentlemen will curteously iudge of other mens trauels, and my hope is gentle reader, as thou hast friendlie read and liked the beginning, so thou wilt also as friendly accept and iudge of the ending. Thine euer in curtesie. F. S."

The Poet commences with an invocation:—

"Come Clio sweet, my neuer-idle muse,
Whose pleasant tunes so cheers a drooping mind,
Come cheerful muse from Helicon's faire springs,
With Pallas sprigs, and Phœbus laureats dect:
Help, ayd, assist, to sing, declare, rehearse
What did betide poore Flora, late the loue
Of stout Cassander, long th' inhabitant
Of Thetis cell, and Neptunes monasterie:
On whom the Gods and Fortune minded were
Ful seuen long winters torments to inflict.

Flora,

Flora, and her sire, having been carried to the island of Delphos, consult the Oracle, which returns an ambiguous answer as to the fate of Cassandra; but directs the visiting other land; hence, by another voyage, they arrive in Greece. Here Flora tends her flock, and, in imitation of the responses of the echo in Sidney's Arcadia, her bewailing is answered in the same manner:

Fl. What shal I do, shall I die, what shal Flora kil Flora, shal she?
or to doe such a fact shall I leaue off? *Eccho.* Ileaue off.
Fl. Leaue off, and why so? What liues there any so wretched,
or any so lucklesse ech where as I am? *Ec.* I am.——

The history of the parents of the heroine forms a considerable portion of the remainder of the narrative. On the death of Agenor, King of Greece, his son Palemon succeeds to the crown. Hearing of the beauty of Iulina, daughter of Tuiston, King of Germany, he visits that country, and obtains her in marriage. Shortly after their return, Tuiston dies, and Palemon revisits Germany, to take possession of the throne in right of his queen; who is left under the conduct of

——"a graue and senile man,
Eristo cald, of whose fidelitie
And truth he thought he needed not to doubt,
Perswaded that his youthfull time was past,
And that his age on beautie could not dote:
Not knowing that the canker soonest eates
The milk-white rose, and that corruption doth
Soon'st enter into gray and hoary haires."

The lecherous Eristo, having in vain preferred his suit to the queen, in revenge, seduces Calingo to join in accusing her of adultery, and conspiring to seize the crown with the Lord Alpinor. Having communicated this false tale to the absent king, he contrives, through Pandior the gaoler, to have Alpinor stabbed in jail, as if he had destroyed himself on hearing of the expected arrival of Palemon. The queen is brought to trial, and ordered by the king to be burnt, but the sentence remains suspended until the oracle of Apollo has been consulted. In the interval, the queen is delivered of a daughter, and which the unrelenting king commands to be let float on the

seas. With a ring, chain, and purse, wrapt in a robe and scarlet mantle, the child is "layd in a wherry boate," and sent adrift. The peers having obtained an answer from Apollo, are directed not to unseal it, before they arrive at home, when the scroll is read.

"Let reason rule in Princes, and not rage.
What greater vice than lust in senile age?
Iulina chaste, Alpinor guiltlesse was,
Calingo false, Eristo treacherous,
Pandion wicked, and if destinie
Helpe not, Palemon issulesse shall die."

The traitors confess their villany and suffer death. Julina lingers a short period and dies, having a gorgious tomb with an epitaph of six lines. To return to the little heroine: the boat having floated to the Humber in Arcadia, is discovered by Thirses, whose wife Mepsa nurses the infant. Age gave her beauty, and lovers came daily wooing without effect, until the arrival of the Grecian Earle, Cassander. Now Cassander is conveyed from the rock, to his native plains, where he becomes a pilgrim. Flora, while tending her flock, inspires Dryano, (son of the false Eristo) with love. New misfortunes follow, on the refusal of the young lord, who is joined by his servant Myls, in accusing old Thirsis and Flora of treason. The king (Palemon) sits in judgment, and having passed sentence of death on both, Flora was bound to the stake, and Thirses mounted on gibbet high: Here he commences the history of his companion; this "sugred tale," is heard by Cassander:

"His frostie lockes, his snow resembling haires,
Gan change the cullour, and looke yellow now,
And to be briefe his face with red was deck'd,
And look'd as young as euer he had done,
So Venus did him metamorphose then;
So Cupid did his deitie make knowne."

The king ascertains Flora to be his daughter: the two accusers are hanged, and the poem concludes.

"What tongue is able to expresse that ioy
Which Flora made, when she beheld her loue?
What Tullie can with eloquence declare,
That ioy which he made, when he saw his loue?

What

What Homer with his quaint Pernassus verse,
In greekish stile, can halfe those ioyes expresse,
Which olde Palemon made, when as he saw
Cassander, his found daughter's sweet delight?
And woondrous glad that Flora had found out
So braue a Knight, sproong of so noble race,
With great solemnity he wedded them,
Deposde himselfe, and gaue the crowne to him.
He made olde Thirsis famous in the land,
And much renown'd through all his greekish realm,
Who sent for Mepsa, who was yet aliue:
She came to him to their immortall ioy:
Ech one was glad, each one contented was,
And long time liu'd, and dy'd in endlesse blisse."

In January 1594, there was licensed to Richard Jones, *Pan his Pipe, conteyninge three Pastorall Eglogs in Englyshe hexamiter, with other delightfull verses.** In the same year, there was entered by the same printer, *The Fisherman's Tale, conteyning the storye of Cassander a Grecian Knight.*† Neither piece appears to have obtained a very favourable reception from the public, as Jones soon found it necessary, "for the further delight of the reader," to annex to the first "the delectable poem of the Fisherman's tale."‡ There is not any proof of either passing a second edition. From the length of this piece, the first part containing about 1006 lines, and the last 1407 lines, and as an original poem, in blank verse, it certainly forms some claim to notice in the history of English Poetry. Had Sabie's genius, fancy, and command of language been equal to the author, whose little interesting novel he has adopted, (without acknowledgment,) the production of his muse would not have remained hitherto in obscurity, and nearly unknown. Of the source of his history it may be observed, that an addition of some trifling incidents; a transposition of events, to have the appearance of novelty; and forming a metrical version, that occasionally borrows language as well as plot; is the principal variation of the Fisherman's tale, from *Dorastus and Fawnia*, by Robert Green.

* Warton's Hist of Eng. Po. Vol. III. p. 405 note r.
† Herbert, p. 1055. ‡ Ritson, Bib. Poetica, p. 322.

As a comparative specimen of the two writers, the following is the soliloquy of the heroine, after first beholding the lover, with the parallel passage from the novel.

" I am a base, and flock-attending drudge,
And he (quoth she) an high-conceited Knight:
Thus therefore snarde in Vulcan's priuie net,
And could with Mars no waies from thence escape.
She wept, she cride, she sob'd, and all at once,
And fell at last into these wofull tearmes:
Vnluckie Flora, poore distressed gyrle,
Begotten in some hard and haples houre,
Borne when some euill, vnlucky planet rulde,
What greater spite could Fortune haue thee wrought?
Could gods haue fram'de thy greater miseries?
Is thy Diana vnto Venus turn'd?
Thy chastitie to leud and fond desires?
Hast thou so long bene Vesta's vowed Nun,
And now to Venus doest begin to twine?
Art thou in loue, fond foole, whom doest thou loue?
A stragling Knight, some faithlesse run-away,
What canst thou tel? perhaps he hath deceiu'd
A number of such wanton gyrles as thou?
Ah, but hee's faire! what then? doth not the moth
Sooner corrupt a fine than naughtie cloth?
Hath not the fayrest fruite the sowrest taste,
And sweetest face oft times the foulest heart?
Was not Æneas faire? yet in the end
Who was more false, who proou'd more treacherous?
What then fond wench, wilt thou forwarne all men
To shun the sea, because it drowned one?
Wilt thou condemne all men of periurie,
Because Æneas falsified his faith?
O no, it cannot be that he is false!
Oh would I had him, were he ne'er so false." *Part* I.

" Infortunate Fawnia, and therefore unfortunate; because, Fawnia, thy shepherd's hook sheweth thy poor estate; thy proud desires, thy aspiring mind: the one declareth thy want, the other thy pride. No bastard hawk must soar so high as the hobby; no fowl gaze against the sun, but the eagle: actions wrought against nature, reap dispute; thoughts above fortune, disdain. Fawnia, thou art a shepherdess, daughter to poor Porrus; if thou rest content with this, thou art like to stand; if thou climb, thou art like to fall. The herb Anata growing higher then six inches becometh a weed. Nilus flowing

flowing more than twelve cubits, procureth a Dearth. Daring affections that pass measure, are cut short by time or fortune. Suppress then (Fawnia) those thoughts, which thou mayest shame to express. But ha, Fawnia, Love is a Lord, who will command by power and constrain by force. Dorastus, ha Dorastus is the man I love: the worse is the hap, and the less cause thou hast to hope. Will eagles catch at flies? will cedars stoop at brambles? or mighty princes look at such homely truls? No, no, think this, Dorastus's disdain is greater than thy desire. He is a prince respecting his honour, thou a beggar's brat forgetting thy calling Cease then not only to say, but to think to love Dorastus, and dissemble thy love Fawnia; for better it were to die with grief, than to live with shame. Yet in despite of Love I will sigh to see if I can sigh out Love." *Ed.* 1703.

J. H.

¶ *The Reigne of King Edward the Third. By Thomas May. Small 8vo.*

The favourable impression which the specimen of this author, given in *Censura Literaria*, *X.* 40,* must have made upon the reader, will be confirmed by an examination of the present heroic poem. The copy of it, to which I have access, wants the title-page, but the *Imprimatur* is dated "17 Nov. 1634."

The poem is divided into seven books, and is on the whole deserving of little higher name than that of a chronicle in verse. The author seems however to be very capable of "greatness on great occasions," and to be strikingly liable to the sagacious criticism of the connoisseur in the Vicar of Wakefield: he would have made a better poem, if he had taken more pains.

The book is not sufficiently rare to justify occupying

* The writer of the article here referred to complains, that the title-page of his copy of May's Lucan is torn away. I will add here therefore, that it is an engraved one, and is as follows: "*Lucan's Pharsalia, or the Civill Warres betweene Pompey and Julius Cæsar. The whole ten Bookes Englished by Thomas May, Esq. London, printed for Thomas Jones and John Marriott*, 1627."

the pages of the BIBLIOGRAPHER with long extracts, though many passages are written in so true a poetic spirit, that they cannot fail to illustrate the truth of this remark.

Inner Temple. BARRON FIELD.*

¶ *A ryght notable Sermon made by Doctor Martyn Luther upon the twenteth chapter of Iohan of Absolution & the true use of the keyes, full of great cõforte. In the which also it is intreated of the Mynysters of the Church & of Scholemaisters, what is dewe unto them. And of the hardnes & softenes of the harte of manne.*

Iohan. xx.

Whose synnes soever ye remitte, they are remytted unto them, & whose synnes soever ye retayne, they are retayned.

Imprinted at Ippeswich by Anthony Scoloker dwellyng in S. Nycholas Parryshe, Anno 1548. *Cumprivilegio, ad imprimendum solum. Small* 8vo. *No paging, three sheets.*

At the back of the title a wood-cut, on the subject of the text, which is repeated under it.

This sermon is mentioned by Herbert, III. p. 1456. It appears from the following dedication to have been translated by Richard Argentyne.

" *Unto the ryghte honorable and his mooste syngular good lorde my Lord Wentworthe, Rychard Argentyne wyssheth increase of honour, peace and prosperous succes in all his procedinges.*"

" Albeit (Ryght Honorable) that the prophecye of Iacob

* To Mr. Barron Field, the Editor of *The Cabinet*, the public are indebted for a regular Series of Selections from ancient poetry, introduced into the eight numbers of the New Series of that work, which is now discontinued. Among these may be found several from George Wither, who has been the subject of so much notice in the *Bibliographer.—Editor.*

wa-

was true, that the scripture was not take away from Juda, unto the tyme that Silo came the very true Messias, both God and man. Yet dyd the Almyghtye God punish the Jewes with blyndnes, chefelye for their hipocrisye and idolatrye, ande spoyled them of the moost holy a'd right gouuernaunce. Where therfore it myght appere that Antechrist was moost justlie a'd laufullye extirped all together with his usurped power oute of this mooste fortunate realme, and yet the same remained in dede still i' the te'ple of God with his abhominacio' vnder the cloke of in'umerable strau'ge gods, which by his persuasio's were decked with pardo's, te'ples, golde, silver, precyous stones and other costlie thinges to styrre thereby the people both to be seruauntes unto them and to honour them, wherby (Christ beyng clene exti guisshed) myserably we have justifyed the idolatrye of the Jewes, that of just cause the Turke (as the scourge of God) doth therfore hate and persecute Christen men.

" It hath pleased Almightie God of his great mercy to send unto us a Josias, and a Kynge of moost worthye fame, clene to weede oute the same, commaundyng God and his holie woorde frelie to be geve'n unto all his louinge subjectes, and Christ onelie trulie ande syncerelye to be taught ande redde every where, the whiche is the very true keye, wherby to enter into the kingdome of heaven, ande the nexte waye to obteyue the mightie and strong swearde, for ever to beate downe the deuell and hys derelie beloved Antechriste.

" For those trulie did not receyue with the Apostles at the handes of the holighoost, the auctoritie of the keies of heaven, that teach theyr owne tradicions, ande not Chryst onelye, and the infinite mercy of God. And yet so moche hath been the craking of the fayned vertues of the aboue-named enmemy of God. Hys painted keyes haue bene so moche exalted, his colored lyghtning is so moche dredde in forraine realmes (the more pittie) even at this daye that thereby he maketh him selfe not onelie the vicare of God uppo' earth, but also a shamefull reuysed thynge set a'd boosted unto the woorlde, as a certeyne God of the earth, being both dradde ande honoured eveu aboue God himselfe, and is in dede but a man of sinne, and the sonne of perditio'. To the inte't therfore, that thauctorite of his keyes maye the better be knowen, I have translated a sermon, declaring the true use of the keyes of absolution, whome the bisshoppe of Rome hath shamefully abused. Geuinge that for a token of my harte unto your good Lordeshippe that other by you (yf your pleasure so shalbe) maie haue the fruytion of so great a co'fort to the maintenaunce of holie learninge.

That

That the interest of his deceptfull iugglinge maye utterly be bannyshed for ever. Ande thus Jesu preserue your Lordeshippes estate unto God s honoure. Fare you well.

" At Ippeswyche the 20 daye of January the yeare of our Lorde 1.5.48."

¶ *The Bishop of London His Legacy. Or Certaine Motives of D. King, late Bishop of London, for his change of Religion, and dying in the Catholike and Roman Church. With a conclusion to his Brethren, the L.L. Bishops of England.*

Cum dederit dilectis suis somnum, ecce hereditas Domini. Psal. 126.

Beati, qui in Domino morinntur. Apoc. 14.

Permissu Svperiorum, MDC.XXIIII. 4*to. pp.* 174.

¶ *A Sermon preached at Paul's Crosse the* 25 *of November,* 1621. *Upon occasion of that false and scandalous report (lately printed) touching the supposed Apostacie of the Right Reverend Father in God, Iohn King, late Lord Bishop of London. By Henry King, his eldest sonne. Whereunto is annexed the examination and answere of Thomas Preston, P. taken before my Lord's Grace of Canterbury touching this scandall. Published by authority. At London, Imprinted by Felix Kingston, for William Barret.* 1621. 4*to. pp.* 86.

These tracts are said to be very rare. They are curious from the rank and celebrity of the Bishop and his son, who was himself afterwards Bishop of Chichester, and well known as a poet as well as a divine. They are also worthy of notice, as another proof added to those which occur to daily observation, of the incessant desire and constant artifices of the church of Rome, to make proselytes to their tenets.

The advertisement of the publisher of the legacy, is sufficiently impudent. He first *assumes* a fact, and then he

he *invents* reasons for it. "That the Bishop altered his religion," says he, "before his death, and died Catholic, is most certain—that he did write in time of his sickness, and delivered to others before his death, any reasons or motives, of such his change in religion, I will be sparing peremptorily to affirm.—Only I say, seeing it is most certain, that he died Catholic, and seeing no learned man changeth his religion but upon some inducements and motives; and lastly, seeing in the judgment of the publisher hereof, no motives are more forcible for a Protestant to change his religion, and imbrace the Catholic faith, then these set down in this treatise; therefore the publisher wisheth himself may be here taken to have written these motives, as a precedent, warranting any Protestant in the change of his religion, though, by a *poetical freedom* peculiarly applied to *the Bishop*; and so accordingly styled *His Legacy*."

A charge so made out, would have scarcely seemed to deserve a serious answer. So his son thought for a time.

"But I see," says he, "this spurious brat hath found too many nurses, since it was exposed, and like a Snow-Ball by rolling is grown greater: Longa ætate non infringitur, sed augetur; and as it hath acquired more age, so also with those that wish it so, more credit: therefore, because impudent avouchings make wise men sometimes doubt and the ignorant stumble; and for that I would not with a guilty silence, seem to betray a truth, or confirm their error, who take all for granted, which is not contradicted, I have at last adventured to speak."—

This accusation has also been wiped off by Bishop Godwin, in his appendix to his book *De Præsulibus*, and by Gee, in his book, called *The Foot out of the Snare*. *See Wood's Ath. Ox.*

Gregory Fisher, alias Musquet, is said by Wood to have been the author of *The Legacy*.

Allarme

¶ *Allarme to England, foreshewing what perilles are procured, where the people liue without regarde of Martiall lawe. With a short discourse conteyning the decay of warlike discipline, conuenient to be perused by Gentlemen, such as are desirous by seruice, to seeke their owne deserued prayse, and the preseruation of their countrey. Newly deuised and written by Barnabe Riche, Gentleman. Malui me diuitem esse quam vocari. Perused and allowed.* 1578. [Col.] *Imprinted at London, by Christopher Barker, Printer to the Queenes Maiestie.* qto. Extends to R ij.

Of this work I have had occasion to take some notice in the account of the author before the *Dainty Deuices*, where the contents are sufficiently described: but the following additional extracts seem worth preserving.

Barnabe Googe, in a prose address to his "very louing friend, Captaine Barnabe Riche," relates, "that noble Gentleman, Syr William Drurle, a paragon of armes at this day, was wont (I remẽber) to say, that the souldiers of England had alwayes one of these three ends to looke for: to be slaine, to begge, or to be hanged. No doubte a gentle recompence for suche a merit. Yet want there not some yᵗ. dare affirme it a vaine burden to a commonwealth to maintaine souldiers as the common disturbers & hinderers of publike peace. Such a one was Syr Thomas More, who, hauing more skill in sealing of a writ then surueying of a cãpe, was not ashamed most vnwisely to write (if I may so speake of so wise a man) that the comõn labourer of England, taken from the plowe, was he, that when it came to the matter, did the deede: whose goodly seruice in time of neede, is better knowen thẽ I need to speake of. But what hath this realme gained by her smal accompt of souldiers? She hath of barbarous people bene foure or fiue times inuaded and overrunne. I pray God the sixt be not neerer then men looke for. It is not money nor multitude of men that in extremitie preuaileth, but skill and experience that safely maintaineth and preserueth."

The lines of "Lodowick Flood, in the behalfe of the Authour," are in Lloid's usual stile. They commence,

"March forth with Mars, clap costlets on, ring larum loude apace,
strike on the drum, sounde out the trumpe, defie your foes in face.
Shake

Shake Morpheus of, set Vatia by, flee Bacchus bankets fro,
shunne Ceres seat, let Venus be, to Mars your seruice shewe.
In India loiterers were looked to, in Egypt youth were taught,
and in Lacena idle men, as men suspect were caught."

The next writer appears to have been considered singular in his text in his own days, as the margin of the poem by "Thomas Churchyarde, Gentleman, in commendation of this worke," says, "his orthographie and manner of writing obserued," and which, with some difficulty, is continued in the following extract.

"If chyld thatt goes to skoel, dyd any warning tack
att fellows fawtts who feels the rod (when they offence do mack)
him selff shuld skaep the skorge, and construe many a lven
and lawghe to skorn the whisking whyp, thatt macks the skollars
whyen.
But neyther chyld nor man, wyll warnyng tacke voue se
tyll tempest coms wyth thonder crak, and stryeks down staetly tre
owr nebors howse a fyer, byds wyes to loek a bowtt
and rack vpp coells in imbers cloes, and putt the candell owtt
least sparkulls creep in strawe, and smothryng smoek a ryes
and styefull sylly sleeping Soells, in bed that caeries lyes
The warrs att hand we heer, macks hollowe peace to bloeshe
byds call for warrs and coets off steell, to stande and byed the poeshe
A man who long gyvs aem, may shoett hym selff att leynth
A heddy hors must corbbed be, by connyng or by streynth
A wyelly wykked world, byds wantton heds bewaer [prepaer
What needs moer words when peace is craktt, for lusty warrs
loes not your old renown, O baebs of bryttayn bloed
Dance affter drom, lett tabber goe, the musyck is not good
thatt maeks men loek liek gyrlls, and mynce on carpaytts gaye
as thoghe mayd marryon meutt to martch, and Iuen should bring
in May
The sownd off trumpett suer, wyll change your maydens face
to loek lyek men or lyons whelpps, or tygers in the chace."

Ninety lines of this uncouth dialect could not be expected to inspire the youth of England with martial ardour, or now find a lover of the muse to wish the extract extended. Then follows:

"*S. Stronge, in the behalfe of the Author.*

"If painfull pilgryme for his toyle, deserues a guerdon due
In seeking of the sacred sorte, which vertue doth pursue:
Or if the wakefull watche in warre, do merit like reward,
Or cunning pylot that with skill, doth take his due regard,

To

To cut in twayne the billowes huge, that swell in Ocean sea,
And keepes the keele aright his course, till wished port he wray:
Then (Ritche) that rings the larum bell, to warne his countreyes thrall.
And sorts (much like the busie bee) the honnie from the gall,
Deserues no lesse, in lieu thereof: such fruit I reape thereby,
As for my part, a double praise, I may him not denie———
Do sort thy selfe from Comedies, and foolish plaies of loue,
Lest tragicall and worse perhaps in fine thee chaunce to proue:
Take sword in hand, and leaue of ease, for now the time is come,
The bell is rong, the trumpets sound, all arme dothe strike the dromme."

"*Thomas Lupton, in commendation of this worke.*

"What better thing, then perilles to preuent?
What danger more, then careles still to sleepe?
Then ist not good, in peace for to frequent
The thing that vs from force of foes may keepe?
What harme in heat, to make for colde a hoode?
The ante prouides in sommer, winter's food."———

From three pages of the author's address a short specimen is sufficient, where he proclaims

——"here my muse is in a maze, my senses all do shake, my fainting wits do faile for feare, my quivering quill doth quake, To blaze the bloody broyles of Mars, the mightie god of warre, wherewith he plagues such rebels stout as at his lawes will snarre. How he doth scourge the carelesse crewe that liues deuoide of awe, in secure sort without regard of Mars or martiall lawe."

The "allarme" is divided into four parts, entreating of war; of souldiers; of the time; and the decay of martial discipline. "Of the time" affords an amusing specimen of the author's descriptive talents, as applied to the manners of the young courtier, and of the training Cupid's band of soldiers.

"He that fully frames him selfe to become a courtier, must likewyse fraught his head so ful of courting toyes, that there will be no roome left to consider of matters appertaining more to his credit. For the most in number of our young courtly gentlemen thinke that the greatest grace of courting cõsisteth in proude and hautie countenances to such as knowe them not, to be verie faire spoken, bountifull and liberal in wordes to all men, to be curious in cauilling, propounding captious questions, thereby to shewe a singularitie of their wisedomes: for the helping whereof they diligẽtly studie bookes for y^t. purpose, as *Cornelius Agrippa, de vanitate scientiarum,*

scientiarum, and other like: to seeme to talke of farre and straunge countries, of the maners of the people, of the fertilitie of soyles, and by the way of communication, able to dispute of all things, but in deede to know nothing, to apply their pleasant wittes to scoffing, quipping, gybing, & taunting, whereby they may be accompted merrie conceipted gentlemen, & withal, they must learne to play ye. parasites, or els I can tel them, they wil neuer learne to thriue. And in their apparell, they must bee very nice & neat, with their ruffes finely set, a great bundle of feathers thrust into a cappe, which must likewise be of such a bignesse, that it shall be able to holde more witte then three of them haue in their heades....

" Of all other people that doe moste surmount in vanities, are those that in suche contagious passions, consume their time in loue, that as Marcus Aurelius doth affirme, hee that doeth once fall in loue with another doth euen then begin to hate himselfe. It hath many times bene had in question, from whence the furie of this maladie should spring, but the greatest part do conclude, that the originall thereof doeth proceede of idlenesse. Loue, where it once taketh holde, it tormenteth the patients with such straunge and bitter passions, that it reduceth reason into rage, pleasure into payne, quietnes into carefulnes, mirth into madnesse, neither maketh it any exceptions of persons, either olde or yong, riche or poore, weake or strong, foolishe or discreete, that as Peter Bouaystuan, a notable French authour doth write, that if all the louers that are in the worlde, were made in one whole armie, there is neither Emperour nor Monarche, but would be amazed to see such a companie of Bedle fooles in a cluster. But he that should take a view of their countenances, gestes, maners, furies, and all their frantike toyes, might confesse that he neuer sawe a more strange metamorphosis, or a spectacle more ridiculous to laugh at. If at any time they haue receyued a merie countenance of their beloued good God, how gay shall you see them in their apparell, howe cheerfull in their countenance, howe pleasant in their conceiptes, how merie in their moodes: then they bathe in brookes of blisse, they swimme in seas of ioy, they flow in flouds of felicitie, they houer all in happinesse, they flie in sweete delightes, they banishe all anoye. Contrarily, if they receiue a lowring looke, then you shall see them drowned in dumpes, they plead with piteous plaints, they crie with continuall clamours, they forge, they fayne, they flatter, they lie, they forsweare, otherwhiles falling into desperate moodes, that they spare not to blaspheme ye. gods, to curse the heauens, to blame the planetes, to raile on the destinies, to crie

crie out vpon the furies, to forge hell, to counterfeite Sisiphus, to playe Tantalus, to faine Titius, to grone with Prometheus, to burne the winter, to freese the summer, to lothe the night, to hate the day, with a thousand other such superstitious follies, to long for me to rehearse. Nowe if he be learned, and that he be able to write a verse, then his penne must plie to paint his mistresse prayse, she must then be a Pallas for her witte, a Diana for her chastitie, a Venus for her face, then shee shall be praysed by proportion: first, her haires are wires of golde, her cheekes are made of lilies and red roses, her browes be arches, her eyes saphires, her lockes lightnings, her mouth corall, her teeth pearles, her pappes alabaster balles, her bodye streight, her belly softe, from thence downewarde to her knees, I thinke, is made of sugar candie, her armes, her hands, her fingers, her legges, her feete, and all the rest of her bodie shall be so perfect, and so pure, that of my conscience the worst parte they will leaue in her, shal be her soule."

This *sugar candy* description was afterwards, I conceive imitated by Green in his *Farewell to Folly*. The character is that of the sensual lover, and sufficiently curious to give the reader an opportunity of comparing the two passages.

" He that marketh the confused estate of you Florentines, who couet to be counted loners, shall finde howe vnder that one folly you heape together a masse of mischeiuous enormities, for the gentleman, that drawne by a voluptuous desire of immoderate affections seeks to glut his outward sences with delight, first layeth his platforme by pride, seeking to allure a chast eye with the sumptuous shewe of apparell, vnder that maske to entise the minde vnto vanitie; others, by an eloquent phrase of speeche, to tickle the eare with a pleasing harmonie of well placed words, well placed in congruitie, though ill construed in sence; some by musicke to inueigle the minde with melodie not sparing to spende part of the night vnder his mistresses window, by such paines to procure hir dishonour and his owne misfortune. These, gentlemen, be fruites of your loues. if I tearme it the best way, and yet follies in that they preiudice both purse and person: the same baite is flatterie, which giueth the sorest batterie to the bulworke of their chastitie, for when they see the minde armed with vertue, hard to be wonne, and like the diamonde to refuse the force of the file, then they apply their wittes and wils to worke their owne woe, penning downe ditties, songs, sonnets madrigals, and suche like, shadowed ouer with the pensell of flatterie, where, from the

the fictions of poets they fetche the type and figure of their fayned affection: first, decyphering hir beautie to bee more thyn superlatiue, comparing hir face vnto Venus, hir haire vnto golde, hir eyes vnto starres: naye more resembling hir chastitie vnto Diana, when they seeke onely to make hir as common as Lais, then howe hir feature hath fired their fancie, howe her sight hath besotted their sences, howe beautie hath bewitched them, paynting out their passions as Apelles did puppettes for children, which inwardly framed of claye were outwaredlye trickt vppe with freshe colours, they plunge in paine, they waile in woe, they turne the restlesse stone with Sysyphus, and alleage the tormentes of Tantalus, what griefe, what payne, what sorrow, what sighs, what teares, what plaintes, what passions, what tortures, what death is it not they indure till they obtaine their mistresse fauour? which got, infamie concludeth the tragedie with repentance: so that I allow those pleasing poems of Guazzo, which begin *Chi spinto d amore*, thus Englished:

"He that appaled with lust wouldе saile in hast to Corinthum,
There to be taught in Layis schoole to seeke for a mistresse,
Is to be traind in Venus troupe and changd to the purpose,
Rage imbraced but reason quite thrust out as on exile,
Pleasure a paine, rest tournd to be care, and mirth as a madnesse.
Firie mindes inflamd with a looke inraged as Alecto,
Quaint in aray, sighs fetcht from farre, and teares marie fained
Pen sicke, sore depe, plungd in paine, not a place but his hart whole.
Daies in griefe and nights consumed to thinke on a goddesse.
Broken sleeps, swete dreams, but short fro the night to the morning;
Venus dasht his mistresse face as bright as Apollo,
Helena staind the golden ball, wrong giuen by the shee[p]heard.
Haires of gold, eyes twinckling starres, hir lips to be rubies,
Teeth of pearle, hir brests like snow, hir cheekes to be roses.
Sugar candie she is as I gesse fro the wast to the kneestead:
Nought is amisse, no fault were found if soule were amended.
All were blisse if such fond lust led not to repentance."

J. H.

¶ *The great Assises holden in Parnassvs by Apollo and his Assessovrs: at which sessions are arraigned Mercurius Britanicus,**

Mercurius

* A weekly paper; commenced Aug. 16-22, 1643, under the direction of Marchemont Nedham. I have seen No. 67, Jan. 20-7, 1645, and a recommencement in June 1647. At that period it was probably under other guidance: Nedham, according to Wood, (Ath. Ox. Vol. II. Col. 625 *et seq*) in 1647 was introduced

duced to his Majesty at Hampton Court, and obtained forgiveness. Under the auspices of royalty he next commenced the *Mercurius Pragmaticus*, of which I have seen No. 1, Sept. 14-21, 1647, to No. 28, Mar. 21-28, 1648: then No. 1, Mar. 28-Apr. 4, 1648, and No. 39, Dec. 19-26. A recommencement in the following year for Charles II. viz. No. 1, Apr. 17-24; two of No. 4, May 8-15; and No. 31, Nov. 27—Dec. 4, 1649. But the last could not have been under the influence of this Protean editor, who once more became a Common-wealth man, and followed his dark occupation, by establishing the *Mercurius Politicus*, as Wood says, on June 9th, 1649, to June 6, 1650. It recommenced with No. 1, June 6-13, 1650, and extended to No. 386, pp. 8383, as I find by the marginal reference in *A Rope for Pol; or, a hue and cry after Marchemont Nedham: The late scurrulous News-writer. Being a collection of his horrid Blasphemies and Revilings against the King's Majesty, his person, his cause, and his friends: published in his weekly Politicus.* [2 Sam. xix. 21; 1 Kings ii. 44, 45, quoted.] *London: Printed in the year* 1660, qto. 25 leaves. This tract was compiled wholly from Nedham's pages: in the advertisement it is said, "what was by others singly attempted in several waies, has been in all practised by the late writer of Politicus, Marchemont Nedham, whose scurrilous pamphlets flying every week in all parts of the nation, 'tis incredible what influence they had upon numbers of unconsidering persons, who have a strange presumption that all must nedes be true that is in print. This was the Goliah of the Philistines, the great champion of the late Vsurper, whose pen was in comparison of others like a weaver's beam."—The Mercurius Britanicus is brought to the Assizes for destroying the fair fame of many; for purloining wit from Helicon with felonious intent, mixing satyrs and magic arts to "make some even hang themselves for spite."

* Commenced with the year 1642. A short advertisement says, "the world hath long enough beene abused with falshoods, and theres a weekly cheat put out to nourish the abuse amongst the people and make them pay for their seducement. And that the world may see that the court is neither so barren of intelligence as it is conceived, nor the affaires thereof in so unprosperous a condition, as these pamphlets make them, it is thought fit to let them truly understand the estate of things that so they may no longer pretend ignorance, or be deceived with untruthes: which being premised once for all, we now go on unto the businesse, whereiu we shall proceed with all truth and candour." The first year extended to 750 pages. It appears to have continued uninterruptedly for some time, and occasionally revived to suit the times. I have seen it dated Sept. 1644; again, No. 2, Feb. 3-10, 1648, and a No. 2, Mar. 20-7, 1654.—Indicted for forged fictions, calumnies and tales; adding fuel to civil discord; and labouring to revive the "exploded doctrine of the *Florentine*." Some further notice in note, p. 520.

Mercurius

*Mercurius Civicus,**
The Scout,†
The Writer of Diurnalls,‡
The Intelligencer,§
The Writer of Occurrences,‖
*The Writer of Passages,***
The Post,††
The Spye,‡‡

* Accused of having prefixed to his book "magick or magnetick figures" that enchanted the weak and ignorant, and caused them to bestow more time and coin on such pamphlets than upon books divine.—Commenced in May 1643; I have seen No. 152, Apr. 23-30, 1646.

† "A second Proteus, or the learned Scout."—Commenced June 1643.

‡ Summoned before the jury, "as penman of the Weekely Calendar, entituled the new Ephemerides, perfect Diurnalls;" and indicted for having wronged the *Athenian Novelists*.—Commenced June 1642.

§ A work to answer this title commenced in Dec. 1642. Something of the same kind appears alluded to at an earlier period, in the old play of "*Two VVise Men and all the rest Fooles: or a comicall Morall, eensuring the follies of this age, as it hath beene diverse times acted. Anno* 1619. Furioso, a soldier, tells Corraso, "you need not bend your selfe so stifly against anie sorts of people, be they never so wicked, being yourself one of the basest and most vnnecessarie fruit spillers that ever made themselues mercenarie. *An Intelligencer, a Spie*, an Euesdropper, is hated and shunned of all the world.

"Corra. As true as I liue, it were a good deed to apprehend you. Ile laie my life you are an enemie to the state." This play has been attributed to George Chapman upon very slender authority. It was a lampoon on the times, and could not be intended for public representation. There are such shallow inversions as Master *Tobsib*, Mr. *Rellips*, and Master *Eloc*.

‖ Stands accused of injuring fame by disguising falsehood as truth.—Commenced in July 1642.

** A perversion of truth, from the love of gain, and feloniously emptying the fountains of the Muses, are the alleged crimes.—Commenced 1642.

†† The Post vended "encheridions of lyes," and feloniously stole "from *Euphues*, and *Arcadia*, language gay," so "that he no newes but *romants* seem'd to write."—There were several papers, with similar titles, published about this period.

‡‡ Charged with using "Old Galelæos glasses," to represent objects out of measure and increase faults "farre greater then indeed they were."—Commenced at Oxford, Jan. 1643.

*The Writer of Weekly Accounts,**
The Scottish Dove, &c.†

London:

* Condemned for seven years to the Stygian galley to keep tally of the ghosts that pass, receiving for hire each night "three fillips on the nose, with a browne crust of mouldy bread."—Commenced Aug. 1643.

† "The innocent Scotch Dove" had committed "no great offence," but "while his readers did expect some newes they found a sermon," for which he was prohibited crossing the seas or to repass the Tweed.—Commenced Oct. 1643.

Mr. Chalmers, in the Appendix to the *Life of Ruddiman* (No. 6), has given "a Chronological List of News-Papers, from the Epoch of the Civil Wars." Such a list can only be made perfect by general assistance. There may be added, 1642, July 20. An exact Coranto—1643, Jan. 31 to Feb. 7. Mercurius Anglicus, No. 1.—1643-4, Jan. 17. Mercurius Viridicus, Mutus—1644, Jan. 31 to Feb. 6. Mercurius not Veridicus, nor yet Mutus, but Cambro or honest Britannus. No. 2—Jan. 24. Mercurius Cœlicus, signed John Booker.—Mar. 4 Mercurius Vapulans or Naworth Stript and Whipt.—Mercurius Problematicus, 1644-1646. Feb. 3-10. Mercurius Diutinus, No. 2.—June 26, Packet of Letters. Bishop Corbett, at an earlier period, in his poetical epistle to the D. of Buckingham, alluded to the "Corantoes, dyares, packets, newes, more newes."—1647, Mercurius Morbicus, Nos. 1, 2, 3.—1648 Mercurius anti Mercurius, Sept. 12 to 19, No. 1. Sep. 26 to Oct. 2 No. 2.—Mercurius Militans by Hieron. Philalethes.—Dec. 5 to 12 Mercurius Impartialis, No 1.—Same year, no month, Mercurius Pacificus and No. 2 May 24 to 31, 1649.—1649, Apr. 10 to 17 Mercurius Philo Monarchius No. 1, and May 14 to 21, No. 1.—May 30 to June 6 Metrapolitan Nuncio, No. 1.—Dec. 21. Irish Monthly Mercury No. 1—1650 Jan. 25 to Feb. 25. The Irish Mercury.—1651 June 17 to 24 Mercurius Elencticus, No. 3.—1652 Dec. 4 to 11. The Flying Eagle—1653 Anti Aulicus.—1654. Oct. 24-31, Observator, with a summary of Intelligence. No. 1. This paper continued several years. It is characterised and censured, in a poem with same title, as first begun and siding with usurping Noll, scribling for Rome, changing for Charles, and vending intelligence and news "equally void of reason truth and sense." See *The Muses Farewell to Popery and Slavery*, 1689. And in the Examiner of April 17 to 24, 1712, it is classed with those described in the Whig interest, and was then printed twice a week.—1659. Mercurius Democritus, Apr. 21 to 28, No. 1, and May 3 to 10 is also No. 1.—1660, Jan. 11 to 18. Mercurius Fumigosus, No. 1.—1663, Ap. 29, The Man in the Moon, No. 1.—1664, Mar. 7 to 14, Mercurius Phanaticus, No. 1.—For specimens of and another list of periodical papers, printed during the interregnum, see *Cromwelliana*. *A chronological detail of*

London: Printed by Richard Cotes for Edward Husbands, and are to be sold at his shop in the Middle Temple. 1645. *qto.* 25 *leaves.*

At the near termination of the first volume of the BRITISH BIBLIOGRAPHER, it is with satisfaction I adopt the words of Lambarde, on a different occasion: "I myself being very desirous to attain to some knowledge and understanding of the *antiquities* of this realm, which, as metall contained within the bowels of the earth, lie hidden in old books, horded up in corners, did not only myself digg and rake together whatsoever I could of that kind, but procured divers of my friends also to set to their hands and doe the like."* In pursuing this arduous task, digging and raking from the pile half worm-eaten, it is rarely that a tract is found in the mass so little known, possessing such merit, and upon a subject of such universal interest as that of the present article. By the late Mr. Dalrymple, it was considered the production of George Wither, and, upon that authority, forms No. 34, p. 308, of Mr. Park's very curious and useful list. The subject is not in character with the majority of that writer's pieces, but the internal evidence of some passages appears in favour of such an opinion. The members of the Parnassian Court are as follows:

"*Apollo.*

" The Lord Vervlan, Chancellor of Parnassus.
Sir Philip Sidney, High Constable of Par.
William Bvdevs, High Treasurer.
John Picvs, Earle of Mirandula, High Chamberlaine.
Jvlivs Cesar Scaliger.
Erasmus Roterodam.
Justus Lipsius.
John Barcklay.
John Bodine.
Adrian Tvrnebvs.

of events in which Oliver Cromwell was engaged from the year 1642 *to his death* 1658: *with a continuation of other transactions, to the restoration. Printed for Machell Stace,* 1810.

* Epistle Dedicatory to *The Perambulation of Kent,* &c. Ed. 1656.

Isaac Casavbon.
John Selden.
Hvgo Grotivs.
Daniel Heinsivs.
Conradvs Vossivs.
Augustine Mascardus."

" *The Jurours.*

George Wither.	Michael Drayton.
Thomas Cary.	Francis Beaumont.
Thomas May.	John Fletcher.
William Davenant.	Thomas Haywood.
Josuah Sylvester.	William Shakespeere.
Georges Sandes.	Philip Massinger.

" *The Malefactours*, [as in the title.]

" Joseph Scaliger, the Censour of manners in Parnassus.
Bon Johnson, Keeper of the Tropbonian Denne.
John Taylovr, Cryer of the Court.
Edmvnd Spencer, Clerk of the Assises."

To this enumeration succeeds *the proeme*, commencing in the style, language, and with a final appeal to the dispositions of Providence upon public events, that is closely similar with the manner of the supposed author Wither:

" Just teares commix'd with streams of guiltless blood
May shew our woes, but not their period;
For this Heaven onely can affixe: why then,
Trust wee to armes or stratagems of men?
Expecting peace or any faire accord,
From counsels wise, or the victorious sword;
Since Heaven alone these evils can conclude,
Which sinne first caus'd and on us did obtrude.
Could wee eject this cause, wee might find peace;
For causes failing, then effects surcease.
Wee need demand no counsell from the starres,
To know the issue of these bloody warres:
No sibylles bookes or oracles wee need,
To be inform'd of things that shall succeed:
No oracle of Delphos, but of Sion,
No booke, but that of God, must wee relie on.
No starre, but Jacob's starre, can doe the feate,
To end our woes, and make our joyes compleate...."

By

By the judicious establishing of the customary right, as assigned in legal courts, of the delinquent challenging the jury, the author discusses, in a greater or less degree, the merits of the poets selected. This discussion seems to have been guided by local circumstances, and forms rather a report of public opinion than an attempt at regular criticism. There does not seem to have been any particular reason for packing the dead with the living in forming the jury: the one portion is not exalted by praise, nor the other bespattered with censure. Though Wither, May, Davenant, and Heywood, were living, they are neither more severely censured, or defended with more than the common praise bestowed on those who had passed "whence there is no return." With the exception of Massinger, each of the jurors have afforded tribute to the *Specimens of the early Poets*, by Mr. Ellis.

Scaliger who "had beene grave Censour long, in Learning's Commonwealth," having complained to Apollo that the typographic art was

> "———— now imployed by paper-wasters,
> By mercenary soules and Poëtasters,
> Who weekly utter slanders, libells, lies,
> Under the name of specious novelties,"

the god of verse orders Torquato Tasso forth, with his squadrons of witty myrmidons, the heroic poets, to clear the limits of Parnassus, who thereupon bring in sundry prisoners. A day of Assize is appointed, and the court of justice formed:

> "The Court thus set the sturdy keeper then
> Of the unhospitall Trophonian Den,
> His trembling pris'ners brought unto the barre;
> For sterne aspect, with Mars hee might compare.
> But by his belly, and his double chinne,
> Hee look'd like the old Hoste of a *New Inne*. *

* Civicus having proffered a bribe, Apollo transfers it to honest Ben:

> "——since the *Tubbe* of which he told the tale,
> By splitting, had deceiv'd him of his ale;
> And since his *New Inne* too had got a crack,
> He bids him take the sugar loaves and Sack,
> To make his lov'd *Magnatick Lady* glad,
> That still (for want of an applause) was sad."

Thus when sowre Ben his fetter'd cattell had
Shut up together in the pinfold sad:
John Taylour, then the Courts shrill Chanticleere,
Did summon all the Jurours to appeare:
Hee had the Cryers place: an office fit,
For him that hath a better voyce, than wit. *

Hee

* A list of Taylor's pieces was furnished by Mr. Park for the *Cens. Lit.* Vol. VI. p. 372. The number may be increased with the following, referred to in note * at p. 514.—One entitled *Mercvrivs Aqvaticvs, or the VVater-poet's answer to all that hath or shall be writ by Mercvrivs Britanicus. Ex omni ligno non fit Mercurius. Printed in the Waine of the Moone, page* 121, *and Number* 16, *of Mercurius Britanicus.* 1643. qto. eleven leaves. The Mercurius Britanicus appears to have been in part conducted by Thomas May, whose disappointment in not obtaining the laureatship on the death of Jonson rendered him one of the blatant rebels of that period. Taylor commences his tract "Mercurius Aquaticus confuting the fooleries of Britanicus. Be it known to all people to whom these presents shall come, that *I Thorny Aylo*, Water-poet Laureat (if my place be not sequestred for the use of *Tho. May* for his poeticall relation of his Excellencie's victory at Newbury and more poeticall interpretation of TOUCH NOT MINE ANOINTED) whose Pegasus was a wherry and whose Helicon the Thames (till all wit and honesty were banished out of London except what lies lurking in the close committee) doe resolve once, and but once, to take into little consideration, one that calls himself by the high and mighty title of Mercurius Britanicus; who, by order of the House, is made receiver general of all quibbles, corps, clinches, puns, halfe-jests, jests, fine sentences, witty sayings, rare truths, modest and dutifull expressions that are to be found within the line of communication, to the utter undoing of poor Mercurius Aulicus; did not such a doughty squire as my selfe daigne to take up that paper which Aulicus scornes to touch for feare of fouling his fingers." Taylor reprints the Mer. Brit. (which attacked the Oxford pamphlet as the work of many "viz. Berkenhead the Scribe, Secretary Nicholas the Informer, George Digby the contriver, and an assessement of wits laid upon every Colledge and paid weekly for the continuation of this thing called Mercurius Aulicus,") and answers it in his rambling parodical style. "So having cost my reader halfe an hower, and my selfe an afternoone (my little City Poet) I leave you as I found you, fit only to write verses on the Death of Mr. Pym."—Taylor was then at Oxford, as he tells the reader; "I have gathered some scraps of Latin since I came to the vniversity," and probably assisted in conducting the Mercurius Aulicus, which he, as above, defended. To him Cleveland appears to allude, in his "*character of a London Diurnall*," when he says,

Hee, who was called first in all the list,
George Withers hight, entitled Satyrist;
Then Cary,* May,† and Davenant,‡ were call'd forth;
Renowned Poets all, and men of worth,

If

says, "suitable to their plots are their Informers, *Skippers* and *Taylors*, spaniels both for the Land and Water." This defence was also the subject of a second piece, entitled, *No Mercurius Aulicus, but some merry flashes of Intelligence, with the pretended Parliament's Forces besiedging of Oxford foure miles off, and the terrible taking in of a Mill, instead of the King and Citie. Also the breaking of Booker, the Asse-tronomicall London figure-flinger, his perfidious prediction failing, and his great conjunction of Saturne and Iupiter dislocated. By Iohn Taylor. Printed in the yeare* 1644. qto. four leaves. It commences, "Maister Iohn Booker, you were lately pleased to set forth in print a very little witty, pretty, unmannerly pamphlet against one Maister George Naworth, [*als* Wharton] who was then at Oxford, which proper piece you did Anabaptize by the name of *A rope for a Parrat, or a cure for a Rebell past cure*;" abusing the "true and exact Mercurios Aulicus, and that known and approved astronomer M. George Naworth," and threatning "Pym's ghost shall haunt us, and hunt us out of Oxford short-lye, but this your short-lye is a long-lye, a broad-lie, and a round-lye." It concludes all parties slight the railing of Booker. Grainger, in his Biographical History of England, describes Taylor as "the father of some cant words, and he has adopted others which were only in the mouths of the lowest vulgar." To this character the following passage forms an amusing context: "I must acknowledge [says Taylor] that the very ayre of Oxford Colledges and Schooles, the Authours I have read, the bookes I haue perused, and the Dictionaries I haue poar'd upon, hath much illustrated elevated and illuminated mine intellect; for I have picked out here and there the Etymologies, Expressions, Explanations, and Significations of hard words out of divers tongues, and languages."

* Thomas Carew, whose name was probably pronounced as here spelt, as was the author's of the *Survey of Cornwall*, 1602. The first edition of his poems bears an Imprimatur, dated "Aprill 29, 1640." They passed four editions in about thirty years, and the variations are very slight, principally those of the press. A pleasing selection from them has lately been published by Mr. Fry of Bristol: whose account of the author has a typographical error as to his birth, it should be 1597. The correction made by that Editor in the *Epitaph on the Lady Mary Villers* is supported by referring to the first edition. Carew has now been added by Mr. Chalmers to the general collection of English Poets.—To proceed.

The *Writer of Occurrences*, on being arraigned, challenges Carew as the author of obscene portraitures, that "chang'd the chast Castalian

If wit may passe for worth. Then Sylvester,
Sands, Drayton, Beaumont, § Fletcher, || Massinger,
Shakespeare,

Castalian spring into a Carian well, whose waters bring effeminate desires." The poet, in his defence, notices the piece most objectionable, upon which Davies says, in a note, that "it might have been the child of one of those poetical dreams when poets fancy much more than they ever felt." (Ed. 1772.)

" Apollo then gave Cary leave to speake,
Who thus in modest sort, did silence breake.
' In wisdomes nonage, and unriper yeares,
' Some lines slipt from my penne, which since with teares
' I labonr'd to expunge. This song of mine
' Was not infused by the virgins nine,
' Nor through my dreames divine upon this hill,
' Did this vain *Rapture* issue from my quill;
' No Thespian waters, but a Paphian fire,
' Did me with this foule extasie inspire:
' I oft have wish'd that I (like Saturne) might
' This infant of my folly smother quite,
' Or that I could retract what I had done,
' Into the bosome of oblivion.'
Thus Cary did conclude: for prest by griefe
Hee was compell'd to be concise and brief:
Phœbus at his contrition did relent,
And edicts so on through all Parnassus sent,
That none should dare to attribute the shame,
Of that fond *Rapture*, unto Carye's name,
But order'd that the infamy shou'd light
On those who did the same read or recite."

† "In an Elegy on the death of John Cleveland, printed in his works, p. 282, and signed J. M. whom I take to be Jasper Mayne, are these lines:

" His honest soul in consultation sate,
Unmasking vices both of church and state:
It was not pow'r but justice made him write,
No ends could, *May-like*, turn him parasite."
Oldys MS. notes on Langbaine.

‡ Davenant is thus alluded to by the Scout:
" He further added, since his fate it was
To be referr'd for tryall of his case
Unto twelve mouthes; he crav'd they would admit
Twelve noses too; him to condemne, or quit,
That no defect might be of any sence,
To smell or to find out his innocence.
Apollo defends him
assur'd that all the world might know
His art was high, although his nose was low:

But

Shakespeare, and Heywood, poets good and free;
Dramatick writers all, but the first three:
These were empanell'd all, and being sworne
A just and perfect verdict to returne,
A malefactor then receiv'd command,
Before the barre to elevate his hand;
Mercurius Britanicus by name,
Was hee who first was call'd to play his game:
Then Edmund Spenser Clarke of the Assise,
Read the endictment."———

In the notes below are briefly stated the crimes and misdemeanours brought against the journalists. Britanicus, having pleaded not guilty; he submitted to the integrity and wit of twelve sufficient poets, excepting against those who were only known as translators, the "bondmen to another's stile." On hearing their names, a challenge

"On confident George Withers first hee fix'd,
As one unfit with others to bee mix'd
In his arraignment: for, he did protest,
That Withers was a cruell satyrist;
And guilty of the same offence and crime,
Whereof hee was accused at this time:

But *Madagascar* chiefly did express
His raptures brave, and laur'ate worthiness."

§ *Poems by Francis Beaumont, Gent. viz. The Hermaphrodite, The Remedy of Love; Elegies; Sonnets, with other Poems. London, Printed for Laurence Blaiklock, and are to be sold at his shop neare the Middle Temple Gate in Fleet-street*, 1653. This collection was made by the printer, Blaiklock, who prefixed a poetical dedication. He performed the task of an editor very inattentively, and gathered pieces not belonging to his author. "A description of Love," had already appeared among the poems of his elder brother, Sir John B. Mr. Chalmers has inserted both writers in the *English Poets*.

‖ "It is reported of Mr. Fletcher, that though he writ with such a free and sparkling genius, that future ages shall scarcely ever parallel, yet his importunate commedians would often croud upon him such impertinences, which to him seem[ed] needless and lame excuses, his works being so good, his indignation rendered them as the only bad lines his modest Thalia was ever humbled with." Preface to *The Mysteries of Love and Eloquence*, &c. 1685.

Therefore

Therefore for him hee thought it fitter farre,
To stand as a delinquent at the barre,
Then to bee now empanell'd in a jury.
George Withers then, with a poetick fury,
Began to bluster: but Apollo's frowne
Made him forbeare, and lay his choler downe.
But Phœbus, thus Britanicus corrects,
Our Majesty, said hee, which still protects
The innocent, but doth offendours scourge,
Ingag'd is honest Withers for to purge
From this offence: for his impartiall pen
Did rather grosse abuses taxe then men:
Or that hee did transgresse, let us admit,
Since long agoe, hee smarted for his wit. *

---

* The following complimentary lines on Wither are from the *Angliæ Speculum: or England's looking-glasse. Devided into two parts, by C. VV. Mercer. Scribimus indocti, doctique poemata passim. London, Printed by Tho, Paine.* MDCXLVI; quarto.

To the Famous Poet Capt. George Withers.

Anagr. *I go gether Verse.*
Vers. *Thy name it selfe sayes: I go gether verse,*
So that thy store-house never can be scarce:
The stock whence thou, thy lines, and leaves do gether,
Shall fresh continue, and revive, though WITHER.

" Epigr.

" All ye who brag of brave Saint George come hither,
And England, henceforth, boast of thy George Wither;
Lay off your emblems, do no trophies raise,
Unlesse for Withers solemnize no dayes;
Rare Withers, thou whose verses were foretold
As prophesies; and secrets to unfold:
Whose young, and yet undaunted spirit priz'd,
Thy rare inventions (well nigh sacrifiz'd)
Before thy freedome; and whose fluent pen
Makes the more famous then those mighty men
Whose mines of gold and greatest store of such
Can not be reckoned near thy worth by much.
To thee, my Muse, though unacquainted must
Into thy wing of fame a feather thrust,
To mount thee higher, and to make thee flye,
Above thy own expressions, mortals eye:
The best of wits, the rarest of the nine;
Whose high inventions, in thy verse divine,
Makes me admire thee far much more than *others*,
Renowned poet; rare and worthy *Withers*.

W. M."

Nor

Nor was Britanicus with this abash'd,
For with his cavils hee sought to have dash'd
Two other able jurours, and these were
Deserving Sands, and gentle Sylvester:
To these opprobious language hee affords,
And them translators call'd, and men of words:
No poets, but meer rhymers, for, said hee,
Invention is the soule of poesie,
And who can say that such a soule as this,
Is to be found in their abilities?
For these are bondmen to another's stile,
And when they have bestow'd much time and toile,
They doe but what, before, was better done;
For poems lose by their translation,
And are deprived of that lustre brave,
Which their originalls are wont to have:
Yea all the workes of all these translators vaine,
Are rather labours of the hand, then braine:
Their asinine endeavours have effected,
That nobler tongues and arts are now neglected;
While they in vulgar language represent
Those notions which from vulgar wits dissent:
This knot of knaves the Common-wealth afflicts
Of your Parnassus with their jugling tricks;
For rubies, which in gold at first were set,
They into copper put, whereby they cheat
The simpler sort, that want a piercing eye
The difference of metals to descry.
Thus spake Britanicus: while many smil'd;
But Sands look'd pale, and Sylvester wax'd wild
For anger, and disdaine: Apollo then,
Thus interpos'd to vindicate these men:
Britanicus (said hee) we have too long
The language heard of thy traducing tongue;
But Syluesters, and Sands his worth is such,
That thy reproach cannot their honour touch:
Since Kings for Majesty and arts renown'd
Have with receptions kind, their labours crown'd.
Besides, wee are inclin'd by some respects,
Challeng'd from us by the infirmer sex,
These writers of Parnassus to support,
To please the fancy of that female sort,
Whom want of these translations might spurre on
For to acquire, and get more tongues then one:
Which if they should accomplish, men might rue
Those mischiefes which would therenpon ensue....."

Mercurius

Mercurius Aulicus, published by the court at Oxford, is next brought to the bar, who also challenges

" Against a Jurour, for his suit it was
That May on his arraignment might not passe:
For though a poet hee must him confesse,
Because his writings did attest no lesse,
Yet hee desir'd hee might be set aside,
Because hee durst not in his truth confide:
Of May among twelve moneths he well approv'd,
But May among twelve men hee never lov'd:
For hee beleev'd that out of private spite
Hee would his conscience straine, t' undoe him quite.
Hee likewise of offences him accus'd,
Whereby his King Apollo was abus'd:
And with malicious arguments attempts
To prove him guilty of sublime contempts:
But chiefly he indeavour'd to conclude,
That hee was guilty of ingratitude:
Which crimes Parnassus lawes doe so oppose,
As in that state, it for high treason goes.
Then May stept forth, and first implor'd the grace
And leave of Phœbus to maintaine his case:
Then to the learned Cunsistory sues,
That they would him or censure, or excuse:
Then calls the gods, and all whom they protect,
The starres, and all on whom they doe reflect;
The elements, and what's compos'd of these,
Him to acquit from all disloyalties,
If by just proofes (said hee) thou canst evince,
That I have been ungratefull to my Prince,
Then let mee from these groves bee now exil'd
To Scythian snowes, or into deserts wild.
Yea, I invoke the gods, that I may feele
The gyants valour, or Ixions wheele!
If it bee found I have transgressed thus,
As 'tis inform'd by lying Aulicus!"

The accusation is attributed to malice, by Apollo, a circumstance that may be founded on the Mercurius Aulicus being printed at Oxford, in opposition to the Britanicus, which was in part conducted by May, and published in London. As the author of the poem appears to have waved party principles and attacked the Diurnals generally, the selecting May for one of the jury is an inconsistency, especially while his opponent Taylor

Taylor holds only the humble office of crier to the court; a situation that could not influence the supposed verdict. The next challenge is made by the Post, who having pleaded not guilty, refused

" By histriomicke poets to be try'd,
'Gainst whom he thus maliciously enveigh'd:
Justice (sayd he) and no sinister fury,
Diswades me from a tryall by a jury,
That of worse misdemeanonrs guilty bee,
Then those which are objected against mee:
These mercinary pen-men of the stage,
That foster the grand vises of this age,
Should in this Common-wealth no office beare,
But rather stand with vs delinquents here:
Shakespear's a mimicke, Massinger a sot,
Heywood for Aganippe takes a plot:
Beaumont and Fletcher make one poet, they
Single dare not adventure on a play.
These things are all but th' errours of the Muses,
Abortive witts, foul fountains of abuses:
Reptiles, which are equivocally bred,
Under some hedge, not in that geniall bed
Where lovely art with a brave wit conjoyn'd,
Engenders poets of the noblest kind."

This general attack on the dramatic poets creates an universal murmur through the court; but delay being the object intended by the prisoner, the attack is disregarded by " the Soveraign of the two-topp'd Mount." Upon the cavil of the Spye against the Author of the Poly-olbion, he is thus defended:

" Drayton, whose sonnets sweet of love heroicke
May melt the *Essæan*, or the rigid Stoicke
To amorous Leanders, and then move
Through seas of teares, to swim to her they love.
This swanne of ours, that impure Zoylus blots
With scandalls foule: but as the ermines spotts
Adde price and estimation to his furre,
Soe the reproofes of this invective enrre
Give light, and lustre unto Drayton's worth,
And with advantage set his merit forth:
Drayton who doth in snch magnificke sort,
Delineate valour in his Agincourte,
That this illustrious poeme doth inspire
Even courages of ice, with warlike fire.

His

His Tragicke Legends are with force endu'd,
To soften Scythyans, and Tartars rude,
Yea with pathetick fancies to enchant
Obdurate mindes: and hearts of adamant."

The jury, with their usual gravity, considered of the matters before them:

" George Withers for their foreman they had chose,
Who confident was, both in verse and prose:
He did not like a custard, quake and quiver,
When he his verdict came for to deliver——"

Upon the verdict, sentences immediately follow, and the Assizes ended. " Printed and published according to order." J. H.

¶ *The Times Displayed in Six Sestyads:*

The first { *A Presbyter an Independent.*
The second { *An Anabaptist and a Brownist.*
The third { *An Antinomian and a Familist.*
The fourth { *A Libertine and an Arminian.*
The fift { *A Protestant and eke a Papist.*

All these dispute in severall tracts, and be Divulgers, as of Truth, so Fallacie.

The sixt { *Apollo grieves to see the Times So pester'd with Mechanicks lavish rimes.*

Scribimus indocti, Doctique Poemata Passim. London, printed and are to be sold by J. P. at his shop neer the sessions house in the Old Bayly. 1646. *qto.*

A folding plate represents, in three compartments, " profane liberty; envious Hipocresie; Iesuitecall pollicie; three grand enimies to Church and State:" with illustrative verses beneath.

Twelve lines, as dedicatory, are addressed to the Mæcenas " Philip Herbert, Earl of Pembrook," by the author,

author, S. Sheppard; who adds eight lines upon the anagram from *Earle Philip Herbert* of "Pear help all Libertie."

Of Sheppard there may be found some brief notices prefixed to an account of his *Epigrams theological, &c.* inserted in the *Cens. Lit.* Vol. V. p. 337. That article was communicated by Mr. Park, who observes "he had never seen, or traced in any catalogue," the *Times displayed, &c.* In the course of his subsequent researches in aid of more arduous pursuits, which, for the public benefit he is so deeply engaged in, Mr. Park discovered a copy existing among the King's Pamphlets at the British Museum, and, with his usual friendly zeal to assist the present work, pointed it out to my attention. Rare as Sheppard's performance appears, I am inclined to consider there are few, if any, of our readers, but will take the above title as sufficient communication of the import of the first five Sestyads: the sixth is given entire as a fit supplement to the *Assizes of Apollo.*

"*The Sixth Sestyad.*

THE ARGUMENT.

"Apollo rageth that the noble bay,
Is worn by those that do not merit it,
He and the Muses an amercement lay
On some, that trusting to their sordid wit
Do undertake of things most high to say,
Yet cannot words unto the matter fit:
Mean time Urrania doth in tears deplore,
Her poet's losse, * whose like shal be no more.

1.

He that doth bear the silver shining bow,
Whose musick doth surpass that of the sphears,
Who slew great Python, † and did Vulcan show
Where Mars and Venus were to increase his fears,
Jove and Latona's son, whom readers know
In heaven he of Sol the title bears:
In earth he *Liber Pater* called is,
And eke Apollo in the shades of *Dis*.

2.

One time, as on the spire of 's Temple ‡ hee
Did sit, he cast his most refulgent eye

* Quarles. † Ovid's Metamor. Lib. I. ‡ At Delphos.

Towards Pernassus Mount, where he might see
The sacred Nine, not now melodiously
As they were wont, to chaunt in jollitie
Apolloes praise, and the great Deity, *
That turn'd IO to a cow, but now they were
With sorrow overcome, did joy forbeare.

3.

With speed to Hellicon he took his flight,
Where being come the Muses did arise,
And made obeaysance, as was requisite,
To whom said Sminthus,† why, with down cast eys, ‡
Are your fair aspects clouded, and why dight
In sable weeds, the reason I surmise,
Which doth afflict me more, then when my son §
By those unruly steeds, to death was done.

4.

Shal part of her || whom onee I lov'd so dear,
Be worn by those whose sordid minds I hate;
Why do I for to shoot, the slaves forbear,
And with my arrows, their brests penetrate;
Who for to claim the lawrel do not fear.
Due only unto those whose happy fate
Hath raised them, my prophets for to bee,
Or else can claim the same by victorie.

5.

Each fellow now that hath but had a view
Of the learnd Phrygians Fables groweth bold,
And name of Poet doth to himself accrew;
That ballad maker ** too is now extold
With the great name of poet.†† He that knew
Better far how to row, then pen to hold,
His sordid lines are sweld to such a weight,
Theyre able for to make his boat a freight.

6.

The god of waves hath been my enemy,
Else that base fool had Haddocks fed ere now,

* Jupiter. † A name of Apollo.
‡ [The errors of the press are numerous.]
§ Phaeton. || Daphne or the bay tree.
** M[artin] P[arker.] †† J[ohn] T[aylor.]

And

And *Fennor* might have wrote his ellegy,
(Another coxcomb) that his wit to show
Wrote many things, the best not worth the eye
Of any schoolboy, doth his genders know; *
But while the fools I rate, let me not be
Forgetful of those writers lov'd by me.

7.

Although the bard whose lines unequalled,
Who only did deserve a poet's name

* [Against this criticism Fennor may plead the following lines where he is stiled "time's best Ouidian." They are prefixed to "Fennor's Descriptions, &c." 1616.

"*In Laudem Authoris.*

"What *Enthusiasmos*, what celestial spirit,
What sacred fury doth thy braines inherit?
When as without the libertie of time,
With reason thou dost couch thy witty ryme,
So quicke, so nimble, and acute that all
Wise men will hold thy wit canonicall.
Why shouldst thou not then weare a wreath of bayes,
Nay a whole groue of lawrell to thy praise,
On thy ingenious temples, seeing no man
Can match thee, our times best *Ouidian*?
Though in this wit-blest age ther's many men,
Haue gain'd them endlesse glory by their penne,
Yet none of these could euer say like thee,
That what they writ was done *extempore*.
Therefore were I thy patrone, and possest
But halfe that wealth wherewith some men are blest:
Thou shouldst for euer in thy life inherite
Meanes, as were correspondent to thy merit:
And being dead thy name should liue inroul'd,
Not in course parchment, but rich leaues of gold.
Iohn Meltonne."

This Melton published the *Astrologaster or the figure-caster. Rather the arraignment of Artlesse Astrologers, and Fortune-tellers, that cheat many ignorant people under the pretence of foretelling things to come, of telling things that are past, finding out things that are lost, expounding dreames, calculating Deaths and Natiuities once again brought to the Barre. By Iohn Melton. Cicero. Stultorum plena sunt omnia.* [Wood-cut.] *Imprinted at London by Barnard Alsop, for Edward Blackmore, and are to be sold in Paules Churchyard, at the signe of the Blazing Starre.* 1620. qto. It was dedicated to his father Evan Melton, and has encomiastic verses prefixed from Iohn Maslin, M. A. Trin. Coll. Cam. and Iohn Hancocke, B. A. of Brazen Nose Coll. Oxford.]

9.

See him whose tragick sceans EVRIPIDES
Doth equal, and with SOPHOCLES we may
Compare great SHAKESPEAR, ARISTOPHANES
Never like him his fancy could display,
Witness the Prince of Tyre, his Pericles,
His sweet and his to be admired lay
He wrote of lustful Tarquin's rape, shews he
Did understand the depth of poesie.

10.

But thou * dear soul whose lines when I behold
I do astonist stand, of whom Fame says
By after times, thy songs † shal be extold,
And mention'd be as equalling my lays,
Thou who so sweetly EDWARDS woes hast told,
When other poems, though of worth decays,
Thine shal be honor'd, and shal aye subsist
In spight of dark obli[vi]ons hiding mist.

But the sound melancholicke mixt of earth,
Plowes with his wits, and brings a sollid birth:
The labor'd lines of some deepe reaching scull,
Is like some Indian ship or stately hull,
That three years progresse furrows up the maine,
Bringing rich ingots from his loaden braine;
His wit the sunne, his labors are the mines,
His sollid stuffe the treasure of his lines:
Mongst which most massiue mettals I admire
The most iudicious Beaumont and his fire:
The euer colum builder of his fame,
Sound searching Spencer with his Faierie frame:
The labor'd Muse of Iohnson, in whose loome
His silke-worme stile shall build an honor'd toombe
In his owne worke: though his long curious twins
Hang in the roofe of time with daintie lines:
Greeke-thundring Chapman, beaten to the age
With a deep furie and a sollid rage.
And Morrall Daniell with his pleasing phrase,
Filing the rockie methode of these daies.
As for those dromidarie wits, that flie
With swifter motion, then swift time can tie
To a more snail-like progresse, slow and sure,
May their bold becham Muse the curse indure,
Of a waste-paper pesthouse, and so rise,
As like the sunnes proud flower it daily dies."]

* Drayton. † Polyolbion.

So his * that divine Plautus equalled,
Whose commick vain Menander nere could hit,
Whose tragick sceans shal be with wonder read
By after ages, for unto his wit
My selfe gave personal ayd, I dictated
To him when as Sejanus fall he writ,
And yet on earth some foolish sots there bee,
That dare make *Randolf* his rival in degree.

12.

All hail eke unto thee † that didst translate
My loved Lvcan into thine own tongue,
And what he could not finish snatcht by fate,
Thou hast compleated his ingenuous song. ‡
Thy fame with his shal nere be out of date,
Nor shal base Momus carps thy glory wrong,
But of mine own tree, Ile a garland frame
For thee, and mongst my prop[h]ets rank thy name,

13.

So thine§ whose rural quil so high doth sound,
Theocritus or Mantuans ere could bee
So sweet and so sententious ever found
As are thy Pastorals of Britanie,
Thy fame for aye shal to the skies resound,
And I pronounce thy fluent poesie,
Singing of shepherds is the best ere wit,
Invented, and none ere yet equalled it.

14.

Nor thine O Heywood worthy to be read
By kings, whose books of eloquence are such,
Enough in praise of thee can nere be sed,
Nor can my verses ere extoll too much
Thy reall worth, whose lines unparaled,
Although some envious criticks seem to grutch,
Shall live on earth to thy eternall fame,
When theirs in grave shall rot, without a name.

15.

So eke shall yours great Davenant, Sherley, and
Thine learned Goffe, Beaumont, and Fletchers to,

* Ben Johnson. † Mr. Brown. ‡ Mr. May.
§ Pharsalia.

With

With his * that the sweet Renegaddo pen'd
With his † who Cressey sang, and Poycters to,
Your works, your names for ever shal commend
Joyned with his, ‡ that wrot how Scipio
Orethrew great Hanniball, his ingenious lines
Shall be a pattern, for the after times.

16.

Nor will I § thee forget whose poesie
Is pure, whose Emblems, Satyrs, Pastoralls,

Shall

* Mr. Philip Massenger. † Mr. Allen. ‡ Mr. Nabbs.

§ Mr. Withers. [I shall take this opportunity of giving another imitation of this writer's ballad, beginning "Shall I wasting in despair." It is taken from an old MS. and appears to be anonymous.

"SONNET OR SONGE.

"Though my mistresse seeme in showe,
Whiter then the Pyrene snowe;
Though I fitly might compare her,
To the lillyes or things rarer;
Chrystall, or to yce congeal'd,
If those parts that ly conceal'd
Be others given, and kept from me;
What care I how faire she be.

Though her visage did comprise,
The glorious wonder of all eyes,
Captive ledd she hearts in chaines,
Kil'd or cur'd with her disdaines:
Chus'd beautie (that commaundeth fate)
Her forehead, where to keep her state;
Shold another stepp in place,
I care not, I'd not love that face.

Imagine next her beame devine,
Or mansion for the Muses nine;
Did her bosom yield choice places,
For the Charitees and Graces;
Had she stately Juno's stile,
Pallas' front, or Venus' smile;
If he enioye her and not I,
For that vertue what care I.

Trac't she love's Queene in her treasure,
And could teach the act of pleasure;
Make Lais in her trade a foole,
Phrine or Thais sett to schoole;

To

Shall live on earth even to eternity:
Nor thee* whose poems loudly on me cals
For my applause,, which here I give, and I
Pronounce his † merit, that so high instals,
The Muses in his night watch great to bee,
And times to come shal hugg his poesie.

17.

But why, Vrania, hangst thou so thy head,
What grievous loss hath reft thy joys away:
Quoth she, knows not Apollo Qvarles is dead, ‡
That next to Bartas, sang the heavenliest lay,

To Helen read, or cold she doe
Worth Io, and Europa too:
If those sweets from me she spare,
I'le count them toyes, nor will I care.

But if my mistresse constant be
And love none alive save me;
Be chaste, although but something faire,
Her least perfection I'll thinke rare;
Her I'le adore, admire, preferre,
Idolatrize to none but her:
When such an one I find and trye,
For her I'le care, I'le live, I'le dye.]

* Mr. Randal. † Mr. Mills.

‡ [Francis Quarles is described, in the *Anglorum Speculum*, as "a very good poet, who seems to have drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; using no less devotion then invention." Fuller tells us he "out-Alciated and excelled in his Emblems," and that his pious books "by the fancy take the heart, having taught poetry to be witty, without profaneness, wantonness, or being satyrical, that is, without the poet's abusing God, himself, or his neighbour." The following is from a Manuscript collection of State Poems.

"VPON THE DEATH OF FRANCIS QUARLES.

"I must confess that I am one of those,
Admire a fancye more in verse then prose;
Yett thou in both workst on my iudgement soe,
I scarce knowe which to chuse, which to lett goe;
As if Platonick transmigrations were,
The harpe of Dauid still me thinkes I heare;
Thy powerfull Muse hath soe strong influence
Vpon my trobled soule, and every sence:
For when thou Salamon's misticke-straines dost singe,
Thy Muse then speakes the language of that kinge:

And

And who is he on earth, his steps can tread,
So shal my glory come unto decay;
At this she wept, and wailing wrung her hands,
The Muses mourning round about her stands.

18.

Quoth then Apollo, lay this grief aside,
I do assure thee, that thy honor shal
Not fade, but be far greater amplified;
There's one who now upon thy name doth cal,
Who hath by Clio formerly been tried,
And by her wel approv'd; he surely shal
Succeed great Quarles, if thou not fale to inspire,
And warm his bosome with thy hottest fire.

19.

Hereat she cheared was, and now as earst
Apollo in the midst the Muses Nine
Began to sing, Clio Jove's deeds rehearst
When he the gyants pasht, her song divine
Apollo shapt his lyre unto, where first
I did set forth I must again decline:
What shallow fools shal prate I do not care,
Fly thou my book to those that learned are.
Nunquam me impune lacessit."

J. H.

¶ *The araignment of John Selman, who was executed neere Charing-Crosse, the 7th of Ianuary, 1612, for a ffellony by him committed, in the King's Chappell, at White-Hall, upon Christmas day last, in presence of the King and diuers of the Nobility* [wood-cut of the

And when thou vndertak'st the kinges iust cause,
Thy strength is such, thy reasons bind like lawes:
This doth thy reason & thy loyaltye praise
That crownes thy statutes with eternall bayes:
Thy Muse hath rais'd a monument for the,
Thy prose a pyramid of loyaltye:
Thy memorye shalbe precious here belowe
Whilst menn the vse of sacred learning knowe,
Thy soule is with thy deare beloved king's
And there with him new Haleluiahs sings."]

delinquent.]

delinquent.*] *London, printed by W. H. for Thomas Archer, and are to be sold at his shop, in Pope's-head Pallace,* 1612. 4to. ten leaves.

"Gentle readers, you must vnderstand that this Selman came into the King's Chappell, in very good and seemely apparel, like vnto a gentleman, or citizen; viz. a faire blacke cloake laced, and either lined thorow, or faced with veluet. The rest of his apparel in reasonable maner, being answerable thereunto. Which was the cause that he, without resistance, had free entrance into that holy and sanctified place..... Sir Francis Bacon, to whom at that time it did belong, proceeded to iudgment, *and asking on the prisoner,* thus, or to this effect, in some sort he spake. "The first and greatest sinne that ever was committed, was done in Heaven. The second was done in Paradise, being heaven vpon earth, and truly I cannot chuse but place this in the third ranke, in regard it was done in the house of God, where he, by his own promise, is alwaies resident, as also for that the cause of that assembly was to celebrate the feast of the birth of our Lord and Saviour."

* *

¶ *Read and Wonder. A Warre between two entire Friends, the Pope and the Divell, with his Holiness Will, made before his death in the Field, also his Divelship's Triumph at the Conquest, dispatching his Troopes for the West. Printed in the year* 1641. 4to. 4 leaves.

This dramatic dialogue in blank verse, which is not noticed in *Reed's Biog. Dram.* seems intended as a satire on Archbishop Laud.

"*Enter Pope and Heresie.*"

Pope. Goe summon up my captaines, let them know,
A day's appointed for the field, and we
Must bravely looke th' enemy i'th' face,
Bid cross and crucifix prepare themselves,
Summon up holy water and our beads,
Call Canterbury, with his lofty sect,
Wee'll fright the divell, and his hellish crew.

Heresie. Ah Sir, the tyde is turn'd, for you may see
How all your forces hang their heads, and feare;
Brave Canterburies cag'd, others are fled,
Our holy water now is of no force,

* Noticed by Granger, Vol. II. p. 62. *ed.* 1804.

The

The crucifix is spurn'd, your beads despis'd,
And all your forces are disperst and gone;
Now hearke, hell's drums doth strike a parley, tell,
Will you obey, or stand it out with hell.

* * * * * * * * * * * * *

"*The Pope's Will.*"

* * * * *

" Saint Peter's seat, which was my earthly throne,
Let Heresie enjoy, my tripple crowne
I give to England's Canterbury, if
He can but step to Rome and fetch it hence.
My chiefest Cardinall is dead, and pride
Shall succeed him."———

It is merely a conjecture, but from internal evidence and the strangeness of the satire, I should incline to believe George Wither was author of this pamphlet.

Bristol, 1810. J. F.

¶ *A breffe dsecription of the Royall Citie of London, capitall citie of this realme of England.* [city arms.] *Wrytten by me William Smythe citezen and haberdasher of London*, 1575. M. S.

This compilation forms a quarto volume of moderate thickness, and was intended for publication. The language, in some instances, is too closely similar to that of Stowe's *History of London*, to leave a doubt of both historians obtaining their information from the same sources. A knowledge of the enlarged history of the antiquary being in preparation, might induce Smith to forego his intended work. It thus commences:

" The royall and famous citie of London, is scituate in the province of Mydlesex, founded by Brutus, and named in tymes paste Trinobantum, and Txenovantum, in the yeare of the worlde 2855, and beffore the Incarnation of Christe, 1108. And afterwards by Kynge Belyn, it was called dinas beli", that is to saie, belyus pallace, and synce enlarged and enriched by Kynge Lud, 69 yeares beffore the nativitie of Christe, and by hym named Lude towne, and Lhundayn, and lastlie London."

The following minute description of the Lord Mayor being sworn in, appears a faithful representation of the splendour

splendour and gaudy pageantry, once attached to that periodical ceremony.

"Of the estate and policie of London.—The maior of London is chiefe sovereigne of the citie, representing the kinge in his absence, and is yearlie chosen on the daie of St. Michaell, out of the company of Aldermen, to serve the yeare folowinge, and is elected after this maner: They of the Liverey, (whiche are the chieffest of every companie), do mete at the Guyldhall, and, (after a certayne oration made by the Recorder), there is iij or iiij of the Aldermen named, of the whiche one is chosen, who is thought to be worthy such a dignitie and estate. And the choyse is made by most voyces, and by lyfiinge vpp of hands of the companies afforesayd, or ells by interrogations, when it cannot be discerned whiche hath moste handes. And the Lord Mayor so elected, is then sett downe in seat royall, and the Chamberlayne of London then bryngeth forth scepter, mace, and sworde, which the sayd Chamberlayne taketh, (one after another,) and kisseth the same, delyueringe it to the old Mayor, who kisseth it, and deliuereth it to the newe Mayor, who also kysseth yt, and delyuereth yt to the Chamberlayne agayne. The day of St. Simon und Jude he entrethe into his estate and offyce, (if in the meane tyme he be not founde and prove vnworthy of his office:) and the next daie following, he goeth by water to Westmynster, in most tryvmplyke maner. His barge, (wherin also all the Aldermen be) beinge garnished with the armes of the Citie: and nere the sayd barge goeth a shyppbote of the Quenes Ma^tie, beinge trymed vpp, and rigged lyke a shippe of warre, with dyvers p.ces of ordenance, standards, penons, and targetts, of the proper armes of the sayd Mayor, the armes of the Citie, of his Company; and of the marchaunts adventurers, or of the staple, or of the company of the newe trades, (if he be any of the sayd iij companies of merchants,) next before hym goeth the barge of the lyvery of his owne company, decked with their owne proper armes, then the bachelers barge, and so all the companies in London, in order, euery one havinge their owne proper barge garnished with the armes of their company, And so passinge alonge the Thamise, landeth at Westmynster, where he taketh his othe in Thexcheker, beffore the judge there, (whiche is one of the chiefe judges of England,) whiche done, he retorneth by water as afforsayd, and landeth at powles wharfe, where he and the reste of the Aldermen take their horses, and in great pompe passe throwgh the greate streete of the citie, called Cheapsyde, as follows. [A list of the

the companies is here given, with their several arms emblazoned.] Fyrste, it is to be vnderstanded, that the lyveries of euery companye do lande before the Lord Mayor, and are redy in Cheapsyde before his comynge, standinge a longe the street, redy as he passeth by. And to make waye in the streetes, there are certayne men apparelled lyke devells, and wylde men, with skybbs and certayne beadells. And fyrste of all cometh ij great estandarts, one havinge the armes of the citie, and the other the armes of the Mayor's company; next them ij drommes and a flute, then an ensigne of the citie, and then about lxx or lxxx poore men marchinge ij and two togeather in blewe gownes, with redd sleeves and capps, every one bearinge a pyke and a target, wheron is paynted the armes of all them that have byn Mayor of the same company that this newe mayor is of. Then ij banners one of the kynges armes, the other of the Mayor's owne proper armes. Then a sett of hautboits playinge, and after them certayne wyfflers, in velvett cotes, and chaynes of golde, with white staves in their handes, then the pageant of Tryvmphe rychly decked, whervppon by certayne fygures and wrytinges, (partly towchinge the name of the sayd Mayor,) some matter towchinge justice, and the office of a maiestrate is represented. Then xvj trompeters viij and viij in a company, havinge banners of the Mayor's company. Then certayne wyfflers in velvet cotes and chaynes, with white staves as aforesayde. Then the bachelers ij, and two together, in longe gownen, with crymson hoodes on their shoulders of sattyn; whiche bachelers are chosen euery yeare of the same company that the Mayor is of, (but not of the lyvery,) and serve as gentlemen on that and other festivall daies, to wayte on the Mayor, beinge in nomber accordinge to the quantetie of the company, sometimes 60, 80, or 100. After them xij trompeters more, with banners of the Mayor's company, then the dromme and flute of the citie, and an ensigne of the Mayor's company, and after, the waytes of citie in blewe gownes, redd sleeves and cappes, every one havinge his silver coller about his neck. Then they of the liverey in their longe gownes, euery one havinge his hood on his lefte shoulder, halfe black and halfe redd, the nomber of them is accordinge to the greatnes of the companye whereof they are. After them followe Sheriffes officers, and then the Mayor's officers, with other officers of the citie, as the comon-sergent, and the chamberlayne; next before the Mayor goeth the sword bearer, having on his headd, the cappe of honor, and the sworde of the citie in his right hande, in a riche skabarde, sett with pearle, and on his left hand goeth the comon cryer of the

the cittie, with his great mace on his shoulder, all gilt. The Mayor hathe on a long gowne of skarlet, and on his lefte shoulder, a hood of black velvet, and a riche coller of gold of SS. about his neck, and with him rydeth the olde Mayor also, in his skarlet gowne, hood of velvet, and a chayne of golde about his neck. Then all the Aldermen ij and ij together, (amongst whome is the Recorder), all in skarlet gownes; and those that have byn Mayors, have chaynes of gold, the other have black velvett tippetts. The ij Shereffes come last of all, in their skarlet gownes and chaynes of golde.

In this order they passe alonge throwgh the citie, to the Guyldhall, where they dyne that daie, to the nomber of 1000 persons, all at the charge of the Mayor and the ij Shereffes. This feast costeth 400l. whereof the Mayor payeth 200l. and eche of the Sherreffes 100l. Imediately after dyner, they go to the churche of St. Paule, euery one of the aforesaid poore men, bearynge staffe torches and targetts, whiche torches are lighted when it is late, before they they come from evenynge prayer."

Upon supplying the city with water, he observes,

"These conduites aforsaid, (one excepted as aforesaid,*) are served with water from springes in the feildes, about the citie, whereof there is a nomber, some are iij myle of, (namely those that are westwarde by Tyborne,) from whence the water is brought in pypes of leade vnder the grounde to the conduit in Fleet-street,† and from thence over Fleet Bridge, (close by the Sowth side); and so mountinge vpp Ludgate Hill, passeth alonge vnder Paternoster Rowe, to the litle conduite in Cheapsyde, to the standarde, and the great conduite, and so to the conduite in Cornehill, and one of the pypes goeth then to the conduite in Gracious streete, and another to the conduite at Bishopps gate.‡ The rest of the conduites are served from other places.

Several amusing anecdotes illustrate the *Cronologia of the Mayors and Sheriffes:* principally, I believe, selected from Stowe's Chronicles. One may suffice.

* Dowgate supplied from the Thames.

† Marginal note on conclusion of this page. "All this may be well left out, least it should be accompted a bewraying of secrets."

‡ The spring at Tyburn or Bayswater, now forms but a small supply to the metropolis. Its direction is through a portion of Bond-street, and terminates with the baths at Charing Cross. Veins of the original pipes, about six inches in diameter, not cast, are occasionally found in digging cellars and foundations.

1571.

1371. John Barnes, mercer, (Maior.) This John Barnes gave a chest, with three lockes and 1000 markes to be lent to yong men, vppon sufficient gage, so that it passed not 100 marks, and for the occupinge therof, if he were learned to say at his pleasure, De pro fundis for the soule of John Barnes; if he were not learned to say Pater noster. But howsoever the money is lent, at this day the chest standeth in the chamber of London, without mony or pledges, and therefore no peny, no Pater noster.

The list of Mayors and Sheriffs is continued as late as 1633. The same volume contains a lesser work, also, intended for publication, entitled,

The xij Worshipfull Companies, or Misteries of London. With the Armes of them that have bin L. Maiors, for the space of almost 300 yeares, of every company p̄ticulerly. Also, most part of the Sheriffs and Aldermen. anno 1605."

This portion is proof of much research, but remains incomplete, as the following note records. "These be all [the arms] that be yet come to my handes. If any desyre to know who were the rest, lett hym spend but half so much tyme in serching for them (as I have done for these), and he shall either light on them, or ells not find them at all." J. H.

¶ *A booke of the seven planets, or seuen wandring motiues, of William Alablaster's wit, retrograded or remoued by John Racster. Melius est claudicare in via quam currere extra viam August. At London, printed by Peter Short, for Andrew Wise, dwelling in Paules Church-yard, at the signe of the Angell,* 1598. qto. 47 leaves."

Warton has a singular conjecture on the origin of this title, as being copied from *Ariosto's seven planets governing Italie*, of which he does not state any authority for supposing an edition to exist earlier than 1608.* It

* Hist. of E. Po. Frag. of Vol. iv. p. 82. note e.

is more likely that Wood is correct, who states, that Alablaster, after changing his religion, "wrote *seven motives* for what he had done." In the present volume the seven motives are given and answered, as "remooues," by Racster, who describes himself as the collegiate chum of the poet, and characterises his apostacy as the effect of ambition, rather than the force of conscience. Alablaster is called by Wood, "the rarest Poet and Grecian that any one age or nation produced*:" while Spenser, in *Colin Clout's come home again*, enquires, upon naming his Elisëis, "who lives that can match that heroick song?"

The following extracts are given, as they allude to his personal history.† In the dedication to the Earl of Essex (whose arms are on the back of the title) Racster says:

"The same schoole bred vs both, the same Vniversity nourced vs both, the same colledge maintained vs both, the same master preferred vs both,‡ the same roofe, nay the same bed sometimes contained vs both. Every one whereof, (as it is the lot of bankerupts to drown others in their decay,) have lost somthing by his fal. The school saith, I haue lost my hope of him; the Vniuersity saith, I haue made shipwracke of my fauour by him; the Colledge saith, I have cast away my maintenance vpon nim; the maister saith, I haue preferred preferment to discredit by him; the lodging saith his roome, the bed saieth his ease, was euilly bestowed. For the recovery of which losses, if my slender gifts may any way comfort them, I thought it my duty in the behalfe of the Schoole, Vniuersitie, Colledge, master, and the rest, to make some shewe of them to the view of the worlde; that it may perceive and iudge, (apt enough otherwise to iudge amisse,) that all birdes be not blacke, because the crowe is so; neither all of the same schoole, Vniuersity, and Colledge, be popish, because some one proueth to bee a papist. You fauored Alablaster whiles Alablaster [was] without spot: O let the same goodnesse in fauour descend vnto him that bateth his spots,

* Athen. Oxon. Fasti Vol. 1. col. 144.

† His life is given in Reed's Biographia Dramatica, Vol. 1, p. 5, and some further particulars may be found in Mr. Todd's edition of Spenser, Vol. 1, p. C, and Vol. viii. p. 24.

‡ Westminster, Cambridge, Trinity Coll. D. Still now B. of Bath and Welles. *Mar.*

but

but loueth him. The mother of vs both, the Vniuersity, once dignified, I had almost said deified, with your presence hath, committed her selfe vnto your patronage: maruaile not therefore, (Right Honorable), though we her sons run together with our mother, vnder the safeguard of your wings. The father of all, euen the God of mercy, blesse your Lordship, and honorable familie, vnto the world's end.

"Your honour's ever most humblie deuoted,

"JOHN RACSTER."

On one page, "ad academicos & suos salutem longam, Epistolam breuem, mittit, J. R." and "Ad lectorem Epigramma Authoris." Each *motive* is given by passages, and each passage commented on and refuted by Racster. Such a subject must not trespass on these pages. The volume concludes with

"*A Motion anexed to the Motives, as I found it in my copy.*"

"This (as it is by Papistes giuen forth) is the worke of Doctor Alablaster, a great clarke, (as they say), and an excellent diuine, who, (by meanes of priuate conference with a certain seminary priest, whom in prison he labored to conuert), was by the same priest peruerted, so that of a perfect protestant, hee is nowe become an absolute papist, and is for the same imprisoned.

"*The remooue.*

"If these be, as well they may be, the writings of William Alablaster, a yong maister of artes, then may they carie some name of wit, but no credit of discretion; some smackering of tongues, but small taste of artes; some rubble of philology, but fewe grounds of philosophy; some shewe of humanitie, but no substance of divinity. And as for the manner of his apostacy, or backsliding, the priest himselfe, nay the partie himselfe, nay we our selues know to be farre otherwise then they woulde faine here beare vs in hande. The priest confessed that hee founde him more forwarde, meaning more backwarde, ἐγχοπῇ ωσχοπῆς, more forwardly backward then hee could desire. He himselfe confessed it was a certain ten penny book that helped him to his two penny faith: but wee that know him, know the true cause to be vnthaukfulnes, banquetting with lust and ambition. For hauing alwaies a

a great dele more then hee deserued, and yet desiring still much more then hee had, growing discontent with fulnes, hee fell at ods with faithfulnes. Finis."

J. H.

¶ *Fennors Descriptions, or a trve relation of certaine and diuers speeches, spoken before the King and Queenes most excellent Maiestie, the Prince his highnesse, and the Lady Elizabeth's Grace. By William Fennor, his Maiesties Seruant. London, Printed by Edvvard Griffin, for George Gibbs, and are to bee sold at his shop in Pauls Churcheyard, at the signe of the Flower-Deluce*, 1616. qto. 22 leaves.

"This silly infant," is dedicated by Fennor, in twelve lines to the Earl of Pembroke. From the address to the readers, it must have been a custom to hawk about new publications at the theatre, before the play began, unless it was a privilege confined to those, who assisted in the performance, of which number the author appears to have been one.

"To the Gentlemen readers, worthy gentlemen, of what degree soeuer, I suppose this pamphlet will hap into your hands, before a play begin, with the importunate clamour of *Buy a new Booke*, by some needy companion, that will be glad to furnish you with worke for a turn'd teaster....It is three yeeres since I spake some of these speeches, and since that time I haue beene earnestly intreated by noble personages, (who haue had priuate copies for their owne vse) to print it for publike delight, at length I consented, & since I am won, haue amongst you gallants, let it speed as it will."—

"In laudem Authoris" by John Meltonne (see p. 531), also by Tho. Gunson, and "to his friend Mr. Fennor," by J. B.

The volume contains seven pieces; 'The Description of a Poet; a Description of the Palsgraue's Countrey, as it was deliuered in a speech before the King, the Prince, the Lady Elizabeth at Whitehall; Cupid's iourney to Germanie, and the effects of the same; The originall and

and continuance of the most noble order of the Garter, as it was spoken before the King's Maiestie on Saint George's day last, anno Dom. 1616. The deciding of the difference betwixt the two Vniuersities, Oxford and Cambridge, about the King's entertainement, spoke before his Maiesty at Theobald's, the xiij of July, 1615, A Pastorall Sonnet containing a parliament of the gods.'

The Description of a Poet.

" A Poets life is most vnfortunate,
Gouern'd by Starres of high malignant fate:
Yet for his worth thus high my pen shall raise him,
The rankled tooth of enuy neuer stayes him
From writing nobly. A true Poet can
Describe the inside of an outward man:
Kill him in's life time, make him liue being dead,
His lines with Bayes adorne his victor's head:
This is his chiefest blessing to be good:
But when his writings are not vnderstood,
(O) ti's a plague beyond man's patient thought:
What he makes good a multitude makes nought.
A horrid murtherer, or a base theefe
In his foule bosome harbers lesser griefe,
Then heauen-bred Poesye: they shall be tryed
By vpright Iustice, and their faults descried
Before a publike Bench, hold up their hand
And plead not guiltie, on their iust cause stand,
Twelue men empannelled to finde this out
Before the senteuce passe, to cleere the doubt,
Of iudging rashly. But sweet Poesye
Is oft conuict, condemn'd and iudg'd to die
Without iust triall, by a multitude
Whose iudgements are illiterate, and rude.
Witnesse Sceianus*, whose approued worth,
Sounds from the calme South, to the freezing North:
And on the perfum'd wings of Zepherus,
In triumph mounts as farre as Æolus,
With more then humane art it was bedewed,
Yet to the multitude it nothing shewed;
They screwed their scuruy iawes and look't aury,
Like hissing snakes adiudging it to die:
When wits of gentry did applaud the same,
With Siluer shouts of high lowd sounding fame:

* [Ben Jonson's Sejanus, first acted 1603.]

 Whil'st

Whil'st vnderstanding grounded men contemn'd it,
And wanting wit (like fooles to iudge) condemn'd it
Clapping, or hissing is the onely meane
That tries and searches out a well writ Sceane.
So is it thought by *Ignoramus* crew,
But that good wits acknowledge's vntrue:
The stinckards oft will hisse without a cause,
And for a baudy ieast will giue applause.
Let one but ask the reason why they roare
They'l answere, cause the rest did so before.
But leauing these who for their iust reward,
Shall gape, and gaze, amongst the fooles in th' yard.
Now to our Poets; they are much like mothers,
That loue their owne babes farre aboue all others
Though harder fauor'd: so a Poet's quill
With his owne labours best doth please his will;
The reasons this, because he knowes the paines
He tooke in the Composing, from whose braines,
A Poets worth takes birth, at first ti's weake
Till by the life of Action it doth speake,
In a square Theator; yet vnderstand
The Actor speakes but at the second hand:
The Poet scans, and knowes, what best befits
His birth whom he adornes with *Epethites*,
Congruus accents: but I heere strike saile
That haue iust cause my weaknesse to bewaile,
That am no Poet, rather a poor pleader
For friendly sentence from the iudging reader,
As you allow the best, forgiue what's ill,
Though barshly wrote accept of my good will."

J. H.

¶ *More Knaues yet. The Knaues of Spades and Diamonds, with new additions.* [Wood cut] *London....*qto. 24 leaves.

It commences with "The epistle to any Man, but especially to Fooles and Mad-men," in verse, subscribed "Samuel Rowlands." In the list of this writer's pieces given in Ritson's Bibliographia Poetica, there is only mentioned

mentioned "The knave of clubs; (satirical characters) 1611," which I conclude to have been the last of the series. The present copy is too closely cropt to give either printer's name or date, but that it had been preceded by the Knave of Hearts is certain, from the second copy of introductory verses.

" Ovr fellow Harts did late petition frame
To Cardmakers, some better sutes to claime;
And for vs all, did speake of all our wrongs:
Yet they to whome redresse herein belongs
Amend it not, and little hope appeares.
I thinke before the Conquest many yeares,
We wore the fashion which we still retaine:
But, seeing that our sute is spent in vaine,
Weele mend our selues as meanes in time doth grow,
Accepting what some other friends bestow,
As now the honest Printer hath beene kinde,
Bootes, and Stockings to, our legs doth finde
Garters, Polonia Heeles, and Rose Shooe strings,
Which somewhat vs two Knaves in fashion brings.
From the knee downeward, legs are well amended
And we acknowledge that we are befriended...."

The last lines of this extract, refer to the wood-cut in the title page, where the knave of spades displays large roses at the knees, and to the shoes, and the knave of diamonds struts in boots, spurs with large rowels, and embroidered seams to his galligaskins. In troth, except the doublet and sash, their habiliments seem in character with —— of the present day. Rowland's muse indulged satirizing general subjects. The following specimen is one of the most amusing.

Of Ghoasts and Goblins.

" In old wiues daies, that in old time did liue,
(To whose odde tales much credit men did giue)
Great store of Goblins, Fairies, Bugs, Night mares,
Vrchins and Elues, to many a house repaires:
Yea far more Sprites did haunt in diuers places,
Then there be women now weare deuils faces.
Amongst the rest was a good fellow deuill,
So cal'd in kindness, cause he did no euill,

Knowne by the name of Robin, (as we heare)
And that his eyes as broad as sawcers were,
Who came a Nights and would make Kitchins cleane,
And in the bed bepinch a lazie queane.
Was much in Mils about the grinding Meale,
(And sure I take it, taught the Miller steale)
Amongst the Creame bowles & Milke pans would be,
And with the Country wenches, who but he?
To wash their dishes for some Fresh-cheese hire:
Or set their Pots and Kettles 'bout the fire.
'Twas a mad Robin that did diuers pranckes,
For which with some good cheare they gaue him tha'ks,
And that was all the kindnes he expected,
With gaine (It seems) he was not much infected.
But as that time is past, that Robin's gone,
He and his night-mates are to vs vnknowne,
And in the steed of such good-fellow Sprites,
We meet with Robin-bad-fellow a Nights,
That enters houses secret in the darke,
And onely comes to pilfer, steale, and sharke,
And as the one made Dishes cleane (they say)
The other takes them quite and cleane away.
What ere it be that is within his reach,
The filching tricke he doth his fingers teach:
But as good fellow-Robin had reward,
With Milke and Creame that friends for him prepar'd,
For being busie all the night in vaine,
(Though in the morning all things safe remaine:
Robin-bad-fellow wanting such a supper,
Shall haue his breakfast with a Rope and Butter.
To which let all his fellowes be invited:
That with such deeds of Darknesse are delighted.

The Tract concludes,

The knaues are delt, the game is plaid,
And with this wish concludeth Spade:
I would all knaues, who ere they bee,
Were knowne by sight as well as wee."

J. H.

¶ *The Second* book of Ayres, and Dialogues, for one, two, and three Voyces, by Henry Lawes, servant to his late Maietie, in his publick and private Musick.*

* For an account of the first Book, see p. 205.

London,

London, printed by T. H. for Jo. Playford, and are to be sold at his shop, in the Inner Temple, 1655. Fol.

To the Lady Dering, wife to Sir Edward Dering, of Surenden Dering, Baronet; Lawes dedicated this part with a compliment upon her excellent performance of the songs contained therein, and that he esteemed the best of the airs, those of her own composition upon words given by her "noble husband."

Lawes continues his address "To all Understanders or Lovers of Musick," and has given honorary poems, "On his excellent Compositions in Musicke," from "Katharine Philips," "Mary Knight," John Wilson, Doctor in Musick," "Charles Colman, Doctor in Musick," and "John Berkenhead."

The Table, with the Names of those who were the Authors of the Verses.

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Ah, the false fatal tale I read	13	Mr. Henry Reynolds.
But that I knew before we met	27	Francis Finch, of the Inner Temple, Esq.
Be not proud, 'cause fair and trim	10	Mr. John Grange.
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Come, my Lucasia, since we see,	26	Mrs. Catherine Philips.
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How long shall I a martyr be?	11	Dr. Henry Hughes.
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In vain, fair Chloris, you design	25	Sir Edward Dering.
Know, Cœlia, since thou art so proud,	18	Thomas Carew, Esq. Sewer to his late Majesty.
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Let longing lovers sit and pine	22	Dr. Henry Hughes.
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O, how I hate the now!	14	Mr. John Berkenhead.
O King of heaven and hell	last	Mr. John Berkenhead.
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On this swelling bank	15	Mr. J. G.
Such was the sorrow Chloris felt	8	Mr. Henry Reynolds.
Take heed, fair Chloris	26	Dr. Henry Hughes.
Tell me no more tis love	10	Sir John Mennes.
'Tis not i' th' power of all thy scorn	22	Mr. Mat. Clifford.
When first I saw fair Doris eyes	24	Sir Edward Dering.
Was it a form, a grace	20	Mr. Henry Reynolds.
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Yes, yes, 'tis Chloris sings	16	Mr. Henry Reynolds.

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Ah, Choridan, contentedly we tend	31	Mr. S. B.
Daphne, Shepherds if they knew	33	James Harrington, Esq.
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Short Ayres, for 1, 2, or 3 Voyces.

Among rose-buds slept a bee	44	Mr. John Berkenhead.
A lover once I did espie	43	Mr. John Grange.
About the sweet-bag of a bee	48	Mr. Robert Herrick.
Beauties, have yee seen a toy*	49	Mr. Ben Johnson.
Call the spring with all her flowers	46	James Harrington, Esq.
Dear, let me now this evening	50	Sir William Davenant.
Fear not, dear love	47	Thomas Carew, Esq.
Hither we come into this world	41	Mr. John Fletcher.
In the non-age of a winter's day	45	Mr. J. M.
View, Lesbia, view	42	Mr. Henry Reynolds.
Why should great beauties	51	Sir William Davenant.
Hymnes to God the Father, God the Son, God the Holy Ghost	52	John Crofts, Esq. cup-bearer to his late Majesty.

Disswation from Presumption.

" Ladies you that seeme so nice,
And as cold in show as ice,
And perhaps have held out thrice,
Doe not think but in a trice,
One or other may entice,
And at last by some device,
Set your honours at a price.

You whose smooth and dainty skin,
Rosie lips, or cheeks, or chin,
All that gaze upon you win;
Yet insult not, sparks within,

* See p. 210.

Slowly

Slowly burn 'ere flames begin,
And presumption still hath bin,
Held a most notorious sin."

On his hearing her Majesty sing.

" I have been in heav'n, I thinke,
For I heard an angell sing,
Notes my thirsty ears did drinke,
Never any earthly thing,
Sung so true, so sweet, so cleere,
I was then in heav'n, not heere.

But the blessed feele no change,
So I may mistake the place;
But mine eyes would think it strange,
Should that be no angel's face:
Pow'rs above, it seems, designe
Me still mortall, her divine.

Till I tread the milky way,
And I lose my sences quite,
All I wish is, that I may
Here that voice, and see that sight:
Then in types and outward show,
I shall have a heav'n below."

A false design to be cruell.

" In vaine, faire Cloris, you designe,
To be cruell, to be kind,
For we know, with all your arts,
You never hold but willing hearts:
Men are too wise grown too expire,
With broken shafts and painted fire.

And if among a thousand swains,
Some one of love, or fate complains;
And all the stars in heav'n defie,
With Clora's lip or Celia's eye:
'Tis not their love the youth would chuse,
But the glory to refuse.

Then wisely make your prize of those
Want wit, or courage to oppose,

But

But tempt not me, that can discover,
What will redeeme the fondest lover;
And flie the list, lest it appear,
Your pow'r is measur'd by our fear.

So the rude wave securely shocks
The yeelding bark, but the stiffe rocks
If it attempt, how soon again
Broke and dissolv'd it fills the main:
It foams and roars, but we deride
Alike its weakness and its pride."

" In the non-age of a winter's day,
Lavinia glorious as May,
To give the morn an easier birth,
Pac'd a league of crusted earth,
Where ev'ry place by which she came,
From her veins conceiv'd a flame.

Lavinia stood amaz'd to see,
Things of yeerly constancy,
Thus to rebel against their season,
And though a stranger to the reson,
Back returning quench'd the heat,
And winter kept its former seat."

J. H.

¶ *Ayres, and Dialogues, for one, two, and three voyces. By Henry Lawes, and* [ut sup.] *The third Book, London, printed by W. Godbid, for John Playford, at his shop in the Inner Temple, neer the Churchdore.* M. DC. L. VIII. Fol.

The portrait, by Faithorne, is repeated in each title, the first, in the copy before me, having the best impression.

By the dedication to Lord Colrane, Lawes says, " my poor talent never lay in a napkin, nor make I any precarious use of this publication; they were first begotten to gratifie my friends, and are now as freely conferr'd upon strangers... I intended unto offer unto your Lordship some of your own conceptions,

ceptions, tun'd by my notes; as also some others written by that rare gentleman, Mr. Henry Hare, your Lordship's most hopeful son, who eminently expresses both your Lordship and your brother, Mr. Nicholas Hare, whose memory is still precious among all ingenious souls: but those I preserve for a fairer opportunity, and in this book present you with others poetry."

"Horatio Moore," has a very long poem, entitled, "Upon his annual book of Ayres," though there was a lapse of two years between the appearance of the first and second, and of three years between second and third parts.

The contributers to the third part, which is now become very scarce, were fewer than on the former occasion, the whole of the "ayres," or songs, in number twenty-nine, being supplied by Dr. Henry Hughes.

A Table of the Dialogues.

Among the fancies tell me this,	26	Mr. Robert Herrick.
Awake, fair Floramell,	36	Sir John Mennes, Knight.
Come, Amaryllis, I am ty'd by oath	33	Thomas Porter, Esq.
I love a nymph	32	Mr. Henry Reynolds.

A Table of the short Ayres, for 1, 2, or 3 Voyces.

Dear, throw that flattering glasse away	43	Mr. Henry Reynolds.
Do not delay though	44	Mr. Henry Harrington.
Go Phœbus, clear thy face,	47	Dr. Henry Hughes.
I have prays'd with all my skill	40	Mr. Henry Harrington.
If you can find a heart, sweet love	45	Sir Patrick Abercromy.
I prethee send me back my heart	48	Dr. Henry Hughes.
Once Venus checks	38	Dr. William Stroud.
Sure thou framed wert by art	46	Mr. John Grange.
Trust the form of ayrie things	42	Mr. Henry Harrington.
When doth love set forth desire	41	Mr. N. D.

Amintor's welladay.

"Chloris, now thou art fled away,
Amintor's sheep are gon astray;
And all the joy he took to see,
His pretty lambs run after thee,
Is gon, is gon, and he alone,
Sings nothing now but welladay, welladay.

His oaten pipe, that in thy praise,
Was wont to play such ronndelays,

Is thrown away, and not a swain
Dares pipe, or sing, within his plain;
'Tis death for any now to say
One word to him but welladay.

The Maypole where thy little feet
So roundly did in measures meet,
Is broken down, and no content
Comes near Amintor since you went;
All that I ever heard him say
Was Chloris, Chloris, welladay.

Upon those banks you us'd to tread,
He ever since hath laid his head,
And whisper'd there such pining woe,
As not a blade of grass will grow;
O Chloris! Chloris! come away,
And hear Amintor's welladay."

" *A Dialogue on a Kisse.*

Question. " Among thy Fancies tell me this,
What is the thing we call a kiss?
Resolve. I shall resolve you what it is;

It is a creature born and bred,
Betwixt the lips all cherry-red,
By love and warm desires bred,
And makes more sweet the bridal-bed.

It is an active flame that flyes
First to the babies of her eyes,
And charms it there with lullabies,
And still the bride too when she cryes.

Then to the chin, the cheek, the ear,
It frisks, it flyes; now here, now there;
'Tis now far off, and now 'tis neer,
'Tis here, and there, and ev'ry where.

Has it a voycing vertue?—Yes—
How speaks it then?—Do you but this,
Part your joyn'd lips, then speaks the kiss;
And this Love's sweetest language is.

Has

Has it a body?—I, and wings,
With thousand various colourings,
And as it flyes it sweetly sings,
Love hony yields but never stings.*

Trust the form of ayrie things,
Or a Syren when she sings,
Trust the slye Hyenna's voyce,
Or of all distrust make choyce;
And believe these sooner, then
Truth in women, faith in men."

J. H.

¶ *Catharos. Diogenes in his Singularitie. Wherein is comprehended his merrie baighting fit for all men's benefits: Christened by him, a Nettle for Nice Noses. By T*[homas] *L*[odge,] *of Lincolns Inne, Gent:* 1591.† *At London, printed by William Hoskins & John Danter, for Iohn Busbie.* qto. 33 leaves.

This tract was dedicated, from motives of gratitude, "To the worshipfull Syr Iohn Hart, Knight," by the bookseller, John Busbie. One page presents "Diogenes to such as are disposed to reade..... If any of you read and like, why then it likes me: if read and dislike, yet it likes me: for philosophie hath taught me to set as light by enuie, as flatterie. Greedines hath got vp all the garden plots, and hardly haue I a roome left to turne my tub round in: the best field flowers now fade, and better than nettles my lands will not affoord. They that list may take, the rest leave, and so I leave you. Euery good meaners well-willer, Diogenes."

The stinging powers of this nettle, is served up as a dialogue to correct the vain, the vicious, and immoral character. The interlocutors consist of Diogenes, Phi-

* This piece appears, slightly varied, in the judicious selection from Herrick's *Hesperides*, lately printed by Mr. Gutch, of Bristol.

† The date in the centre of a small metal ornament. Mr. Beloe mentions an edition as without date. *Anecdotes of Lit.* Vol. 2, p. 166.

loplutos

loplutos, and Cosmophosus. The first, for the introduction of moral exemplifications, repeats several fables which are applied, as in the following instance.

" *Cosmo.* What think you of diuines and lawyers, Diogenes?

Dio. As of diuines and lawyers. If good, the citie hath too fewe of them: if bad, the gallowes is sicke for them. I cannot admit, in these sorts, any mediocritie, for lukewarme professors, in these things, are lost professors: heare my tale, Cosmosophos. The hare went to Athens to schoole, and in processe of time, became a good lawyer; furnished, therefore, with artes, and fully stuffed with arguments, he repaired to the Lion, the soueraigne of beasts, and the sole patterne of bountie, and af er a schollers curtesie, with his round cap in his right hand, his pen and inke at his girdle, and his hood on his shoulders, he began thus: My good Lord, I haue spent my goods in following goodnes, and my liuelihoods to attaine literature: since, therefore, I haue attained the fulnes of the one through the default of the other, I beseech your Maiestie, that I may be maintained; that hauing deserued worthely, I may liue worshipfully under your Maiesticall protection, and the shadow of your bountie. The Lyon seeing his graue lookes, his vnkembed lockes (like Senecaes philosopher), replied thus: Friend, I will first make a proofe of thy wisdome and cunning, and afterward puruey thee of wealth and content: goe, therefore with me, to see diuers things, that I may prooue thy learning and relieue thy lacke. And as they went both by a wood side, there passed by a hunter with his bow and arrowes, who setled himself to shoote at a beare and a foxe: but the foxe was wylie, and when she espied the bow and arrow, shee lept aside and escaped from the stroke. The beare (contrariwise), was proud and trusted to his own strength, and ranne so hastely against the man who intended to wound him, that the hunter loosed his arrowe, and smote the beare, and killed him. The lyon beholding this, said vnto the hare, make me a prouerb of this, that I may know thy science, whereby I may with more will, admit thee to thy sallarie. The hare, after a draft of merrie goe downe, wrote this:—

> Against death it preuaileth much the life to prolong,
> To haue ripe wit rather than ribbes strong.

The lyon, hearing this conceipt, commended the prouerbe, and led the hare with him to a citie, where they found a Lord rebuking

rebuking his seruants, of which the one patiently endured the seuere reprehensions of his master, the other was impatient, and full of froward aunsweres: for which cause, the Lord in his yre all to beate him, and spoyled him, and expulsed him out of his seruice, and kept still the patient seruant, and promoted him to honour. Uppon which occasion the hare wrote this:—

Farre better it is manie times to be still,
Than to speake bitterly, and to hane ill will.

The lyon was no lesse delighted with this second prouerbe, than he was with the first; for which cause he lead the hare into another towne, in which they found a labourer yoking his oxen, assigning them to their iournie to eare twelue acres of land, deliuering vnto each of them for their feeding, a bottle of hay. One of these beasts went foorth, and bare his hay without grutching; but the other began to speake boldly and proudly, and said, What should it suffice vs to beare hay with vs, he shall not feed vs so, and vsing these contumelious words, he would not carie hay to feede himselfe. But when they came to their labour, and had eared whilst the euening, hee that had the bottle of hay refreshed himselfe; the other was wearie, and hauing nothing whereby he might be comforted, he dyed for great hunger. Wherevpon the hare wrote to the lyon, saying in this wise:—

Better is it in need a small thing to haue,
Than vtterly nothing the life for to saue.

The lyon considering all this, said vnto the hare; truly, (my sonne), thou hast studied well, and canst decide wise questions. This said, the lyon promoted him, to what I knowe not, but somewhat hee had, and well he deserved it.

Cosmo. And what of this?

Dio. Oh worldly wiseman, you are still entring into the marrow of matters: but I will fit you, or I'le faile myselfe. All students, of whatsoeuer profession in common weales, seeking for honours from their Prince, must preuent their countries preiudice: you must studie if religious, to reprehend without flatterie; if lawyers, to iudge without partialitie; so shall their good prouerbes get them pence, and they deserue it, for the labourer is worthie of his hyre. But, oh you hares, take heed of the foxe in the long gowne, that goes in sheepes cloathing, but is inwardly a rauening wolfe, who is singular with Diogenes, to single out his praye, and sets light by his superiours: follow not his counsaile, take maintenauce when you deserue it, least with the proud oxe you die for hunger.

To

To be prouident is your daylie lessons, let not therefore curiousnes licke the fat from your fingers: by Jupiter I hope you will not, for there is no doubt but age will bring on discretion.

Cosmo. Which wayes should the lawyer apply himself best?

Dio. In silence, till his vainglorie bee ouercome with iudgment; in abstinence, when hee is tempted with bribes; in sufferance, when he is baighted with iniuries; in vprightnes, when he decideth controuersies.

Philo. How should the diuine apply himself best?

Dio. In speaking the truth without hypocrisie; in reprehending all sinners without flattery; in liuing himselfe uprightly, and discoursing on the scriptures reuerently; in affecting no partialitie, but ordering all things in sinceritie.

Cosmo. I, but Diogenees, the world is such now a daies, as the purging of growen sicknesses procureth death, plaine dealing commonly in this world weareth a bare coate."

J. H.

¶ *Times Lamentation: or an exposition on the prophet Ioel, in sundry sermons or meditations. Ierem.* 13, 17. *But if you will not heare this, my soule shall weepe in secret for your pride, and my eies shall weepe and drop downe teares, bicause the Lords flocke is carried away captiue. Bernard sentent. The whole race of mankinde, may lament these three things; their birth full of vncleannesse, their life pressed with wickednesse, and their death in woofull danger. At London, printed by Edm. Bollifant, for George Potter,* 1599. 4to. pp. 444.

Dedicated to Sir Charles Blunt Lord Mountioy, who is thanked as "the meane of his preferment," by that learned naturalist Edward Topsell, sometime chaplain in the church of St. Botolph, Aldersgate. In an exposition of the text of the prophet, in the course of forty two sermons, the writer has applied a considerable portion to the prevailing vices, frivolity and fashions of his own period. He has attempted in plain language to sow the seeds of morality

morality in every man's bosom, and check the vanity of the softer sex; nor does he forget to reprehend his fellow ministers, for praise unmeaningly lavished in funeral sermons.

"Surely I beleeue Paul was deceiued when he said, *Faith came by hearing, and hearing by the word of God.* What an impudent blasphemie were this, to say that ladies and gentlewomen, on whose faces the sunne is not good inough to looke, whose legges must not walke on the ground, but either keepe aloft in their bowers, or take the ayer in their coaches; whose hands must touch nothing but either chaines of pearle, cloath of gold embrodered, and fine needle wrought garments: that these beautifull stars, I say, should come downe from their niceues, and learne faith at the mouth of preachers? Yet farther, must our gallant youthes and proper seruingmen, whose heads are hanged with haire, as if they would fright away both Christ and his ministers from the place where they stand, come frō the tauerns, from gaming-houses, from the play-houses, frō the ale-houses, from the whoore-houses, and from al their dispoits, to be rattled vp for their follies by preaching, & forsake their fashiōs of the world to be new fashioned in their minds." P. 25.

"One thing more wanteth my beloued, not the selling of your houses, nor the distribution of your goods; nor the reliefe of the poor, nor the chastening of your bodies: but the banishing of your vaine pleasures, the ouerruling of your affections, the crucifying of your lusts, the putting from you your ignorance, your pastimes, your oathes, your tabling, your dicing, your gaming, and all your cost and time that is euill spent. You haue indeede made a good beginning, but also I wish you to make a good ending, you haue cast the diuell out of the hall of your harts, oh cast him out also from the parlour, you haue thrust his head out of your mindes, suffer not therefore his feete to remaine within you. Is it as sweete as sleepe vnto you to do as yee do, beware least it be as bitter as gall vnto you to receiue as you haue done; therefore awake my brethren, and cast off the couerlets of your euill, forsake the sheetes of iniquitie, and leape out of the soft bed of seife-pleasing delights: put on the garments of righteousnes, embrace the crosse of christianitie, and breake the neck of all your pleasures, as Sampson did of his enimies." P. 84.

"See wee not the preachers of God his word, how our congregations are lessened, how our sermons are mocked, how our doctrine is derided, and how our exhortations (nay not

ours but the lords) are scoffingly refused. See we not gentlemen and their families at their ease, when they should be labouring in the Lord's vineyard: Lawyers in their studies, when they should be in the churches; merchants in their counting houses, when they are wanting at sermons; ruffians at tauernes, yoong men at dauncing schooles, husbandmen at drinking feastes, though heauen and earth cry again it; and the feare of a mortall man preuaileth more then the loue of the immortall God. and yet for all this men wil say, they loue God aboue all, and their neighbours as themselnes, when they doe not, nor can doe any of them both." P. 88.

" Guie vp your members, (I beseech you), vnto righteousnes: was thy mouth made for eating and drinking, and not to speake the Lord's praise? Was thy heart made for the world, and thy wittie to make good and thriftie bargaines, or rather for the embracing of heauenly Christ? were thy handes made to play at tables, to write well, and to fight for the defence of the bodie, and not to work good works against the world to come? were thy feete created to dance a fine galliard, or leape a long iumpe, or runne a long race, and not rather to walke to sermons, to carrie thee to prisons, and to beare thee to chambers of sicke persons? Thou art much deceived if thou thinke not thus. Therefore, now study with thyself how many parts the Lord hath guien thee aboue many other, (not only creatnres,) but men also; for som are blind, lame, deaf, dumbe, weake, sicke, lunaticke, foolish, and many other waies crossed; but thou shalt find with thyselfe, that thou hast all which they want, therefore aboue them, yea aboue thyself." P. 115.

" I thinke that in our times, euery man is righteous and none are euil: or else manie men are beside the exhortation of the wise man. For there is not anie vsurer, nor anie briber, nor any tyrant, nor any atheist, nor any papist, nor any rich man, but they are all commended by one or other: No landlord so hard. no gentleman so leud, no minister so ignorant, no whoremonger so filthie, although he die of the French disease, but wee have some epitaphes of his commendation, although they liued without praise, and died without repentance. Whereunto will the worlde come? and who will desire to liue therein? if thou commend evill men, how canst thou dispraise euil? for euill doth not make the man, but the man maketh the euill. Yea, we haue of our noble and royall preachers, that will in a funerall sermon, tell of the good deeds of manie blasphemers, and misers, and couetous, and filthie, and ignorant, and gamesters; and I thinke for money, of witches and

coniurors

coniurors, and rebels, pronounce in the pulpit that they are in heaven; but beware, and bee as wise in saying that a man is saued, as thou wilt be warie in affirming that any is damned." P. 390.

"Carnall minded men, see no more grace in a church than in a tauerne, nor no more delight in a christian, then in a ruffian; nor esteeme any whit better of a preacher, then a craftesman; or finde any more sweetenesse in a sermon, then a plaie; or take any more delight in the gospell, then in a little pedlar's French. Oh, howe basely are you minded, that cannot thinke better of the Lord's matters! One of you thinke that there is great goodnesse in an eare of wheate; another findeth great delight in a fielde flower; another sporteth himselfe with the smell of a rose; but none of you can feele any pleasure in that corne that bringeth bread of life, or that flower that sheweth the worke of life, or that rose that offereth the smell of heaven." P. 397.

* *

¶ *Old Musical Airs.*

i. *

"When younglyngs first on Cupide fyxe their sight,
And see him naked blyndfold, and a boy:
Though bow and shafte and fier-brand be his might,
Yet weete they he can worke them none annoy.
And therefore with his purpill wings they play,
For glorious semeth loue, though light as feather,
And when they haue done they weene to skape away,
For blynde men say they, shoote they know not whether.

* *Superius. Songs of sundrie natures, some of grauitie, and others of myrth, fit for all companies and voyces. Lately made and composed into musicke of* 3, 4, 5, *and* 6 *parts: and published for the delight of all such as take pleasure in the exercise of that art. By William Byrd, one of the Gentlemen of the Queene Maiesties honorable Chappell. Imprinted at London by Thomas East, the assigne of William Byrd, and are to be sold at the house of the sayd T. East, being in Aldersgate street, at the signe of the Blacke Horse,* 1589. *Cum priuilegio Regiæ Maiestatis.* Dedicated to Sir Henry Carye, Baron of Hunsdon, knight of the Garter, Lord Chamberlain, &c. &c. and a short address to the reader, contains 47 Songs.

(*Part* 2.)

But when by proofe they finde that he did see,
And that his wound did rather dim their sight;
They wonder more how such a lad as he,
Should be of such surpassing powre and might:
But Ants haue gals, so hath the Bee his styng,
Then sheeld me heauens from such a subtyle thing.

ii.

Vpon a Sommers day Loue went to swym,
And cast himselfe into a sea of teares:
The clouds cal'd in their light and heauen waxt dym
And sighes did raise a tempest causing feares.
The naked boy could not so wyld his armes,
But that the waues were maisters of his might;
And threatned him to worke farre greater harmes,
If he deuysed not to skape by flyght.

(*Part* 2.)

Then for a bote his quiuer stoode in stead,
His bow vnbent did serue him for a mast;
Whereby to sayl his cloth of vayle he spread,
His shafts for ores on either bord he casts.
From shypwracke safe this wag got thus to shore,
And sware to bath in louers teares no more.

iii.

1. Whyle that the sunne with his beames hot
Scorched the fruits in vale and mountaine;
Philon the shepherd, late forgot,
Sitting besides a christall fountaine:
In shadow of a green Oke tree,
Vppon his pipe this song play'd he:
Adew loue, adew loue, vntrue loue,
Vntrue loue, vntrue loue, adew loue,
Youre minde is light, soone lost for new loue.

2. So long as I was in your sight,
I was as your hart, your soule, your treasure,
And euer more you sob'd, you sigh'd,
Burning in flames beyond all measure;
Three dayes endur'd your loue to me,
And it was lost in other three. Adew loue, &c.

3. Another

3. Another shepherd you dyd see,
To whome your hart was soone enchayned;
Full soone your loue was leapt from me,
Full soone my place he had obtayned:
Soone came a third your loue to winne,
And we were out and he was in. Adew loue, &c.

4. Sure you haue made me passing glad,
That you your mynd so soone remoued,
Before that I the leysure had,
To chuse you for my best beloued,
For all my loue was past and doonne,
Two dayes before it was begoonne. Adew Loue, &c.

iv.

See, see those more than sweetest eyes,
Eyes whom the starres exceed not in their grace:
See Loue at gaze: Loue, that fain would deuise,
But cannot speak to plead his wondrous case.

(*Part* 2.)

Loue would discharge the dewty of his hart,
In beauties praise whose greatnes doth denye;
Wordes to his thoughts, and thoughts to her desart,
Which high conceyts since nothing can supply:
Loue heere constrayned through conquest to confesse
Byds silence sighe that tongue cannot expresse.

v.

When I was otherwise then now I am,
I loued more but skilled not so much,
Fayre wordes and smyles could haue contented than,
My simple age and ignorance was such:
But at the length experience made me wonder,
That harts and tongues did lodge so farre assunder.

As watermen which on the Teames do row,
Looke to the east, but west kerpes on the way;
My soueraigne sweet, her countenance setled so,
To feede my hope, while she her snayres might laye:
And when she saw that I was in her danger,
Good God, how soone she proued then a ranger.
I could not choose but laugh, although to late,
To see great craft disclfered in a toye:
I loue her still, but such conditions hate,
Which so prophanes my Paradice of ioy:

Loue whetts the witts, whose paine is but a pleasure,
A toy, by fitts, to play withall at leasure."

vi.

A Carowle for Christmas day:

" An earthly tree a heauenly fruit it bare,
A case of clay contain'd a crowne immortall,
A crowne of crownes, a king whose cost and care,
Redeem'd poore man, whose race before was thrall:
To death, to dome, to paines of euerlasting,
By his sweet death, skornes, strypes, and often fasting.

A starre aboue the starres, a sonne of light,
Whose blessed beames this wretched earth bespred:
With hope of heauen and of Gods Sonne the sight,
Which in our flesh and sinfull soull lay dead.
O fayth, O hope, O ioyes renown'd for euer,
O liuely lyfe that deathlesse shall perseuer.

Then let vs sing the lullabyes of sleepe,
To this sweet babe, borne to awake vs all;
From drowsie sinne that made old Adam weepe,
And by his fault gaue to mankinde the fall:
For loe this day, the byrth day, day of dayes,
Somons our songs to giue him land and praise."

J. H.

¶ *A Sermon preached at the Tower of London, the* 11. *day of December,* 1569. *By Maister Edward Dering. Perused and allovved by aucthoritie. Imprinted at London by Iohn Charlewood,* 1584,* sixteens, 20 leaves.

The text is selected from John vi. 34—5. Particularly reprehending the rites and ceremonies used by the Roman Catholics. " There was neuer any (says the preacher) so great an enimie to faith, but when his conscience was touched with the

* Same printer, 1589, by Day, n. d. See Herbert, 676.

greefe

greefe of sinne, he would crie aloude: Faith alone dooth iustifie. There was neuer (I am sure) papist yet soo droonken, that made so much of all his fleshly worshippinges, of organes, and singing; of altares and altare cloathes, of ffrankencense, and sweete smelling sauours; of banners and streamers; of goodly tunes and melodie; of syluer crosses and challices, but he hath saide sometime, who required these thinges at our handes? The true worshippers do worshippe in spirite and veritie. There was neuer papiste in so deepe a sleepe of pardons and purgatorie, but he hath surely sayd it, such weake engines can breake down but paper walles, and such colde water can quench but painted fyres."

Fly leaf at the end, with colophon and printer's sign of half eagle, &c. * *

¶ *A lamentacion of Englande, for the Right Reuerent Father in God, Iohn Ivele, Doctor of Diuinitie: and Bisshop of Sarisburie. Who deceased the 22. of September, 1571. By W. Ph. Imprinted at London, by Richarde Johnes: for Henrie Kyrkham.*

A lamentacion of Englande, for the Right reuerent Father in God, I. Ivell, Doctor of Diuinitie: and Bisshop of Sarisburie. Who deceased the 22. of Septem. 1571.

If euer Countrey might bewayle,
The death of Noble men?
What heapes of care, may the assaile?
Alas poore England then:
That late haste lost a Ivell rich,
As scarse behinde doth any suche
Remayne, althoughe some thinke too much
The title that I pen:
The losse of whome dothe so importe,
Suche dolour vnto euery sorte,
That England is voyd of all comfort,
To haue suche one agayne.
Gush foorth, ye fluds of brackish teares,
Now Juelles death deplore:
Fraight now my head w^t deadly feares
That ioye possest before:

Sith

Ye daughters nine of mightie Ioue.
Helpe me I say at neede:
For to accuse the fatall dames,
That cutte his vitall threede.

Dyd Megara that fury fell,
Cause thee O Atropos:
By dintting edge of fatall knife,
His vitall thread to lose?

Then cursed be the ffuries all.
And fatall sisters three:
Whiche would not let this Christall gemme,
With vs aliue to bee.

Adew, O Juell rare I saye,
O Salomon the wise:
O starre which gauest light adew,
O pearlesse pearle of price.

And though thou art enclosed now,
In tombe of marble stone:
Yet shall my hart be closed there,
And ioyne with thine as one.

And I (O Ivell deare) wyll put
Thee in a ring of mine:
As pearles are of nature's rare,
From iniuries of time.

FINIS. I. C.

From a half sheet forming four small octavo leaves, the centre four wanting. The title has several pieces of metal bordering, sufficient to eke out a square, without uniformity. The first two pages contain the fragment by W. Ph.* and the third leaf, that by I. C. on first side of last leaf, a wood cut with plain border, nearly size of page, of the sun at meridian and full blown sunflower, with leaves and short stem, as plucked, at the transverse corners. Unnoticed by Herbert or Ritson.

J. H.

* Probably William Phiston, of London, Student; see Herbert, p. 1012, who, by the index considered him the same as W. Phist. noticed by Warton, Vol. iii. p. 308. Ritson, in his Bibliographia Poetica, doubted the existence of the work referred to by Warton, but extracts have been given in the Monthly Mirror, Vol. xiv. p. 17.

Literary

¶ *Literary Obituary.*

1809.

Feb. 19. At Messina, Thomas Dickson Reide, Esq. of the 21st foot, author of "*A Treatise on the Duty of Infantry Officers, and the present system of discipline*;" of "*Reide's Staff Officer's Manual*," and of "*A Treatise on Military Finance.*"

April 20, aged 73, George Simon Harcourt, Earl Harcourt.

May 7. At York, æt. 80, Alexander Hunter, M. D. Editor of *Evelyn's Sylvæ*, "*Georgical Essays*," &c.

May 8. At Birmingham, æt. 52, John Morfitt, Esq. author of *Philotexi Ardenæ*, a latin poem, 1788, &c.

May 9. Walsh Porter, Esq. a Dramatic writer and traveller.

May 11. At Birmingham, æt. 63, Rev. George Croft D. D. formerly Fellow of University College, Oxford, Bampton Lecturer, 1786.

June 8. At New York, the celebrated Thomas Paine.

June 15. Sir George Baker, Bart. M. D. F.R.S. Physician to the King and Queen, æt. 88.

At Malling, Kent, William Perfect, M. D.

August 3. In London, aged 50, Andrew Mackay, M. D. author of several important Works in Astronomy and Navigation.

At Clifton, æt. 56, Rev. William Sandford, author of *Catechetical Lectures*, and younger brother of Lord Mount-Sandford.

July 2. At Stratford-on-Avon, Mr. John Jordan, author of *Welcombe Hills*, a descriptive Poem.

Aug. 6. At Madras, Dr. James Anderson, President of the Medical Board there. Aged 72.

Sept. 23. At Exeter, Hugh Downman, M. D. an eminent Physician, and author of the Didactic Poem, entitled *Infancy*, &c.

Oct. 30. Rev. George Henry Glasse, an eminent Greek scholar, who translated into that language, *Mason's Caractacus*, 1781, and *Milton's Samson Agonistes*, 1788. He also published several sermons, &c.

Nov. 3. At Wickham, Hants, aged 87, Mrs. Jane Warton, sister of the late Laureat, and of Dr. Joseph W. She was author of an *Elegy on her Father's death*, printed at the end of his posthumous *Poems*.

Nov. 6. Æt. 82, Edward Wilkinson, Esq. a surgeon, at Bow,

Bow, in Middlesex, author of "*Wisdom*," a Poem, 1777,—of "*The Gamesters*," 1774, &c.

Nov. 14. Sir Frederick Morton Eden, Bart. a man of distinguished knowledge, particularly on political and commercial subjects, which is evinced by his *State of the Poor*, 3 vols. 4to. 1797.

Nov. 28. At Blandeston, Norfolk, æt. 68. Rev. Norton Nicholls, a correspondent of Gray, the poet.

Nov. In London, æt. 59, Rev. Gorge Huddesford, author of two volumes of Poems, including "*Salmagundi*," "*Topsy Turvy*,' &c. He was younger son of the Rev. Dr. George Huddesford, formerly President of Trinity College, Oxford.

Dec 20. At Edinburgh, aged 69, Alexander Adam, LL.D. for 40 years Rector of the High School there, whose leisure hours were devoted to the composition of works for the improvement of classical education in Scotland.

Dec. 26. Tiberius Cavallo, Esq. F.R S. by birth a Neapolitan, eminent for his Treatises on Electricity.

Dec. 29 Aged 88, Thomas Barker, Esq. of Lyndon, county of Rutland; an eminent meteorologist, as appears from his papers in the Philosophical Transactions.

1810.

Jan. 19. At his seat, at Marshall's, near Romford, Essex, Jackson Barwis, Esq. well known in the mercantile world, and author of *Dialogues on Liberty*.

Jan. 23. In Charles-street, St. James's Square, aged 51, John Hoppner, Esq. painter, and author of a volume of Poems.

Jan 27. Pierre F. M'Cullum, author of Travels into Trinidad.

Feb. 4. In Argyle-street, aged 76, Caleb Whitefoord, Esq. born at Edinburgh, 1734. His Essays, Poems, and Cross-Readings, evince the sprightliness of his satire, and the novelty of his wit. His character is given by Goldsmith, in his *Retaliation*.

Feb. 9. At Tilehurst, Berks, aged 72, the Rev. Richard Chandler, D. D. author of "*Travels in Greece and Asia Minor*," Ionian Antiquities, and other literary works. He was formerly Fellow of Magdalen College, Oxford, and had made *Collections for the Life of Wm. Waynflete, Bishop of Winchester*, the Founder of his College, which still remain for publication.

Feb. 24. At Clapham Common, Henry Cavendish, Esq. aged 78. Mr. Professor Davy has pronounced, that "since the

the death of Newton, England has sustained no scientific loss so great as that of Cavendish." See his character of Mr. C. in *Gent. Mag.* vol. lxxx. p. 195. He was son of Lord Charles Cavendish, great uncle to the Duke of Devonshire, and died unmarried. He was immensely rich.

Feb. 26 At Oxenford Castle, Scotland, aged 82, Sir John Dalrymple, Bart. many years a Baron of his Majesty's Exchequer there, and author of the *Memoirs of Great Britain and Ireland*, of Tracts on Feudal Law, and various other able and useful publications.

March. 19. In St. Stephen's Green, Dublin, Dr. John Law, Bishop of Elphin, and elder brother to Lord Ellenborough. It has been supposed that he had a considerable share in the composition of the "*Moral and Political Philosophy*" of his friend Dr. *Paley*.

March 31. At Midland House, Sussex, John Wilkes, Esq. of Ave Maria Lane, proprietor of the *Encyclopædia Londinensis*, formerly a bookseller at Winchester.

At Fulham, aged 81, William Sharp, Esq. formerly a very eminent surgeon in the Old Jewry, grandson of Dr. John Sharp, formerly Archbishop of York. He was the author of some respectable professional tracts.

April 12. At St. Valeri, near Bray, Ireland, Joseph Cooper Walker, Esq. æt. 49, author of the *Memoirs on Italian Tragedy*, and *Historical Memoirs of the Irish Bards*, eminent for his taste and literary acquirements.

—. In Clarendon Square, Somers Town, aged 80, Thomas Mortimer, Esq. formerly his Majesty's Vice-Consul at Ostend, and author of various useful compilations, as "*The British Plutarch.*"—"*The Universal Detector.*"—"*The Student's Pocket Dictionary.*"—"*The Elements of Commerce, Politics, and Finance.*"—"*Every Man his own Broker,*" and a translation of "*Neckar on the Finances of France.*"

—. John Lynch Esq. Barrister of the Middle Temple, aged 33, author of many ingenious and useful publications.

At Oxford, aged 76, Rev. Thomas Hornsby, D. D. and F. R. S. Savilian Professor of Astronomy.

April 28. At South Lambeth, Surrey, aged 75. William Howard, Esq. Banker, of Hereford, author of the Song entitled, *The Banks of the Lug*, and an assistant to Dibdin in many of his popular productions.

The Right Honourable William Windham.

T. Bensley, Printer,
Bolt Court, Fleet Street, London.

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